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THE

WORLD AS WILL AND IDEA.

BY

ARTHUR SCHOPENHAUER.

VOLUME I.

FOUR BOOKS.

THE

WORLD AS WILL AND IDEA.

BY

ARTHUR SCHOPENHAUER.

TRANSLATED FROM THE GERMAN BY

R. B. HALDANE, M.A.

AND

J. KEMP, M.A.

VOL. I.

CONTAINING FOUR BOOKS.

"Ob nicht Natur zuletzt sich doch ergründe?"—GOETHE.

SEVENTH EDITION.

LONDON
KEGAN PAUL, TRENCH, TRÜBNER & CO. LTD
BROADWAY HOUSE, 68-74 CARTER LANE, E.C.

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Printed in Great Britain by BALLANTYNE, HANSON & Co.
at the Ballantyne Press, Edinburgh

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TRANSLATORS' PREFACE.

THE style of "Die Welt als Wille und Vorstellung" is sometimes loose and involved, as is so often the case in German philosophical treatises. The translation of the book has consequently been a matter of no little difficulty. It was found that extensive alteration of the long and occasionally involved sentences, however likely to prove conducive to a satisfactory English style, tended not only to obliterate the form of the original but even to imperil the meaning. Where a choice has had to be made, the alternative of a somewhat slavish adherence to Schopenhauer's *ipsissima verba* has accordingly been preferred to that of inaccuracy. The result is a piece of work which leaves much to be desired, but which has yet consistently sought to reproduce faithfully the spirit as well as the letter of the original.

As regards the rendering of the technical terms about which there has been so much controversy, the equivalents used have only been adopted after careful consideration of their meaning in the theory of knowledge. For example, "Vorstellung" has been rendered by "idea," in preference to "representation," which is neither accurate, intelligible, nor elegant. "Idee," is translated by the

same word, but spelled with a capital,—"Idea." Again, "Anschauung" has been rendered according to the context, either by "perception" simply, or by "intuition or perception."

Notwithstanding statements to the contrary in the text, the book is probably quite intelligible in itself, apart from the treatise "On the Fourfold Root of the Principle of Sufficient Reason." It has, however, been considered desirable to add an abstract of the latter work in an appendix to the third volume of this translation.

R. B. H.
J. K.

PREFACE TO THE FIRST EDITION.

I PROPOSE to point out here how this book must be read in order to be thoroughly understood. By means of it I only intend to impart a single thought. Yet, notwithstanding all my endeavours, I could find no shorter way of imparting it than this whole book. I hold this thought to be that which has very long been sought for under the name of philosophy, and the discovery of which is therefore regarded by those who are familiar with history as quite as impossible as the discovery of the philosopher's stone, although it was already said by Pliny: *Quam multa fieri non posse, priusquam sint facta, judicantur?* (Hist. nat. 7, 1.)

According as we consider the different aspects of this one thought which I am about to impart, it exhibits itself as that which we call metaphysics, that which we call ethics, and that which we call æsthetics; and certainly it must be all this if it is what I have already acknowledged I take it to be.

A *system of thought* must always have an architectonic connection or coherence, that is, a connection in which one part always supports the other, though the latter does not support the former, in which ultimately the foundation supports all the rest without being supported by it, and the apex is supported without supporting. On the other hand, a *single thought*, however compre-

hensive it may be, must preserve the most perfect unity. If it admits of being broken up into parts to facilitate its communication, the connection of these parts must yet be organic, *i.e.*, it must be a connection in which every part supports the whole just as much as it is supported by it, a connection in which there is no first and no last, in which the whole thought gains distinctness through every part, and even the smallest part cannot be completely understood unless the whole has already been grasped. A book, however, must always have a first and a last line, and in this respect will always remain very unlike an organism, however like one its content may be: thus form and matter are here in contradiction.

It is self-evident that under these circumstances no other advice can be given as to how one may enter into the thought explained in this work than *to read the book twice*, and the first time with great patience, a patience which is only to be derived from the belief, voluntarily accorded, that the beginning presupposes the end almost as much as the end presupposes the beginning, and that all the earlier parts presuppose the later almost as much as the later presuppose the earlier. I say "almost;" for this is by no means absolutely the case, and I have honestly and conscientiously done all that was possible to give priority to that which stands least in need of explanation from what follows, as indeed generally to everything that can help to make the thought as easy to comprehend and as distinct as possible. This might indeed to a certain extent be achieved if it were not that the reader, as is very natural, thinks, as he reads, not merely of what is actually said, but also of its possible consequences, and thus besides the many contradictions

actually given of the opinions of the time, and presumably of the reader, there may be added as many more which are anticipated and imaginary. That, then, which is really only misunderstanding, must take the form of active disapproval, and it is all the more difficult to recognise that it is misunderstanding, because although the laboriously-attained clearness of the explanation and distinctness of the expression never leaves the immediate sense of what is said doubtful, it cannot at the same time express its relations to all that remains to be said. Therefore, as we have said, the first perusal demands patience, founded on confidence that on a second perusal much, or all, will appear in an entirely different light. Further, the earnest endeavour to be more completely and even more easily comprehended in the case of a very difficult subject, must justify occasional repetition. Indeed the structure of the whole, which is organic, not a mere chain, makes it necessary sometimes to touch on the same point twice. Moreover this construction, and the very close connection of all the parts, has not left open to me the division into chapters and paragraphs which I should otherwise have regarded as very important, but has obliged me to rest satisfied with four principal divisions, as it were four aspects of one thought. In each of these four books it is especially important to guard against losing sight, in the details which must necessarily be discussed, of the principal thought to which they belong, and the progress of the whole exposition. I have thus expressed the first, and like those which follow, unavoidable demand upon the reader, who holds the philosopher in small favour just because he himself is a philosopher.

The second demand is this, that the introduction be

read before the book itself, although it is not contained in the book, but appeared five years earlier under the title, "*Ueber die vierfache Wurzel des Satzes vom zureichenden Grunde: eine philosophische Abhandlung*" (On the fourfold root of the principle of sufficient reason: a philosophical essay). Without an acquaintance with this introduction and propadeutic it is absolutely impossible to understand the present work properly, and the content of that essay will always be presupposed in this work just as if it were given with it. Besides, even if it had not preceded this book by several years, it would not properly have been placed before it as an introduction, but would have been incorporated in the first book. As it is, the first book does not contain what was said in the earlier essay, and it therefore exhibits a certain incompleteness on account of these deficiencies, which must always be supplied by reference to it. However, my disinclination was so great either to quote myself or laboriously to state again in other words what I had already said once in an adequate manner, that I preferred this course, notwithstanding the fact that I might now be able to give the content of that essay a somewhat better expression, chiefly by freeing it from several conceptions which resulted from the excessive influence which the Kantian philosophy had over me at the time, such as—categories, outer and inner sense, and the like. But even there these conceptions only occur because as yet I had never really entered deeply into them, therefore only by the way and quite out of connection with the principal matter. The correction of such passages in that essay will consequently take place of its own accord in the mind of the reader through his acquaintance with the present work. But only if we have fully recognised

by means of that essay what the principle of sufficient reason is and signifies, what its validity extends to, and what it does not extend to, and that that principle is not before all things, and the whole world merely in consequence of it, and in conformity to it, a corollary, as it were, of it; but rather that it is merely the form in which the object, of whatever kind it may be, which is always conditioned by the subject, is invariably known so far as the subject is a knowing individual: only then will it be possible to enter into the method of philosophy which is here attempted for the first time, and which is completely different from all previous methods.

But the same disinclination to repeat myself word for word, or to say the same thing a second time in other and worse words, after I have deprived myself of the better, has occasioned another defect in the first book of this work. For I have omitted all that is said in the first chapter of my essay "On Sight and Colour," which would otherwise have found its place here, word for word. Therefore the knowledge of this short, earlier work is also presupposed.

Finally, the third demand I have to make on the reader might indeed be tacitly assumed, for it is nothing but an acquaintance with the most important phenomenon that has appeared in philosophy for two thousand years, and that lies so near us: I mean the principal writings of Kant. It seems to me, in fact, as indeed has already been said by others, that the effect these writings produce in the mind to which they truly speak is very like that of the operation for cataract on a blind man: and if we wish to pursue the simile further, the aim of my own work may be described by saying that I have sought to put into the hands of those upon whom that operation

has been successfully performed a pair of spectacles suitable to eyes that have recovered their sight—spectacles of whose use that operation is the absolutely necessary condition. Starting then, as I do to a large extent, from what has been accomplished by the great Kant, I have yet been enabled, just on account of my earnest study of his writings, to discover important errors in them. These I have been obliged to separate from the rest and prove to be false, in order that I might be able to presuppose and apply what is true and excellent in his doctrine, pure and freed from error. But not to interrupt and complicate my own exposition by a constant polemic against Kant, I have relegated this to a special appendix. It follows then, from what has been said, that my work presupposes a knowledge of this appendix just as much as it presupposes a knowledge of the philosophy of Kant; and in this respect it would therefore be advisable to read the appendix first, all the more as its content is specially related to the first book of the present work. On the other hand, it could not be avoided, from the nature of the case, that here and there the appendix also should refer to the text of the work; and the only result of this is, that the appendix, as well as the principal part of the work, must be read twice.

The philosophy of Kant, then, is the only philosophy with which a thorough acquaintance is directly presupposed in what we have to say here. But if, besides this, the reader has lingered in the school of the divine Plato, he will be so much the better prepared to hear me, and susceptible to what I say. And if, indeed, in addition to this he is a partaker of the benefit conferred by the Vedas, the access to which, opened to us through the Upanishads, is in my eyes the greatest advantage which

this still young century enjoys over previous ones, because I believe that the influence of the Sanscrit literature will penetrate not less deeply than did the revival of Greek literature in the fifteenth century: if, I say, the reader has also already received and assimilated the sacred, primitive Indian wisdom, then is he best of all prepared to hear what I have to say to him. My work will not speak to him, as to many others, in a strange and even hostile tongue; for, if it does not sound too vain, I might express the opinion that each one of the individual and disconnected aphorisms which make up the Upanishads may be deduced as a consequence from the thought I am going to impart, though the converse, that my thought is to be found in the Upanishads, is by no means the case.

But most readers have already grown angry with impatience, and burst into reproaches with difficulty kept back so long. How can I venture to present a book to the public under conditions and demands the first two of which are presumptuous and altogether immodest, and this at a time when there is such a general wealth of special ideas, that in Germany alone they are made common property through the press, in three thousand valuable, original, and absolutely indispensable works every year, besides innumerable periodicals, and even daily papers; at a time when especially there is not the least deficiency of entirely original and profound philosophers, but in Germany alone there are more of them alive at the same time, than several centuries could formerly boast of in succession to each other? How is one ever to come to the end, asks the indignant reader, if one must set to work upon a book in such a fashion?

As I have absolutely nothing to advance against these reproaches, I only hope for some small thanks from such readers for having warned them in time, so that they may not lose an hour over a book which it would be useless to read without complying with the demands that have been made, and which should therefore be left alone, particularly as apart from this we might wager a great deal that it can say nothing to them, but rather that it will always be only *pancorum hominum*, and must therefore quietly and modestly wait for the few whose unusual mode of thought may find it enjoyable. For apart from the difficulties and the effort which it requires from the reader, what cultured man of this age, whose knowledge has almost reached the august point at which the paradoxical and the false are all one to it, could bear to meet thoughts almost on every page that directly contradict that which he has yet himself established once for all as true and undeniable? And then, how disagreeably disappointed will many a one be if he finds no mention here of what he believes it is precisely here he ought to look for, because his method of speculation agrees with that of a great living philosopher,[1] who has certainly written pathetic books, and who only has the trifling weakness that he takes all he learned and approved before his fifteenth year for inborn ideas of the human mind. Who could stand all this? Therefore my advice is simply to lay down the book.

But I fear I shall not escape even thus. The reader who has got as far as the preface and been stopped by it, has bought the book for cash, and asks how he is to be indemnified. My last refuge is now to remind him that he knows how to make use of a book in several

[1] F. H. Jacobi.

ways, without exactly reading it. It may fill a gap in his library as well as many another, where, neatly bound, it will certainly look well. Or he can lay it on the toilet-table or the tea-table of some learned lady friend. Or, finally, what certainly is best of all, and I specially advise it, he can review it.

And now that I have allowed myself the jest to which in this two-sided life hardly any page can be too serious to grant a place, I part with the book with deep seriousness, in the sure hope that sooner or later it will reach those to whom alone it can be addressed; and for the rest, patiently resigned that the same fate should, in full measure, befall it, that in all ages has, to some extent, befallen all knowledge, and especially the weightiest knowledge of the truth, to which only a brief triumph is allotted between the two long periods in which it is condemned as paradoxical or disparaged as trivial. The former fate is also wont to befall its author. But life is short, and truth works far and lives long: let us speak the truth.

Written at Dresden in August 1818.

PREFACE TO THE SECOND EDITION.

Not to my contemporaries, not to my compatriots—to mankind I commit my now completed work in the confidence that it will not be without value for them, even if this should be late recognised, as is commonly the lot of what is good. For it cannot have been for the passing generation, engrossed with the delusion of the moment, that my mind, almost against my will, has uninterruptedly stuck to its work through the course of a long life. And while the lapse of time has not been able to make me doubt the worth of my work, neither has the lack of sympathy; for I constantly saw the false and the bad, and finally the absurd and senseless,[1] stand in universal admiration and honour, and I bethought myself that if it were not the case those who are capable of recognising the genuine and right are so rare that we may look for them in vain for some twenty years, then those who are capable of producing it could not be so few that their works afterwards form an exception to the perishableness of earthly things; and thus would be lost the reviving prospect of posterity which every one who sets before himself a high aim requires to strengthen him.

Whoever seriously takes up and pursues an object that does not lead to material advantages, must not count on

[1] The Hegelian Philosophy.

the sympathy of his contemporaries. For the most part he will see, however, that in the meantime the superficial aspect of that object becomes current in the world, and enjoys its day; and this is as it should be. The object itself must be pursued for its own sake, otherwise it cannot be attained; for any design or intention is always dangerous to insight. Accordingly, as the whole history of literature proves, everything of real value required a long time to gain acceptance, especially if it belonged to the class of instructive, not entertaining, works; and meanwhile the false flourished. For to combine the object with its superficial appearance is difficult, when it is not impossible. Indeed that is just the curse of this world of want and need, that everything must serve and slave for these; and therefore it is not so constituted that any noble and sublime effort, like the endeavour after light and truth, can prosper unhindered and exist for its own sake. But even if such an endeavour has once succeeded in asserting itself, and the conception of it has thus been introduced, material interests and personal aims will immediately take possession of it, in order to make it their tool or their mask. Accordingly, when Kant brought philosophy again into repute, it had soon to become the tool of political aims from above, and personal aims from below; although, strictly speaking, not philosophy itself, but its ghost, that passes for it. This should not really astonish us; for the incredibly large majority of men are by nature quite incapable of any but material aims, indeed they can conceive no others. Thus the pursuit of truth alone is far too lofty and eccentric an endeavour for us to expect all or many, or indeed even a few, faithfully to take part in. If yet we see, as for example at present in Germany, a

remarkable activity, a general moving, writing, and talking with reference to philosophical subjects, we may confidently assume that, in spite of solemn looks and assurances, only real, not ideal aims, are the actual *primum mobile*, the concealed motive of such a movement; that it is personal, official, ecclesiastical, political, in short, material ends that are really kept in view, and consequently that mere party ends set the pens of so many pretended philosophers in such rapid motion. Thus some design or intention, not the desire of insight, is the guiding star of these disturbers of the peace, and truth is certainly the last thing that is thought of in the matter. It finds no partisans; rather, it may pursue its way as silently and unheeded through such a philosophical riot as through the winter night of the darkest century bound in the rigid faith of the church, when it was communicated only to a few alchemists as esoteric learning, or entrusted it may be only to the parchment. Indeed I might say that no time can be more unfavourable to philosophy than that in which it is shamefully misused, on the one hand to further political objects, on the other as a means of livelihood. Or is it believed that somehow, with such effort and such a turmoil, the truth, at which it by no means aims, will also be brought to light? Truth is no prostitute, that throws herself away upon those who do not desire her; she is rather so coy a beauty that he who sacrifices everything to her cannot even then be sure of her favour.

If Governments make philosophy a means of furthering political ends, learned men see in philosophical professorships a trade that nourishes the outer man just like any other; therefore they crowd after them in the assurance of their good intentions, that is, the purpose of sub-

serving these ends. And they keep their word: not truth, not clearness, not Plato, not Aristotle, but the ends they were appointed to serve are their guiding star, and become at once the criterion of what is true, valuable, and to be respected, and of the opposites of these. Whatever, therefore, does not answer these ends, even if it were the most important and extraordinary things in their department, is either condemned, or, when this seems hazardous, suppressed by being unanimously ignored. Look only at their zeal against pantheism; will any simpleton believe that it proceeds from conviction? And, in general, how is it possible that philosophy, degraded to the position of a means of making one's bread, can fail to degenerate into sophistry? Just because this is infallibly the case, and the rule, "I sing the song of him whose bread I eat," has always held good, the making of money by philosophy was regarded by the ancients as the characteristic of the sophists. But we have still to add this, that since throughout this world nothing is to be expected, can be demanded, or is to be had for gold but mediocrity, we must be contented with it here also. Consequently we see in all the German universities the cherished mediocrity striving to produce the philosophy which as yet is not there to produce, at its own expense and indeed in accordance with a predetermined standard and aim, a spectacle at which it would be almost cruel to mock.

While thus philosophy has long been obliged to serve entirely as a means to public ends on the one side and private ends on the other, I have pursued the course of my thought, undisturbed by them, for more than thirty years, and simply because I was obliged to do so and could not help myself, from an instinctive impulse, which

was, however, supported by the confidence that anything true one may have thought, and anything obscure one may have thrown light upon, will appeal to any thinking mind, no matter when it comprehends it, and will rejoice and comfort it. To such an one we speak as those who are like us have spoken to us, and have so become our comfort in the wilderness of this life. Meanwhile the object is pursued on its own account and for its own sake. Now it happens curiously enough with philosophical meditations, that precisely that which one has thought out and investigated for oneself, is afterwards of benefit to others; not that, however, which was originally intended for others. The former is confessedly nearest in character to perfect honesty; for a man does not seek to deceive himself, nor does he offer himself empty husks; so that all sophistication and all mere talk is omitted, and consequently every sentence that is written at once repays the trouble of reading it. Thus my writings bear the stamp of honesty and openness so distinctly on the face of them, that by this alone they are a glaring contrast to those of three celebrated sophists of the post-Kantian period. I am always to be found at the standpoint of *reflection, i.e.*, rational deliberation and honest statement, never at that of *inspiration*, called intellectual intuition, or absolute thought; though, if it received its proper name, it would be called empty bombast and charlatanism. Working then in this spirit, and always seeing the false and bad in universal acceptance, yea, bombast[1] and charlatanism[2] in the highest honour, I have long renounced the approbation of my contemporaries. It is impossible that an age which for twenty years has applauded a Hegel, that intellectual Caliban, as the

[1] Fichte and Schelling. [2] Hegel.

greatest of the philosophers, so loudly that it echoes through the whole of Europe, could make him who has looked on at that desirous of its approbation. It has no more crowns of honour to bestow; its applause is prostituted, and its censure has no significance. That I mean what I say is attested by the fact that if I had in any way sought the approbation of my contemporaries, I would have had to strike out a score of passages which entirely contradict all their opinions, and indeed must in part be offensive to them. But I would count it a crime to sacrifice a single syllable to that approbation. My guiding star has, in all seriousness, been truth. Following it, I could first aspire only to my own approbation, entirely averted from an age deeply degraded as regards all higher intellectual efforts, and a national literature demoralised even to the exceptions, a literature in which the art of combining lofty words with paltry significance has reached its height. I can certainly never escape from the errors and weaknesses which, in my case as in every one else's, necessarily belong to my nature; but I will not increase them by unworthy accommodations.

As regards this second edition, first of all I am glad to say that after five and twenty years I find nothing to retract; so that my fundamental convictions have only been confirmed, as far as concerns myself at least. The alterations in the first volume therefore, which contains the whole text of the first edition, nowhere touch what is essential. Sometimes they concern things of merely secondary importance, and more often consist of very short explanatory additions inserted here and there. Only the criticism of the Kantian philosophy has received important corrections and large additions, for these could not be put into a supplementary book, such as

those which are given in the second volume, and which correspond to each of the four books that contain the exposition of my own doctrine. In the case of the latter, I have chosen this form of enlarging and improving them, because the five and twenty years that have passed since they were composed have produced so marked a change in my method of exposition and in my style, that it would not have done to combine the content of the second volume with that of the first, as both must have suffered by the fusion. I therefore give both works separately, and in the earlier exposition, even in many places where I would now express myself quite differently, I have changed nothing, because I desired to guard against spoiling the work of my earlier years through the carping criticism of age. What in this regard might need correction will correct itself in the mind of the reader with the help of the second volume. Both volumes have, in the full sense of the word, a supplementary relation to each other, so far as this rests on the fact that one age of human life is, intellectually, the supplement of another. It will therefore be found, not only that each volume contains what the other lacks, but that the merits of the one consist peculiarly in that which is wanting in the other. Thus, if the first half of my work surpasses the second in what can only be supplied by the fire of youth and the energy of first conceptions, the second will surpass the first by the ripeness and complete elaboration of the thought which can only belong to the fruit of the labour of a long life. For when I had the strength originally to grasp the fundamental thought of my system, to follow it at once into its four branches, to return from them to the unity of their origin, and then to explain the whole distinctly, I could not yet be in a position to work out all

the branches of the system with the fulness, thoroughness, and elaborateness which is only reached by the meditation of many years—meditation which is required to test and illustrate the system by innumerable facts, to support it by the most different kinds of proof, to throw light on it from all sides, and then to place the different points of view boldly in contrast, to separate thoroughly the multifarious materials, and present them in a well-arranged whole. Therefore, although it would, no doubt, have been more agreeable to the reader to have my whole work in one piece, instead of consisting, as it now does, of two halves, which must be combined in using them, he must reflect that this would have demanded that I should accomplish at one period of life what it is only possible to accomplish in two, for I would have had to possess the qualities at one period of life that nature has divided between two quite different ones. Hence the necessity of presenting my work in two halves supplementary to each other may be compared to the necessity in consequence of which a chromatic object-glass, which cannot be made out of one piece, is produced by joining together a convex lens of flint glass and a concave lens of crown glass, the combined effect of which is what was sought. Yet, on the other hand, the reader will find some compensation for the inconvenience of using two volumes at once, in the variety and the relief which is afforded by the handling of the same subject, by the same mind, in the same spirit, but in very different years. However, it is very advisable that those who are not yet acquainted with my philosophy should first of all read the first volume without using the supplementary books, and should make use of these only on a second perusal; otherwise it would be too difficult for them to grasp the

system in its connection. For it is only thus explained in the first volume, while the second is devoted to a more detailed investigation and a complete development of the individual doctrines. Even those who should not make up their minds to a second reading of the first volume had better not read the second volume till after the first, and then for itself, in the ordinary sequence of its chapters, which, at any rate, stand in some kind of connection, though a somewhat looser one, the gaps of which they will fully supply by the recollection of the first volume, if they have thoroughly comprehended it. Besides, they will find everywhere the reference to the corresponding passages of the first volume, the paragraphs of which I have numbered in the second edition for this purpose, though in the first edition they were only divided by lines.

I have already explained in the preface to the first edition, that my philosophy is founded on that of Kant, and therefore presupposes a thorough knowledge of it. I repeat this here. For Kant's teaching produces in the mind of every one who has comprehended it a fundamental change which is so great that it may be regarded as an intellectual new-birth. It alone is able really to remove the inborn realism which proceeds from the original character of the intellect, which neither Berkeley nor Malebranche succeed in doing, for they remain too much in the universal, while Kant goes into the particular, and indeed in a way that is quite unexampled both before and after him, and which has quite a peculiar, and, we might say, immediate effect upon the mind in consequence of which it undergoes a complete undeception, and forthwith looks at all things in another light. Only in this way can any one become susceptible to the

more positive expositions which I have to give. On the other hand, he who has not mastered the Kantian philosophy, whatever else he may have studied, is, as it were, in a state of innocence; that is to say, he remains in the grasp of that natural and childish realism in which we are all born, and which fits us for everything possible, with the single exception of philosophy. Such a man then stands to the man who knows the Kantian philosophy as a minor to a man of full age. That this truth should nowadays sound paradoxical, which would not have been the case in the first thirty years after the appearance of the Critique of Reason, is due to the fact that a generation has grown up that does not know Kant properly, because it has never heard more of him than a hasty, impatient lecture, or an account at second-hand; and this again is due to the fact that in consequence of bad guidance, this generation has wasted its time with the philosophemes of vulgar, uncalled men, or even of bombastic sophists, which are unwarrantably commended to it. Hence the confusion of fundamental conceptions, and in general the unspeakable crudeness and awkwardness that appears from under the covering of affectation and pretentiousness in the philosophical attempts of the generation thus brought up. But whoever thinks he can learn Kant's philosophy from the exposition of others makes a terrible mistake. Nay, rather I must earnestly warn against such accounts, especially the more recent ones; and indeed in the years just past I have met with expositions of the Kantian philosophy in the writings of the Hegelians which actually reach the incredible. How should the minds that in the freshness of youth have been strained and ruined by the nonsense of Hegelism, be still capable of following Kant's profound

investigations? They are early accustomed to take the hollowest jingle of words for philosophical thoughts, the most miserable sophisms for acuteness, and silly conceits for dialectic, and their minds are disorganised through the admission of mad combinations of words to which the mind torments and exhausts itself in vain to attach some thought. No Critique of Reason can avail them, no philosophy, they need a *medicina mentis*, first as a sort of purgative, *un petit cours de senscommunologie*, and then one must further see whether, in their case, there can even be any talk of philosophy. The Kantian doctrine then will be sought for in vain anywhere else but in Kant's own works; but these are throughout instructive, even where he errs, even where he fails. In consequence of his originality, it holds good of him in the highest degree, as indeed of all true philosophers, that one can only come to know them from their own works, not from the accounts of others. For the thoughts of any extraordinary intellect cannot stand being filtered through the vulgar mind. Born behind the broad, high, finely-arched brow, from under which shine beaming eyes, they lose all power and life, and appear no longer like themselves, when removed to the narrow lodging and low roofing of the confined, contracted, thick-walled skull from which dull glances steal directed to personal ends. Indeed we may say that minds of this kind act like an uneven glass, in which everything is twisted and distorted, loses the regularity of its beauty, and becomes a caricature. Only from their authors themselves can we receive philosophical thoughts; therefore whoever feels himself drawn to philosophy must himself seek out its immortal teachers in the still sanctuary of their works. The principal chapters of any one of these true philosophers will afford

a thousand times more insight into their doctrines than the heavy and distorted accounts of them that everyday men produce, who are still for the most part deeply entangled in the fashionable philosophy of the time, or in the sentiments of their own minds. But it is astonishing how decidedly the public seizes by preference on these expositions at second-hand. It seems really as if elective affinities were at work here, by virtue of which the common nature is drawn to its like, and therefore will rather hear what a great man has said from one of its own kind. Perhaps this rests on the same principle as that of mutual instruction, according to which children learn best from children.

One word more for the professors of philosophy. I have always been compelled to admire not merely the sagacity, the true and fine tact with which, immediately on its appearance, they recognised my philosophy as something altogether different from and indeed dangerous to their own attempts, or, in popular language, something that would not suit their turn; but also the sure and astute policy by virtue of which they at once discovered the proper procedure with regard to it, the complete harmony with which they applied it, and the persistency with which they have remained faithful to it. This procedure, which further commended itself by the great ease of carrying it out, consists, as is well known, in altogether ignoring and thus in secreting—according to Goethe's malicious phrase, which just means the appropriating of what is of weight and significance. The efficiency of this quiet means is increased by the corybantic shouts with which those who are at one reciprocally greet the birth of their own spiritual children—shouts which com-

pel the public to look and note the air of importance with which they congratulate themselves on the event. Who can mistake the object of such proceedings? Is there then nothing to oppose to the maxim, *primum vivere, deinde philosophari?* These gentlemen desire to live, and indeed to live by philosophy. To philosophy they are assigned with their wives and children, and in spite of Petrarch's *povera e nuda vai filosofia,* they have staked everything upon it. Now my philosophy is by no means so constituted that any one can live by it. It lacks the first indispensable requisite of a well-paid professional philosophy, a speculative theology, which—in spite of the troublesome Kant with his Critique of Reason—should and must, it is supposed, be the chief theme of all philosophy, even if it thus takes on itself the task of talking straight on of that of which it can know absolutely nothing. Indeed my philosophy does not permit to the professors the fiction they have so cunningly devised, and which has become so indispensable to them, of a reason that knows, perceives, or apprehends immediately and absolutely. This is a doctrine which it is only necessary to impose upon the reader at starting, in order to pass in the most comfortable manner in the world, as it were in a chariot and four, into that region beyond the possibility of all experience, which Kant has wholly and for ever shut out from our knowledge, and in which are found immediately revealed and most beautifully arranged the fundamental dogmas of modern, Judaising, optimistic Christianity. Now what in the world has my subtle philosophy, deficient as it is in these essential requisites, with no intentional aim, and unable to afford a means of subsistence, whose pole star is truth alone

the naked, unrewarded, unbefriended, often persecuted truth, and which steers straight for it without looking to the right hand or the left,—what, I say, has this to do with that *alma mater*, the good, well-to-do university philosophy which, burdened with a hundred aims and a thousand motives, comes on its course cautiously tacking, while it keeps before its eyes at all times the fear of the Lord, the will of the ministry, the laws of the established church, the wishes of the publisher, the attendance of the students, the goodwill of colleagues, the course of current politics, the momentary tendency of the public, and Heaven knows what besides? Or what has my quiet, earnest search for truth in common with the noisy scholastic disputations of the chair and the benches, the inmost motives of which are always personal aims. The two kinds of philosophy are, indeed, radically different. Thus it is that with me there is no compromise and no fellowship, that no one reaps any benefit from my works but the man who seeks the truth alone, and therefore none of the philosophical parties of the day; for they all follow their own aims, while I have only insight into truth to offer, which suits none of these aims, because it is not modelled after any of them. If my philosophy is to become susceptible of professorial exposition, the times must entirely change. What a pretty thing it would be if a philosophy by which nobody could live were to gain for itself light and air, not to speak of the general ear! This must be guarded against, and all must oppose it as one man. But it is not just such an easy game to controvert and refute; and, moreover, these are mistaken means to employ, because they just direct the attention of the public to the matter, and its taste for the lucubra-

tions of the professors of philosophy might be destroyed by the perusal of my writings. For whoever has tasted of earnest will not relish jest, especially when it is tiresome. Therefore the silent system, so unanimously adopted, is the only right one, and I can only advise them to stick to it and go on with it as long as it will answer, that is, until to ignore is taken to imply ignorance; then there will just be time to turn back. Meanwhile it remains open to every one to pluck out a small feather here and there for his own use, for the superfluity of thoughts at home should not be very oppressive. Thus the ignoring and silent system may hold out a good while, at least the span of time I may have yet to live, whereby much is already won. And if, in the meantime, here and there an indiscreet voice has let itself be heard, it is soon drowned by the loud talking of the professors, who, with important airs, know how to entertain the public with very different things. I advise, however, that the unanimity of procedure should be somewhat more strictly observed, and especially that the young men should be looked after, for they are sometimes so fearfully indiscreet. For even so I cannot guarantee that the commended procedure will last for ever, and cannot answer for the final issue. It is a nice question as to the steering of the public, which, on the whole, is good and tractable. Although we nearly at all times see the Gorgiases and the Hippiases uppermost, although the absurd, as a rule, predominates, and it seems impossible that the voice of the individual can ever penetrate through the chorus of the befooling and the befooled, there yet remains to the genuine works of every age a quite peculiar, silent, slow, and powerful influence; and,

as if by a miracle, we see them rise at last out of the turmoil like a balloon that floats up out of the thick atmosphere of this globe into purer regions, where, having once arrived, it remains at rest, and no one can draw it down again.

Written at Frankfort-on-the-Maine
in February 1844.

First Book.

THE WORLD AS IDEA.

FIRST ASPECT.

THE IDEA SUBORDINATED TO THE PRINCIPLE OF SUFFICIENT REASON: THE OBJECT OF EXPERIENCE AND SCIENCE.

Sors de l'enfance, ami réveille toi!
—*Jean Jacques Rousseau.*

I.

§ 1. "THE world is my idea:" — this is a truth which holds good for everything that lives and knows, though man alone can bring it into reflective and abstract consciousness. If he really does this, he has attained to philosophical wisdom. It then becomes clear and certain to him that what he knows is not a sun and an earth, but only an eye that sees a sun, a hand that feels an earth; that the world which surrounds him is there only as idea, *i.e.*, only in relation to something else, the consciousness, which is himself. If any truth can be asserted *a priori*, it is this: for it is the expression of the most general form of all possible and thinkable experience: a form which is more general than time, or space, or causality, for they all presuppose it; and each of these, which we have seen to be just so many modes of the principle of sufficient reason, is valid only for a particular class of ideas; whereas the antithesis of object and subject is the common form of all these classes, is that form under which alone any idea of whatever kind it may be, abstract or intuitive, pure or empirical, is possible and thinkable. No truth therefore is more certain, more independent of all others, and less in need of proof than this, that all that exists for knowledge, and therefore this whole world, is only object in relation to subject, perception of a perceiver, in a word, idea. This is obviously true of the past and the future, as well as of the present, of what is farthest off, as of what is near; for it is true of time and space themselves, in which alone these distinctions arise. All that in any way

belongs or can belong to the world is inevitably thus conditioned through the subject, and exists only for the subject. The world is idea.

This truth is by no means new. It was implicitly involved in the sceptical reflections from which Descartes started. Berkeley, however, was the first who distinctly enunciated it, and by this he has rendered a permanent service to philosophy, even though the rest of his teaching should not endure. Kant's primary mistake was the neglect of this principle, as is shown in the appendix. How early again this truth was recognised by the wise men of India, appearing indeed as the fundamental tenet of the Vedânta philosophy ascribed to Vyasa, is pointed out by Sir William Jones in the last of his essays: "On the philosophy of the Asiatics" (Asiatic Researches, vol. iv. p. 164), where he says, "The fundamental tenet of the Vedanta school consisted not in denying the existence of matter, that is, of solidity, impenetrability, and extended figure (to deny which would be lunacy), but in correcting the popular notion of it, and in contending that it has no essence independent of mental perception; that existence and perceptibility are convertible terms." These words adequately express the compatibility of empirical reality and transcendental ideality.

In this first book, then, we consider the world only from this side, only so far as it is idea. The inward reluctance with which any one accepts the world as merely his idea, warns him that this view of it, however true it may be, is nevertheless one-sided, adopted in consequence of some arbitrary abstraction. And yet it is a conception from which he can never free himself. The defectiveness of this view will be corrected in the next book by means of a truth which is not so immediately certain as that from which we start here; a truth at which we can arrive only by deeper research and more severe abstraction, by the separation of what is different and the union of what is identical. This

truth, which must be very serious and impressive if not awful to every one, is that a man can also say and must say, "the world is my will."

In this book, however, we must consider separately that aspect of the world from which we start, its aspect as knowable, and therefore, in the meantime, we must, without reserve, regard all presented objects, even our own bodies (as we shall presently show more fully), merely as ideas, and call them merely ideas. By so doing we always abstract from will (as we hope to make clear to every one further on), which by itself constitutes the other aspect of the world. For as the world is in one aspect entirely *idea*, so in another it is entirely *will*. A reality which is neither of these two, but an object in itself (into which the thing in itself has unfortunately dwindled in the hands of Kant), is the phantom of a dream, and its acceptance is an *ignis fatuus* in philosophy.

§ 2. That which knows all things and is known by none is the subject. Thus it is the supporter of the world, that condition of all phenomena, of all objects which is always pre-supposed throughout experience; for all that exists, exists only for the subject. Every one finds himself to be subject, yet only in so far as he knows, not in so far as he is an object of knowledge. But his body is object, and therefore from this point of view we call it idea. For the body is an object among objects, and is conditioned by the laws of objects, although it is an immediate object. Like all objects of perception, it lies within the universal forms of knowledge, time and space, which are the conditions of multiplicity. The subject, on the contrary, which is always the knower, never the known, does not come under these forms, but is presupposed by them; it has therefore neither multiplicity nor its opposite unity. We never know it, but it is always the knower wherever there is knowledge.

So then the world as idea, the only aspect in which

we consider it at present, has two fundamental, necessary, and inseparable halves. The one half is the object, the forms of which are space and time, and through these multiplicity. The other half is the subject, which is not in space and time, for it is present, entire and undivided, in every percipient being. So that any one percipient being, with the object, constitutes the whole world as idea just as fully as the existing millions could do; but if this one were to disappear, then the whole world as idea would cease to be. These halves are therefore inseparable even for thought, for each of the two has meaning and existence only through and for the other, each appears with the other and vanishes with it. They limit each other immediately; where the object begins the subject ends. The universality of this limitation is shown by the fact that the essential and hence universal forms of all objects, space, time, and causality, may, without knowledge of the object, be discovered and fully known from a consideration of the subject, *i.e.*, in Kantian language, they lie *a priori* in our consciousness. That he discovered this is one of Kant's principal merits, and it is a great one. I however go beyond this, and maintain that the principle of sufficient reason is the general expression for all these forms of the object of which we are *a priori* conscious; and that therefore all that we know purely *a priori*, is merely the content of that principle and what follows from it; in it all our certain *a priori* knowledge is expressed. In my essay on the principle of sufficient reason I have shown in detail how every possible object comes under it; that is, stands in a necessary relation to other objects, on the one side as determined, on the other side as determining: this is of such wide application, that the whole existence of all objects, so far as they are objects, ideas and nothing more, may be entirely traced to this their necessary relation to each other, rests only in it, is in fact merely relative; but of this more presently. I have further

shown, that the necessary relation which the principle of sufficient reason expresses generally, appears in other forms corresponding to the classes into which objects are divided, according to their possibility; and again that by these forms the proper division of the classes is tested. I take it for granted that what I said in this earlier essay is known and present to the reader, for if it had not been alreaay said it would necessarily find its place here.

§ 3. The chief distinction among our ideas is that between ideas of perception and abstract ideas. The latter form just one class of ideas, namely concepts, and these are the possession of man alone of all creatures upon earth. The capacity for these, which distinguishes him from all the lower animals, has always been called reason.[1] We shall consider these abstract ideas by themselves later, but, in the first place, we shall speak exclusively of the *ideas of perception.* These comprehend the whole visible world, or the sum total of experience, with the conditions of its possibility. We have already observed that it is a highly important discovery of Kant's, that these very conditions, these forms of the visible world, *i.e.*, the absolutely universal element in its perception, the common property of all its phenomena, space and time, even when taken by themselves and apart from their content, can, not only be thought in the abstract, but also be directly perceived; and that this perception or intuition is not some kind of phantasm arising from constant recurrence in experience, but is so entirely independent of experience that we must rather regard the latter as dependent on it, inasmuch as the qualities of space and time, as they are known in *a priori* perception or intuition, are valid for all possible experience, as rules to which it must invariably conform. Accordingly, in my

[1] Kant is the only writer who has confused this idea of reason, and in this connection I refer the reader to the Appendix, and also to my "Grundprobleme der Ethik": Grundl. dd. Moral. § 6, pp. 148–154, first and second editions.

essay on the principle of sufficient reason, I have treated space and time, because they are perceived as pure and empty of content, as a special and independent class of ideas. This quality of the universal forms of intuition, which was discovered by Kant, that they may be perceived in themselves and apart from experience, and that they may be known as exhibiting those laws on which is founded the infallible science of mathematics, is certainly very important. Not less worthy of remark, however, is this other quality of time and space, that the principle of sufficient reason, which conditions experience as the law of causation and of motive, and thought as the law of the basis of judgment, appears here in quite a special form, to which I have given the name of the ground of being. In time, this is the succession of its moments, and in space the position of its parts, which reciprocally determine each other *ad infinitum.*

Any one who has fully understood from the introductory essay the complete identity of the content of the principle of sufficient reason in all its different forms, must also be convinced of the importance of the knowledge of the simplest of these forms, as affording him insight into his own inmost nature. This simplest form of the principle we have found to be time. In it each instant is, only in so far as it has effaced the preceding one, its generator, to be itself in turn as quickly effaced. The past and the future (considered apart from the consequences of their content) are empty as a dream, and the present is only the indivisible and unenduring boundary between them. And in all the other forms of the principle of sufficient reason, we shall find the same emptiness, and shall see that not time only but also space, and the whole content of both of them, *i.e.*, all that proceeds from causes and motives, has a merely relative existence, is only through and for another like to itself, *i.e.*, not more enduring. The substance of this doctrine is old: it appears in Heraclitus when he laments the eternal

flux of things; in Plato when he degrades the object to that which is ever becoming, but never being; in Spinoza as the doctrine of the mere accidents of the one substance which is and endures. Kant opposes what is thus known as the mere phenomenon to the thing in itself. Lastly, the ancient wisdom of the Indian philosophers declares, "It is Mâyâ, the veil of deception, which blinds the eyes of mortals, and makes them behold a world of which they cannot say either that it is or that it is not: for it is like a dream; it is like the sunshine on the sand which the traveller takes from afar for water, or the stray piece of rope he mistakes for a snake." (These similes are repeated in innumerable passages of the Vedas and the Puranas.) But what all these mean, and that of which they all speak, is nothing more than what we have just considered—the world as idea subject to the principle of sufficient reason.

§ 4. Whoever has recognised the form of the principle of sufficient reason, which appears in pure time as such, and on which all counting and arithmetical calculation rests, has completely mastered the nature of time. Time is nothing more than that form of the principle of sufficient reason, and has no further significance. Succession is the form of the principle of sufficient reason in time, and succession is the whole nature of time. Further, whoever has recognised the principle of sufficient reason as it appears in the presentation of pure space, has exhausted the whole nature of space, which is absolutely nothing more than that possibility of the reciprocal determination of its parts by each other, which is called position. The detailed treatment of this, and the formulation in abstract conceptions of the results which flow from it, so that they may be more conveniently used, is the subject of the science of geometry. Thus also, whoever has recognised the law of causation, the aspect of the principle of sufficient reason which appears in what fills these forms (space and time) as objects of perception,

that is to say matter, has completely mastered the nature of matter as such, for matter is nothing more than causation, as any one will see at once if he reflects. Its true being is its action, nor can we possibly conceive it as having any other meaning. Only as active does it fill space and time; its action upon the immediate object (which is itself matter) determines that perception in which alone it exists. The consequence of the action of any material object upon any other, is known only in so far as the latter acts upon the immediate object in a different way from that in which it acted before; it consists only of this. Cause and effect thus constitute the whole nature of matter; its true being is its action. (A fuller treatment of this will be found in the essay on the Principle of Sufficient Reason, § 21, p. 77.) The nature of all material things is therefore very appropriately called in German *Wirklichkeit*,[1] a word which is far more expressive than *Realität*. Again, that which is acted upon is always matter, and thus the whole being and essence of matter consists in the orderly change, which one part of it brings about in another part. The existence of matter is therefore entirely relative, according to a relation which is valid only within its limits, as in the case of time and space.

But time and space, each for itself, can be mentally presented apart from matter, whereas matter cannot be so presented apart from time and space. The form which is inseparable from it presupposes space, and the action in which its very existence consists, always imports some change, in other words a determination in time. But space and time are not only, each for itself, presupposed by matter, but a union of the two constitutes its essence, for this, as we have seen, consists in action, *i.e.*, in causation. All the innumerable conceivable phenomena and conditions of things, might be coexistent

[1] Mira in quibusdam rebus verborum proprietas est, et consuetudo sermonis antiqui quædam efficacissimis notis signat. *Seneca*, epist. 81.

in boundless space, without limiting each other, or might be successive in endless time without interfering with each other: thus a necessary relation of these phenomena to each other, and a law which should regulate them according to such a relation, is by no means needful, would not, indeed, be applicable: it therefore follows that in the case of all co-existence in space and change in time, so long as each of these forms preserves for itself its condition and its course without any connection with the other, there can be no causation, and since causation constitutes the essential nature of matter, there can be no matter. But the law of causation receives its meaning and necessity only from this, that the essence of change does not consist simply in the mere variation of things, but rather in the fact that at the *same part of space* there is now *one thing* and then *another*, and at *one* and the same point of time there is *here* one thing and *there* another: only this reciprocal limitation of space and time by each other gives meaning, and at the same time necessity, to a law, according to which change must take place. What is determined by the law of causality is therefore not merely a succession of things in time, but this succession with reference to a definite space, and not merely existence of things in a particular place, but in this place at a different point of time. Change, *i.e.*, variation which takes place according to the law of causality, implies always a determined part of space and a determined part of time together and in union. Thus causality unites space with time. But we found that the whole essence of matter consisted in action, *i.e.*, in causation, consequently space and time must also be united in matter, that is to say, matter must take to itself at once the distinguishing qualities both of space and time, however much these may be opposed to each other, and must unite in itself what is impossible for each of these independently, that is, the fleeting course of time, with the rigid unchangeable perduration of

space: infinite divisibility it receives from both. It is for this reason that we find that co-existence, which could neither be in time alone, for time has no contiguity, nor in space alone, for space has no before, after, or now, is first established through matter. But the co-existence of many things constitutes, in fact, the essence of reality, for through it permanence first becomes possible; for permanence is only knowable in the change of something which is present along with what is permanent, while on the other hand it is only because something permanent is present along with what changes, that the latter gains the special character of change, *i.e.*, the mutation of quality and form in the permanence of substance, that is to say, in matter.[1] If the world were in space alone, it would be rigid and immovable, without succession, without change, without action; but we know that with action, the idea of matter first appears. Again, if the world were in time alone, all would be fleeting, without persistence, without contiguity, hence without co-existence, and consequently without permanence; so that in this case also there would be no matter. Only through the union of space and time do we reach matter, and matter is the possibility of co-existence, and, through that, of permanence; through permanence again matter is the possibility of the persistence of substance in the change of its states.[2] As matter consists in the union of space and time, it bears throughout the stamp of both. It manifests its origin in space, partly through the form which is inseparable from it, but especially through its persistence (substance), the *a priori* certainty of which is therefore wholly deducible from that of space[3] (for variation belongs to time alone, but in it alone and for itself nothing is persistent). Matter shows that it springs

[1] It is shown in the Appendix that matter and substance are one.

[2] This shows the ground of the Kantian explanation of matter, that it is "that which is movable in space," for motion consists simply in the union of space and time.

[3] Not, as Kant holds, from the knowledge of time, as will be explained in the Appendix.

from time by quality (accidents), without which it never exists, and which is plainly always causality, action upon other matter, and therefore change (a time concept). The law of this action, however, always depends upon space and time together, and only thus obtains meaning. The regulative function of causality is confined entirely to the determination of what must occupy *this time and this space.* The fact that we know *a priori* the unalterable characteristics of matter, depends upon this derivation of its essential nature from the forms of our knowledge of which we are conscious *a priori.* These unalterable characteristics are space-occupation, *i.e.*, impenetrability, *i.e.*, causal action, consequently, extension, infinite divisibility, persistence, *i.e.*, indestructibility, and lastly mobility: weight, on the other hand, notwithstanding its universality, must be attributed to *a posteriori* knowledge, although Kant, in his "Metaphysical Introduction to Natural Philosophy," p. 71 (p. 372 of Rosenkranz's edition), treats it as knowable *a priori.*

But as the object in general is only for the subject, as its idea, so every special class of ideas is only for an equally special quality in the subject, which is called a faculty of perception. This subjective correlative of time and space in themselves as empty forms, has been named by Kant pure sensibility; and we may retain this expression, as Kant was the first to treat of the subject, though it is not exact, for sensibility presupposes matter. The subjective correlative of matter or of causation, for these two are the same, is understanding, which is nothing more than this. To know causality is its one function, its only power; and it is a great one, embracing much, of manifold application, yet of unmistakable identity in all its manifestations. Conversely all causation, that is to say, all matter, or the whole of reality, is only for the understanding, through the understanding, and in the understanding. The first, simplest, and ever-present example of understanding is the perception of the actual

world. This is throughout knowledge of the cause from the effect, and therefore all perception is intellectual. The understanding could never arrive at this perception, however, if some effect did not become known immediately, and thus serve as a starting-point. But this is the affection of the animal body. So far, then, the animal body is the *immediate object* of the subject; the perception of all other objects becomes possible through it. The changes which every animal body experiences, are immediately known, that is, felt; and as these effects are at once referred to their causes, the perception of the latter as *objects* arises. This relation is no conclusion in abstract conceptions; it does not arise from reflection, nor is it arbitrary, but immediate, necessary, and certain. It is the method of knowing of the pure understanding, without which there could be no perception; there would only remain a dull plant-like consciousness of the changes of the immediate object, which would succeed each other in an utterly unmeaning way, except in so far as they might have a meaning for the will either as pain or pleasure. But as with the rising of the sun the visible world appears, so at one stroke, the understanding, by means of its one simple function, changes the dull, meaningless sensation into perception. What the eye, the ear, or the hand feels, is not perception; it is merely its data. By the understanding passing from the effect to the cause, the world first appears as perception extended in space, varying in respect of form, persistent through all time in respect of matter; for the understanding unites space and time in the idea of matter, that is, causal action. As the world as idea exists only through the understanding, so also it exists only for the understanding. In the first chapter of my essay on "Light and Colour," I have already explained how the understanding constructs perceptions out of the data supplied by the senses; how by comparison of the impressions which the various senses receive from the object, a child

arrives at perceptions; how this alone affords the solution of so many phenomena of the senses; the single vision of two eyes, the double vision in the case of a squint, or when we try to look at once at objects which lie at unequal distances behind each other; and all illusion which is produced by a sudden alteration in the organs of sense. But I have treated this important subject much more fully and thoroughly in the second edition of the essay on "The Principle of Sufficient Reason," § 21. All that is said there would find its proper place here, and would therefore have to be said again; but as I have almost as much disinclination to quote myself as to quote others, and as I am unable to explain the subject better than it is explained there, I refer the reader to it, instead of quoting it, and take for granted that it is known.

The process by which children, and persons born blind who have been operated upon, learn to see, the single vision of the double sensation of two eyes, the double vision and double touch which occur when the organs of sense have been displaced from their usual position, the upright appearance of objects while the picture on the retina is upside down, the attributing of colour to the outward objects, whereas it is merely an inner function, a division through polarisation, of the activity of the eye, and lastly the stereoscope,—all these are sure and incontrovertible evidence that perception is not merely of the senses, but intellectual—that is, *pure knowledge through the understanding of the cause from the effect*, and that, consequently, it presupposes the law of causality, in a knowledge of which all perception—that is to say all experience, by virtue of its primary and only possibility, depends. The contrary doctrine that the law of causality results from experience, which was the scepticism of Hume, is first refuted by this. For the independence of the knowledge of causality of all experience,—that is, its *a priori*

character—can only be deduced from the dependence of all experience upon it; and this deduction can only be accomplished by proving, in the manner here indicated, and explained in the passages referred to above, that the knowledge of causality is included in perception in general, to which all experience belongs, and therefore in respect of experience is completely *a priori*, does not presuppose it, but is presupposed by it as a condition. This, however, cannot be deduced in the manner attempted by Kant, which I have criticised in the essay on "The Principle of Sufficient Reason," § 23.

§ 5. It is needful to guard against the grave error of supposing that because perception arises through the knowledge of causality, the relation of subject and object is that of cause and effect. For this relation subsists only between the immediate object and objects known indirectly, thus always between objects alone. It is this false supposition that has given rise to the foolish controversy about the reality of the outer world; a controversy in which dogmatism and scepticism oppose each other, and the former appears, now as realism, now as idealism. Realism treats the object as cause, and the subject as its effect The idealism of Fichte reduces the object to the effect of the subject. Since however, and this cannot be too much emphasised, there is absolutely no relation according to the principle of sufficient reason between subject and object, neither of these views could be proved, and therefore scepticism attacked them both with success. Now, just as the law of causality precedes perception and experience as their condition, and therefore cannot (as Hume thought) be derived from them, so object and subject precede all knowledge, and hence the principle of sufficient reason in general, as its first condition; for this principle is merely the form of all objects, the whole nature and possibility of their existence as phenomena: but the object always presupposes the subject; and therefore between these two

there can be no relation of reason and consequent. My essay on the principle of sufficient reason accomplishes just this: it explains the content of that principle as the essential form of every object—that is to say, as the universal nature of all objective existence, as something which pertains to the object as such; but the object as such always presupposes the subject as its necessary correlative; and therefore the subject remains always outside the province in which the principle of sufficient reason is valid. The controversy as to the reality of the outer world rests upon this false extension of the validity of the principle of sufficient reason to the subject also, and starting with this mistake it can never understand itself. On the one side realistic dogmatism, looking upon the idea as the effect of the object, desires to separate these two, idea and object, which are really one, and to assume a cause quite different from the idea, an object in itself, independent of the subject, a thing which is quite inconceivable; for even as object it presupposes subject, and so remains its idea. Opposed to this doctrine is scepticism, which makes the same false presupposition that in the idea we have only the effect, never the cause, therefore never real being; that we always know merely the action of the object. But this object, it supposes, may perhaps have no resemblance whatever to its effect, may indeed have been quite erroneously received as the cause, for the law of causality is first to be gathered from experience, and the reality of experience is then made to rest upon it. Thus both of these views are open to the correction, firstly, that object and idea are the same; secondly, that the true being of the object of perception is its action, that the reality of the thing consists in this, and the demand for an existence of the object outside the idea of the subject, and also for an essence of the actual thing different from its action, has absolutely no meaning, and is a contradiction: and that the knowledge of the nature of the effect of any

perceived object, exhausts such an object itself, so far as it is object, *i.e.*, idea, for beyond this there is nothing more to be known. So far then, the perceived world in space and time, which makes itself known as causation alone, is entirely real, and is throughout simply what it appears to be, and it appears wholly and without reserve as idea, bound together according to the law of causality. This is its empirical reality. On the other hand, all causality is in the understanding alone, and for the understanding. The whole actual, that is, active world is determined as such through the understanding, and apart from it is nothing. This, however, is not the only reason for altogether denying such a reality of the outer world as is taught by the dogmatist, who explains its reality as its independence of the subject. We also deny it, because no object apart from a subject can be conceived without contradiction. The whole world of objects is and remains idea, and therefore wholly and for ever determined by the subject; that is to say, it has transcendental ideality. But it is not therefore illusion or mere appearance; it presents itself as that which it is, idea, and indeed as a series of ideas of which the common bond is the principle of sufficient reason. It is according to its inmost meaning quite comprehensible to the healthy understanding, and speaks a language quite intelligible to it. To dispute about its reality can only occur to a mind perverted by over-subtilty, and such discussion always arises from a false application of the principle of sufficient reason, which binds all ideas together of whatever kind they may be, but by no means connects them with the subject, nor yet with a something which is neither subject nor object, but only the ground of the object; an absurdity, for only objects can be and always are the ground of objects. If we examine more closely the source of this question as to the reality of the outer world, we find that besides the false application of the principle of sufficient reason generally to what lies

beyond its province, a special confusion of its forms is also involved; for that form which it has only in reference to concepts or abstract ideas, is applied to perceived ideas, real objects; and a ground of knowing is demanded of objects, whereas they can have nothing but a ground of being. Among the abstract ideas, the concepts united in the judgment, the principle of sufficient reason appears in such a way that each of these has its worth, its validity, and its whole existence, here called *truth*, simply and solely through the relation of the judgment to something outside of it, its ground of knowledge, to which there must consequently always be a return. Among real objects, ideas of perception, on the other hand, the principle of sufficient reason appears not as the principle of the ground of *knowing*, but of *being*, as the law of causality: every real object has paid its debt to it, inasmuch as it has come to be, *i.e.*, has appeared as the effect of a cause. The demand for a ground of knowing has therefore here no application and no meaning, but belongs to quite another class of things. Thus the world of perception raises in the observer no question or doubt so long as he remains in contact with it: there is here neither error nor truth, for these are confined to the province of the abstract—the province of reflection. But here the world lies open for sense and understanding; presents itself with naive truth as that which it really is—ideas of perception which develop themselves according to the law of causality.

So far as we have considered the question of the reality of the outer world, it arises from a confusion which amounts even to a misunderstanding of reason itself, and therefore thus far, the question could be answered only by explaining its meaning. After examination of the whole nature of the principle of sufficient reason, of the relation of subject and object, and the special conditions of sense perception, the question itself disappeared because it had no longer any meaning. There

is, however, one other possible origin of this question, quite different from the purely speculative one which we have considered, a specially empirical origin, though the question is always raised from a speculative point of view, and in this form it has a much more comprehensible meaning than it had in the first. We have dreams; may not our whole life be a dream? or more exactly: is there a sure criterion of the distinction between dreams and reality? between phantasms and real objects? The assertion that what is dreamt is less vivid and distinct than what we actually perceive is not to the point, because no one has ever been able to make a fair comparison of the two; for we can only compare the recollection of a dream with the present reality. Kant answers the question thus: "The connection of ideas among themselves, according to the law of causality, constitutes the difference between real life and dreams." But in dreams, as well as in real life, everything is connected individually at any rate, in accordance with the principle of sufficient reason in all its forms, and this connection is broken only between life and dreams, or between one dream and another. Kant's answer therefore could only run thus:—the *long* dream (life) has throughout complete connection according to the principle of sufficient reason; it has not this connection, however, with *short* dreams, although each of these has in itself the same connection: the bridge is therefore broken between the former and the latter, and on this account we distinguish them.

But to institute an inquiry according to this criterion, as to whether something was dreamt or seen, would always be difficult and often impossible. For we are by no means in a position to trace link by link the causal connection between any experienced event and the present moment, but we do not on that account explain it as dreamt. Therefore in real life we do not commonly employ that method of distinguishing between dreams and reality. The only sure criterion by which to dis-

tinguish them is in fact the entirely empirical one of awaking, through which at any rate the causal connection between dreamed events and those of waking life, is distinctly and sensibly broken off. This is strongly supported by the remark of Hobbes in the second chapter of Leviathan, that we easily mistake dreams for reality if we have unintentionally fallen asleep without taking off our clothes, and much more so when it also happens that some undertaking or design fills all our thoughts, and occupies our dreams as well as our waking moments. We then observe the awaking just as little as the falling asleep, dream and reality run together and become confounded. In such a case there is nothing for it but the application of Kant's criterion; but if, as often happens, we fail to establish by means of this criterion, either the existence of causal connection with the present, or the absence of such connection, then it must for ever remain uncertain whether an event was dreamt or really happened. Here, in fact, the intimate relationship between life and dreams is brought out very clearly, and we need not be ashamed to confess it, as it has been recognised and spoken of by many great men. The Vedas and Puranas have no better simile than a dream for the whole knowledge of the actual world, which they call the web of Mâyâ, and they use none more frequently. Plato often says that men live only in a dream; the philosopher alone strives to awake himself. Pindar says (ii. η. 135): σκιας ονερ ανθρωπος (umbræ somnium homo), and Sophocles:—

> Ὁρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο, πλὴν
> Σιδὼλ' ὁσοιπερ ζῶμεν, ἢ κουφὴν σκιάν.—Ajax, 125.

(Nos enim, quicunque vivimus, nihil aliud esse comperio quam simulacra et levem umbram.) Beside which most worthily stands Shakespeare:—

> "We are such stuff
> As dreams are made on, and our little life
> Is rounded with a sleep."—*Tempest*, Act iv. Sc. 1.

Lastly, Calderon was so deeply impressed with this view of life that he sought to embody it in a kind of metaphysical drama—"Life a Dream."

After these numerous quotations from the poets, perhaps I also may be allowed to express myself by a metaphor. Life and dreams are leaves of the same book. The systematic reading of this book is real life, but when the reading hours (that is, the day) are over, we often continue idly to turn over the leaves, and read a page here and there without method or connection: often one we have read before, sometimes one that is new to us, but always in the same book. Such an isolated page is indeed out of connection with the systematic study of the book, but it does not seem so very different when we remember that the whole continuous perusal begins and ends just as abruptly, and may therefore be regarded as merely a larger single page.

Thus although individual dreams are distinguished from real life by the fact that they do not fit into that continuity which runs through the whole of experience, and the act of awaking brings this into consciousness, yet that very continuity of experience belongs to real life as its form, and the dream on its part can point to a similar continuity in itself. If, therefore, we consider the question from a point of view external to both, there is no distinct difference in their nature, and we are forced to concede to the poets that life is a long dream.

Let us turn back now from this quite independent empirical origin of the question of the reality of the outer world, to its speculative origin. We found that this consisted, first, in the false application of the principle of sufficient reason to the relation of subject and object; and secondly, in the confusion of its forms, inasmuch as the principle of sufficient reason of knowing was extended to a province in which the principle of sufficient reason of being is valid. But the question could hardly have occupied philosophers so constantly if it

were entirely devoid of all real content, and if some true thought and meaning did not lie at its heart as its real source. Accordingly, we must assume that when the element of truth that lies at the bottom of the question first came into reflection and sought its expression, it became involved in these confused and meaningless forms and problems. This at least is my opinion, and I think that the true expression of that inmost meaning of the question, which it failed to find, is this:—What is this world of perception besides being my idea? Is that of which I am conscious only as idea, exactly like my own body, of which I am doubly conscious, in one aspect as *idea*, in another aspect as *will?* The fuller explanation of this question and its answer in the affirmative, will form the content of the second book, and its consequences will occupy the remaining portion of this work.

§ 6. For the present, however, in this first book we consider everything merely as idea, as object for the subject. And our own body, which is the starting-point for each of us in our perception of the world, we consider, like all other real objects, from the side of its knowableness, and in this regard it is simply an idea. Now the consciousness of every one is in general opposed to the explanation of objects as mere ideas, and more especially to the explanation of our bodies as such; for the thing in itself is known to each of us immediately in so far as it appears as our own body; but in so far as it objectifies itself in the other objects of perception, it is known only indirectly. But this abstraction, this one-sided treatment, this forcible separation of what is essentially and necessarily united, is only adopted to meet the demands of our argument; and therefore the disinclination to it must, in the meantime, be suppressed and silenced by the expectation that the subsequent treatment will correct the one-sidedness of the present one, and complete our knowledge of the nature of the world.

At present therefore the body is for us immediate

object; that is to say, that idea which forms the starting-point of the subject's knowledge; because the body, with its immediately known changes, precedes the application of the law of causality, and thus supplies it with its first data. The whole nature of matter consists, as we have seen, in its causal action. But cause and effect exist only for the understanding, which is nothing but their subjective correlative. The understanding, however, could never come into operation if there were not something else from which it starts. This is simple sensation—the immediate consciousness of the changes of the body, by virtue of which it is immediate object. Thus the possibility of knowing the world of perception depends upon two conditions; the first, *objectively expressed*, is the power of material things to act upon each other, to produce changes in each other, without which common quality of all bodies no perception would be possible, even by means of the sensibility of the animal body. And if we wish to express this condition *subjectively* we say: The understanding first makes perception possible; for the law of causality, the possibility of effect and cause, springs only from the understanding, and is valid only for it, and therefore the world of perception exists only through and for it. The second condition is the sensibility of animal bodies, or the quality of being immediate objects of the subject which certain bodies possess. The mere modification which the organs of sense sustain from without through their specific affections, may here be called ideas, so far as these affections produce neither pain nor pleasure, that is, have no immediate significance for the will, and are yet perceived, exist therefore only for *knowledge*. Thus far, then, I say that the body is immediately *known*, is *immediate object*. But the conception of object is not to be taken here in its fullest sense, for through this immediate knowledge of the body, which precedes the operation of the understanding, and is mere sensation, our own body does not exist

specifically as *object*, but first the material things which affect it: for all knowledge of an object proper, of an idea perceived in space, exists only through and for the understanding; therefore not before, but only subsequently to its operation. Therefore the body as object proper, that is, as an idea perceived in space, is first known indirectly, like all other objects, through the application of the law of causality to the action of one of its parts upon another, as, for example, when the eye sees the body or the hand touches it. Consequently the form of our body does not become known to us through mere feeling, but only through knowledge, only in idea; that is to say, only in the brain does our own body first come to appear as extended, articulate, organic. A man born blind receives this idea only little by little from the data afforded by touch. A blind man without hands could never come to know his own form; or at the most could infer and construct it little by little from the effects of other bodies upon him. If, then, we call the body an immediate object, we are to be understood with these reservations.

In other respects, then, according to what has been said, all animal bodies are immediate objects; that is, starting-points for the subject which always knows and therefore is never known in its perception of the world. Thus the distinctive characteristic of animal life is knowledge, with movement following on motives, which are determined by knowledge, just as movement following on stimuli is the distinctive characteristic of plant-life. Unorganised matter, however, has no movement except such as is produced by causes properly so called, using the term in its narrowest sense. All this I have thoroughly discussed in my essay on the principle of sufficient reason, § 20, in the "Ethics," first essay, iii., and in my work on Sight and Colour, § 1, to which I therefore refer.

It follows from what has been said, that all animals,

even the least developed, have understanding; for they all know objects, and this knowledge determines their movements as motive. Understanding is the same in all animals and in all men; it has everywhere the same simple form; knowledge of causality, transition from effect to cause, and from cause to effect, nothing more; but the degree of its acuteness, and the extension of the sphere of its knowledge varies enormously, with innumerable gradations from the lowest form, which is only conscious of the causal connection between the immediate object and objects affecting it—that is to say, perceives a cause as an object in space by passing to it from the affection which the body feels, to the higher grades of knowledge of the causal connection among objects known indirectly, which extends to the understanding of the most complicated system of cause and effect in nature. For even this high degree of knowledge is still the work of the understanding, not of the reason. The abstract concepts of the reason can only serve to take up the objective connections which are immediately known by the understanding, to make them permanent for thought, and to relate them to each other; but reason never gives us immediate knowledge. Every force and law of nature, every example of such forces and laws, must first be immediately known by the understanding, must be apprehended through perception before it can pass into abstract consciousness for reason. Hooke's discovery of the law of gravitation, and the reference of so many important phenomena to this one law, was the work of immediate apprehension by the understanding; and such also was the proof of Newton's calculations, and Lavoisier's discovery of acids and their important function in nature, and also Goethe's discovery of the origin of physical colours. All these discoveries are nothing more than a correct immediate passage from the effect to the cause, which is at once followed by the recognition of the ideality of the force of nature which expresses itself in all

causes of the same kind; and this complete insight is just an example of that single function of the understanding, by which an animal perceives as an object in space the cause which affects its body, and differs from such a perception only in degree. Every one of these great discoveries is therefore, just like perception, an operation of the understanding, an immediate intuition, and as such the work of an instant, an *apperçu*, a flash of insight. They are not the result of a process of abstract reasoning, which only serves to make the immediate knowledge of the understanding permanent for thought by bringing it under abstract concepts, *i.e.*, it makes knowledge distinct, it puts us in a position to impart it and explain it to others. The keenness of the understanding in apprehending the causal relations of objects which are known indirectly, does not find its only application in the sphere of natural science (though all the discoveries in that sphere are due to it), but it also appears in practical life. It is then called good sense or prudence, as in its other application it is better called acuteness, penetration, sagacity. More exactly, good sense or prudence signifies exclusively understanding at the command of the will. But the limits of these conceptions must not be too sharply defined, for it is always that one function of the understanding by means of which all animals perceive objects in space, which, in its keenest form, appears now in the phenomena of nature, correctly inferring the unknown causes from the given effects, and providing the material from which the reason frames general rules as laws of nature; now inventing complicated and ingenious machines by adapting known causes to desired effects; now in the sphere of motives, seeing through and frustrating intrigues and machinations, or fitly disposing the motives and the men who are susceptible to them, setting them in motion, as machines are moved by levers and wheels, and directing them at will to the accomplishment of its ends. Deficiency of understanding is called

stupidity. It is just *dulness in applying the law of causality,* incapacity for the immediate apprehension of the concatenations of causes and effects, motives and actions. A stupid person has no insight into the connection of natural phenomena, either when they follow their own course, or when they are intentionally combined, *i.e.*, are applied to machinery. Such a man readily believes in magic and miracles. A stupid man does not observe that persons, who apparently act independently of each other, are really in collusion; he is therefore easily mystified, and outwitted; he does not discern the hidden motives of proffered advice or expressions of opinion, &c. But it is always just one thing that he lacks—keenness, rapidity, ease in applying the law of causality, *i.e.*, power of understanding. The greatest, and, in this reference, the most instructive example of stupidity I ever met with, was the case of a totally imbecile boy of about eleven years of age, in an asylum. He had reason, because he spoke and comprehended, but in respect of understanding he was inferior to many of the lower animals. Whenever I visited him he noticed an eye-glass which I wore round my neck, and in which the window of the room and the tops of the trees beyond were reflected: on every occasion he was greatly surprised and delighted with this, and was never tired of looking at it with astonishment, because he did not understand the immediate causation of reflection.

While the difference in degree of the acuteness of the understanding, is very great between man and man, it is even greater between one species of animal and another. In all species of animals, even those which are nearest to plants, there is at least as much understanding as suffices for the inference from the effect on the immediate object, to the indirectly known object as its cause, *i.e.*, sufficient for perception, for the apprehension of an object. For it is this that constitutes them animals, as it gives them the power of movement following on motives, and

thereby the power of seeking for food, or at least of seizing it; whereas plants have only movement following on stimuli, whose direct influence they must await, or else decay, for they cannot seek after them nor appropriate them. We marvel at the great sagacity of the most developed species of animals, such as the dog, the elephant, the monkey or the fox, whose cleverness has been so admirably sketched by Buffon. From these most sagacious animals, we can pretty accurately determine how far understanding can go without reason, *i.e.*, abstract knowledge embodied in concepts. We could not find this out from ourselves, for in us understanding and reason always reciprocally support each other. We find that the manifestation of understanding in animals is sometimes above our expectation, and sometimes below it. On the one hand, we are surprised at the sagacity of the elephant, who, after crossing many bridges during his journey in Europe, once refused to go upon one, because he thought it was not strong enough to bear his weight, though he saw the rest of the party, consisting of men and horses, go upon it as usual. On the other hand, we wonder that the intelligent Orang-outangs, who warm themselves at a fire they have found, do not keep it alight by throwing wood on it; a proof that this requires a deliberation which is not possible without abstract concepts. It is clear that the knowledge of cause and effect, as the universal form of understanding, belongs to all animals *a priori*, because to them as to us it is the prior condition of all perception of the outer world. If any one desires additional proof of this, let him observe, for example, how a young dog is afraid to jump down from a table, however much he may wish to do so, because he foresees the effect of the weight of his body, though he has not been taught this by experience. In judging of the understanding of animals, we must guard against ascribing to it the manifestations of instinct, a faculty which is quite distinct both from understanding and

reason, but the action of which is often very analogous to the combined action of the two. We cannot, however, discuss this here; it will find its proper place in the second book, when we consider the harmony or so-called teleology of nature: and the 27th chapter of the supplementary volume is expressly devoted to it.

Deficiency of *understanding* we call *stupidity:* deficiency in the application of *reason* to practice we shall recognise later as *foolishness:* deficiency of judgment as *silliness,* and lastly, partial or entire deficiency of *memory* as *madness.* But each of these will be considered in its own place. That which is correctly known by *reason* is *truth,* that is, an abstract judgment on sufficient grounds (Essay on the Principle of Sufficient Reason, § 29 and following paragraphs); that which is correctly known by *understanding* is *reality,* that is correct inference from effect on the immediate object to its cause. *Error* is opposed to *truth,* as deception of the *reason: illusion* is opposed to *reality,* as deception of the *understanding.* The full discussion of all this will be found in the first chapter of my essay on Light and Colour. Illusion takes place when the same effect may be attributed to two causes, of which one occurs very frequently, the other very seldom; the understanding having no data to decide which of these two causes operates in any particular case,—for their effects are exactly alike,—always assumes the presence of the commoner cause, and as the activity of the understanding is not reflective and discursive, but direct and immediate, this false cause appears before us as a perceived object, whereas it is merely illusion. I have explained in the essay referred to, how in this way double sight and double feeling take place if the organs of sense are brought into an unusual position; and have thus given an incontrovertible proof that perception exists only through and for the understanding. As additional examples of such illusions or deceptions of the understanding, we may mention the broken appear-

ance of a stick dipped in water; the reflections in spherical mirrors, which, when the surface is convex appear somewhat behind it, and when the surface is concave appear a long way in front of it. To this class also belongs the apparently greater extension of the moon at the horizon than at the zenith. This appearance is not optical, for as the micrometre proves, the eye receives the image of the moon at the zenith, at an even greater angle of vision than at the horizon. The mistake is due to the understanding, which assumes that the cause of the feebler light of the moon and of all stars at the horizon is that they are further off, thus treating them as earthly objects, according to the laws of atmospheric perspective, and therefore it takes the moon to be much larger at the horizon than at the zenith, and also regards the vault of heaven as more extended or flattened out at the horizon. The same false application of the laws of atmospheric perspective leads us to suppose that very high mountains, whose summits alone are visible in pure transparent air, are much nearer than they really are, and therefore not so high as they are; for example, Mont Blanc seen from Salenche. All such illusions are immediately present to us as perceptions, and cannot be dispelled by any arguments of the reason. Reason can only prevent error, that is, a judgment on insufficient grounds, by opposing to it a truth; as for example, the abstract knowledge that the cause of the weaker light of the moon and the stars at the horizon is not greater distance, but the denser atmosphere; but in all the cases we have referred to, the illusion remains in spite of every abstract explanation. For the understanding is in itself, even in the case of man, irrational, and is completely and sharply distinguished from the reason, which is a faculty of knowledge that belongs to man alone. The reason can only *know;* perception remains free from its influence and belongs to the understanding alone.

§ 7. With reference to our exposition up to this point,

it must be observed that we did not start either from the object or the subject, but from the idea, which contains and presupposes them both; for the antithesis of object and subject is its primary, universal and essential form. We have therefore first considered this form as such; then (though in this respect reference has for the most part been made to the introductory essay) the subordinate forms of time, space and causality. The latter belong exclusively to the *object*, and yet, as they are essential to the object *as such*, and as the object again is essential to the subject *as such*, they may be discovered from the subject, *i.e.*, they may be known *a priori*, and so far they are to be regarded as the common limits of both. But all these forms may be referred to one general expression, the principle of sufficient reason, as we have explained in the introductory essay.

This procedure distinguishes our philosophical method from that of all former systems. For they all start either from the object or from the subject, and therefore seek to explain the one from the other, and this according to the principle of sufficient reason. We, on the contrary, deny the validity of this principle with reference to the relation of subject and object, and confine it to the object. It may be thought that the philosophy of identity, which has appeared and become generally known in our own day, does not come under either of the alternatives we have named, for it does not start either from the subject or from the object, but from the absolute, known through "intellectual intuition," which is neither object nor subject, but the identity of the two. I will not venture to speak of this revered identity, and this absolute, for I find myself entirely devoid of all "intellectual intuition." But as I take my stand merely on those manifestoes of the "intellectual intuiter" which are open to all, even to profane persons like myself, I must yet observe that this philosophy is not to be excepted from the alternative errors mentioned above. For it does not escape these

two opposite errors in spite of its identity of subject and object, which is not thinkable, but only "intellectually intuitable," or to be experienced by a losing of oneself in it. On the contrary, it combines them both in itself; for it is divided into two parts, firstly, transcendental idealism, which is just Fichte's doctrine of the *ego*, and therefore teaches that the object is produced by the subject, or evolved out of it in accordance with the principle of sufficient reason; secondly, the philosophy of nature, which teaches that the subject is produced little by little from the object, by means of a method called construction, about which I understand very little, yet enough to know that it is a process according to various forms of the principle of sufficient reason. The deep wisdom itself which that construction contains, I renounce; for as I entirely lack "intellectual intuition," all those expositions which presuppose it must for me remain as a book sealed with seven seals. This is so truly the case that, strange to say, I have always been unable to find anything at all in this doctrine of profound wisdom but atrocious and wearisome bombast.

The systems starting from the object had always the whole world of perception and its constitution as their problem; yet the object which they take as their starting-point is not always this whole world of perception, nor its fundamental element, matter. On the contrary, a division of these systems may be made, based on the four classes of possible objects set forth in the introductory essay. Thus Thales and the Ionic school, Democritus, Epicurus, Giordano Bruno, and the French materialists, may be said to have started from the first class of objects, the real world: Spinoza (on account of his conception of substance, which is purely abstract, and exists only in his definition) and, earlier, the Eleatics, from the second class, the abstract conception: the Pythagoreans and Chinese philosophy in Y-King, from the third class, time, and consequently number: and, lastly,

the schoolmen, who teach a creation out of nothing by the act of will of an extra-mundane personal being, started from the fourth class of objects, the act of will directed by knowledge.

Of all systems of philosophy which start from the object, the most consistent, and that which may be carried furthest, is simple materialism. It regards matter, and with it time and space, as existing absolutely, and ignores the relation to the subject in which alone all this really exists. It then lays hold of the law of causality as a guiding principle or clue, regarding it as a self-existent order (or arrangement) of things, *veritas aeterna*, and so fails to take account of the understanding, in which and for which alone causality is. It seeks the primary and most simple state of matter, and then tries to develop all the others from it; ascending from mere mechanism, to chemism, to polarity, to the vegetable and to the animal kingdom. And if we suppose this to have been done, the last link in the chain would be animal sensibility—that is knowledge — which would consequently now appear as a mere modification or state of matter produced by causality. Now if we had followed materialism thus far with clear ideas, when we reached its highest point we would suddenly be seized with a fit of the inextinguishable laughter of the Olympians. As if waking from a dream, we would all at once become aware that its final result—knowledge, which it reached so laboriously, was presupposed as the indispensable condition of its very starting-point, mere matter; and when we imagined that we thought matter, we really thought only the subject that perceives matter; the eye that sees it, the hand that feels it, the understanding that knows it. Thus the tremendous *petitio principii* reveals itself unexpectedly; for suddenly the last link is seen to be the starting-point, the chain a circle, and the materialist is like Baron Münchausen who, when swimming in water on horseback, drew the horse into the air with his legs,

and himself also by his cue. The fundamental absurdity of materialism is that it starts from the *objective*, and takes as the ultimate ground of explanation something *objective*, whether it be matter in the abstract, simply as it is *thought*, or after it has taken form, is empirically given—that is to say, is *substance*, the chemical element with its primary relations. Some such thing it takes, as existing absolutely and in itself, in order that it may evolve organic nature and finally the knowing subject from it, and explain them adequately by means of it; whereas in truth all that is objective is already determined as such in manifold ways by the knowing subject through its forms of knowing, and presupposes them; and consequently it entirely disappears if we think the subject away. Thus materialism is the attempt to explain what is immediately given us by what is given us indirectly. All that is objective, extended, active—that is to say, all that is material—is regarded by materialism as affording so solid a basis for its explanation, that a reduction of everything to this can leave nothing to be desired (especially if in ultimate analysis this reduction should resolve itself into action and reaction). But we have shown that all this is given indirectly and in the highest degree determined, and is therefore merely a relatively present object, for it has passed through the machinery and manufactory of the brain, and has thus come under the forms of space, time and causality, by means of which it is first presented to us as extended in space and ever active in time. From such an indirectly given object, materialism seeks to explain what is immediately given, the idea (in which alone the object that materialism starts with exists), and finally even the will from which all those fundamental forces, that manifest themselves, under the guidance of causes, and therefore according to law, are in truth to be explained. To the assertion that thought is a modification of matter we may always, with equal right, oppose the contrary assertion that all

matter is merely the modification of the knowing subject, as its idea. Yet the aim and ideal of all natural science is at bottom a consistent materialism. The recognition here of the obvious impossibility of such a system establishes another truth which will appear in the course of our exposition, the truth that all science properly so called, by which I understand systematic knowledge under the guidance of the principle of sufficient reason, can never reach its final goal, nor give a complete and adequate explanation: for it is not concerned with the inmost nature of the world, it cannot get beyond the idea; indeed, it really teaches nothing more than the relation of one idea to another.

Every science must start from two principal data. One of these is always the principle of sufficient reason in some form or another, as organon; the other is its special object as problem. Thus, for example, geometry has space as problem, and the ground of existence in space as organon. Arithmetic has time as problem, and the ground of existence in time as organon. Logic has the combination of concepts as such as problem, and the ground of knowledge as organon. History has the past acts of men treated as a whole as problem, and the law of human motives as organon. Natural science has matter as problem, and the law of causality as organon. Its end and aim is therefore, by the guidance of causality, to refer all possible states of matter to other states, and ultimately to one single state; and again to deduce these states from each other, and ultimately from one single state. Thus two states of matter stand over against each other in natural science as extremes: that state in which matter is furthest from being the immediate object of the subject, and that state in which it is most completely such an immediate object, *i.e.*, the most dead and crude matter, the primary element, as the one extreme, and the human organism as the other. Natural science as chemistry seeks for the first, as physiology for the second.

But as yet neither extreme has been reached, and it is only in the intermediate ground that something has been won. The prospect is indeed somewhat hopeless. The chemists, under the presupposition that the qualitative division of matter is not, like quantitative division, an endless process, are always trying to decrease the number of the elements, of which there are still about sixty; and if they were to succeed in reducing them to two, they would still try to find the common root of these. For, on the one hand, the law of homogeneity leads to the assumption of a primary chemical state of matter, which alone belongs to matter as such, and precedes all others which are not essentially matter as such, but merely contingent forms and qualities. On the other hand, we cannot understand how this one state could ever experience a chemical change, if there did not exist a second state to affect it. Thus the same difficulty appears in chemistry which Epicurus met with in mechanics. For he had to show how the first atom departed from the original direction of its motion. Indeed this contradiction, which develops entirely of itself and can neither be escaped nor solved, might quite properly be set up as a chemical *antinomy*. Thus an antinomy appears in the one extreme of natural science, and a corresponding one will appear in the other. There is just as little hope of reaching this opposite extreme of natural science, for we see ever more clearly that what is chemical can never be referred to what is mechanical, nor what is organic to what is chemical or electrical. Those who in our own day are entering anew on this old, misleading path, will soon slink back silent and ashamed, as all their predecessors have done before them. We shall consider this more fully in the second book. Natural science encounters the difficulties which we have cursorily mentioned, in its own province. Regarded as philosophy, it would further be materialism; but this, as we have seen, even at its birth, has death in its heart, because it ignores

the subject and the forms of knowledge, which are presupposed, just as much in the case of the crudest matter, from which it desires to start, as in that of the organism, at which it desires to arrive. For, "no object without a subject," is the principle which renders all materialism for ever impossible. Suns and planets without an eye that sees them, and an understanding that knows them, may indeed be spoken of in words, but for the idea, these words are absolutely meaningless. On the other hand, the law of causality and the treatment and investigation of nature which is based upon it, lead us necessarily to the conclusion that, in time, each more highly organised state of matter has succeeded a cruder state: so that the lower animals existed before men, fishes before land animals, plants before fishes, and the unorganised before all that is organised; that, consequently, the original mass had to pass through a long series of changes before the first eye could be opened. And yet, the existence of this whole world remains ever dependent upon the first eye that opened, even if it were that of an insect. For such an eye is a necessary condition of the possibility of knowledge, and the whole world exists only in and for knowledge, and without it is not even thinkable. The world is entirely idea, and as such demands the knowing subject as the supporter of its existence. This long course of time itself, filled with innumerable changes, through which matter rose from form to form till at last the first percipient creature appeared,—this whole time itself is only thinkable in the identity of a consciousness whose succession of ideas, whose form of knowing it is, and apart from which, it loses all meaning and is nothing at all. Thus we see, on the one hand, the existence of the whole world necessarily dependent upon the first conscious being, however undeveloped it may be; on the other hand, this conscious being just as necessarily entirely dependent upon a long chain of causes and effects which have preceded it, and in which it itself

appears as a small link. These two contradictory points of view, to each of which we are led with the same necessity, we might again call an *antinomy* in our faculty of knowledge, and set it up as the counterpart of that which we found in the first extreme of natural science. The fourfold antinomy of Kant will be shown, in the criticism of his philosophy appended to this volume, to be a groundless delusion. But the necessary contradiction which at last presents itself to us here, finds its solution in the fact that, to use Kant's phraseology, time, space, and causality do not belong to the thing-in-itself, but only to its phenomena, of which they are the form ; which in my language means this: The objective world, the world as idea, is not the only side of the world, but merely its outward side; and it has an entirely different side—the side of its inmost nature—its kernel—the thing-in-itself. This we shall consider in the second book, calling it after the most immediate of its objective manifestations—will. But the world as idea, with which alone we are here concerned, only appears with the opening of the first eye. Without this medium of knowledge it cannot be, and therefore it was not before it. But without that eye, that is to say, outside of knowledge, there was also no before, no time. Thus time has no beginning, but all beginning is in time. Since, however, it is the most universal form of the knowable, in which all phenomena are united together through causality, time, with its infinity of past and future, is present in the beginning of knowledge. The phenomenon which fills the first present must at once be known as causally bound up with and dependent upon a sequence of phenomena which stretches infinitely into the past, and this past itself is just as truly conditioned by this first present, as conversely the present is by the past. Accordingly the past out of which the first present arises, is, like it, dependent upon the knowing subject, without which it is nothing. It necessarily happens, however, that this first

present does not manifest itself as the first, that is, as having no past for its parent, but as being the beginning of time. It manifests itself rather as the consequence of the past, according to the principle of existence in time. In the same way, the phenomena which fill this first present appear as the effects of earlier phenomena which filled the past, in accordance with the law of causality. Those who like mythological interpretations may take the birth of Kronos (χρονος), the youngest of the Titans, as a symbol of the moment here referred to at which time appears, though, indeed it has no beginning; for with him, since he ate his father, the crude productions of heaven and earth cease, and the races of gods and men appear upon the scene.

This explanation at which we have arrived by following the most consistent of the philosophical systems which start from the object, materialism, has brought out clearly the inseparable and reciprocal dependence of subject and object, and at the same time the inevitable antithesis between them. And this knowledge leads us to seek for the inner nature of the world, the thing-in-itself, not in either of the two elements of the idea, but in something quite distinct from it, and which is not encumbered with such a fundamental and insoluble antithesis.

Opposed to the system we have explained, which starts from the object in order to derive the subject from it, is the system which starts from the subject and tries to derive the object from it. The first of these has been of frequent and common occurrence throughout the history of philosophy, but of the second we find only one example, and that a very recent one; the "philosophy of appearance" of J. G. Fichte. In this respect, therefore, it must be considered; little real worth or inner meaning as the doctrine itself had. It was indeed for the most part merely a delusion, but it was delivered with an air of the deepest earnestness, with sustained loftiness of

tone and zealous ardour, and was defended with eloquent polemic against weak opponents, so that it was able to present a brilliant exterior and seemed to be something. But the genuine earnestness which keeps truth always steadfastly before it as its goal, and is unaffected by any external influences, was entirely wanting to Fichte, as it is to all philosophers who, like him, concern themselves with questions of the day. In his case, indeed, it could not have been otherwise. A man becomes a philosopher by reason of a certain perplexity, from which he seeks to free himself. This is Plato's *θαυμαξειν*, which he calls a *μαλα φιλοσοφικον παθος*. But what distinguishes the false philosopher from the true is this: the perplexity of the latter arises from the contemplation of the world itself, while that of the former results from some book, some system of philosophy which is before him. Now Fichte belongs to the class of the false philosophers. He was made a philosopher by Kant's doctrine of the thing-in-itself, and if it had not been for this he would probably have pursued entirely different ends, with far better results, for he certainly possessed remarkable rhetorical talent. If he had only penetrated somewhat deeply into the meaning of the book that made him a philosopher, "The Critique of Pure Reason," he would have understood that its principal teaching about mind is this. The principle of sufficient reason is not, as all scholastic philosophy maintains, a *veritas aeterna*—that is to say, it does not possess an unconditioned validity before, outside of, and above the world. It is relative and conditioned, and valid only in the sphere of phenomena, and thus it may appear as the necessary nexus of space and time, or as the law of causality, or as the law of the ground of knowledge. The inner nature of the world, the thing-in-itself can never be found by the guidance of this principle, for all that it leads to will be found to be dependent and relative and merely phenomenal, not the thing-in-itself. Further, it does not concern the subject,

but is only the form of objects, which are therefore not things-in-themselves. The subject must exist along with the object, and the object along with the subject, so that it is impossible that subject and object can stand to each other in a relation of reason and consequent. But Fichte did not take up the smallest fragment of all this. All that interested him about the matter was that the system started from the subject. Now Kant had chosen this procedure in order to show the fallacy of the prevalent systems, which started from the object, and through which the object had come to be regarded as a thing-in-itself. Fichte, however, took this departure from the subject for the really important matter, and like all imitators, he imagined that in going further than Kant he was surpassing him. Thus he repeated the fallacy with regard to the subject, which all the previous dogmatism had perpetrated with regard to the object, and which had been the occasion of Kant's "Critique." Fichte then made no material change, and the fundamental fallacy, the assumption of a relation of reason and consequent between object and subject, remained after him as it was before him. The principle of sufficient reason possessed as before an unconditioned validity, and the only difference was that the thing-in-itself was now placed in the subject instead of, as formerly, in the object. The entire relativity of both subject and object, which proves that the thing-in-itself, or the inner nature of the world, is not to be sought in them at all, but outside of them, and outside everything else that exists merely relatively, still remained unknown. Just as if Kant had never existed, the principle of sufficient reason is to Fichte precisely what it was to all the schoolmen, a *veritas aeterna*. As an eternal fate reigned over the gods of old, so these *aeternæ veritates*, these metaphysical, mathematical and metalogical truths, and in the case of some, the validity of the moral law also, reigned over the God of the schoolmen. These *veritates* alone were inde-

pendent of everything, and through their necessity both God and the world existed. According to the principle of sufficient reason, as such a *veritas aeterna*, the *ego* is for Fichte the ground of the world, or of the *non-ego*, the object, which is just its consequent, its creation. He has therefore taken good care to avoid examining further or limiting the principle of sufficient reason. If, however, it is thought I should specify the form of the principle of sufficient reason under the guidance of which Fichte derives the *non-ego* from the *ego*, as a spider spins its web out of itself, I find that it is the principle of sufficient reason of existence in space: for it is only as referred to this that some kind of meaning and sense can be attached to the laboured deductions of the way in which the *ego* produces and fabricates the *non-ego* from itself, which form the content of the most senseless, and consequently the most wearisome book that was ever written. This philosophy of Fichte, otherwise not worth mentioning, is interesting to us only as the tardy expression of the converse of the old materialism. For materialism was the most consistent system starting from the object, as this is the most consistent system starting from the subject. Materialism overlooked the fact that, with the simplest object, it assumed the subject also; and Fichte overlooked the fact that with the subject (whatever he may call it) he assumed the object also, for no subject is thinkable without an object. Besides this he forgot that all *a priori* deduction, indeed all demonstration in general, must rest upon some necessity, and that all necessity is based on the principle of sufficient reason, because to be necessary, and to follow from given grounds are convertible conceptions.[1] But the principle of sufficient reason is just the universal form of the object as such. Thus it is in the object, but is not valid before

[1] On this see "The Fourfold Root of the Principle of Sufficient Reason," § 49.

and outside of it; it first produces the object and makes it appear in conformity with its regulative principle. We see then that the system which starts from the subject contains the same fallacy as the system, explained above, which starts from the object; it begins by assuming what it proposes to deduce, the necessary correlative of its starting-point.

The method of our own system is *toto genere* distinct from these two opposite misconceptions, for we start neither from the object nor from the subject, but from the *idea*, as the first fact of consciousness. Its first essential, fundamental form is the antithesis of subject and object. The form of the object again is the principle of sufficient reason in its various forms. Each of these reigns so absolutely in its own class of ideas that, as we have seen, when the special form of the principle of sufficient reason which governs any class of ideas is known, the nature of the whole class is known also: for the whole class, as idea, is no more than this form of the principle of sufficient reason itself; so that time itself is nothing but the principle of existence in it, *i.e.*, succession; space is nothing but the principle of existence in it, *i.e.*, position; matter is nothing but causality; the concept (as will appear immediately) is nothing but relation to a ground of knowledge. This thorough and consistent relativity of the world as idea, both according to its universal form (subject and object), and according to the form which is subordinate to this (the principle of sufficient reason) warns us, as we said before, to seek the inner nature of the world in an aspect of it which is *quite different and quite distinct from the idea;* and in the next book we shall find this in a fact which is just as immediate to every living being as the idea.

But we must first consider that class of ideas which belongs to man alone. The matter of these is the concept, and the subjective correlative is reason, just as the subjective correlative of the ideas we have already con-

sidered was understanding and sensibility, which are also to be attributed to all the lower animals.[1]

§ 8. As from the direct light of the sun to the borrowed light of the moon, we pass from the immediate idea of perception, which stands by itself and is its own warrant, to reflection, to the abstract, discursive concepts of the reason, which obtain their whole content from knowledge of perception, and in relation to it. As long as we continue simply to perceive, all is clear, firm, and certain. There are neither questions nor doubts nor errors; we desire to go no further, can go no further; we find rest in perceiving, and satisfaction in the present. Perception suffices for itself, and therefore what springs purely from it, and remains true to it, for example, a genuine work of art, can never be false, nor can it be discredited through the lapse of time, for it does not present an opinion but the thing itself. But with abstract knowledge, with reason, doubt and error appear in the theoretical, care and sorrow in the practical. In the idea of perception, illusion may at moments take the place of the real; but in the sphere of abstract thought, error may reign for a thousand years, impose its yoke upon whole nations, extend to the noblest impulses of humanity, and, by the help of its slaves and its dupes, may chain and fetter those whom it cannot deceive. It is the enemy against which the wisest men of all times have waged unequal war, and only what they have won from it has become the possession of mankind. Therefore it is well to draw attention to it at once, as we already tread the ground to which its province belongs. It has often been said that we ought to follow truth even although no utility can be seen in it, because it may have indirect utility which may appear when it is least expected; and I would add to this, that we ought to be just as anxious to discover and to root out all error even

[1] The first four chapters of the first of the supplementary books belong to these seven paragraphs.

when no harm is anticipated from it, because its mischief may be very indirect, and may suddenly appear when we do not expect it, for all error has poison at its heart. If it is mind, if it is knowledge, that makes man the lord of creation, there can be no such thing as harmless error, still less venerable and holy error. And for the consolation of those who in any way and at any time may have devoted strength and life to the noble and hard battle against error, I cannot refrain from adding that, so long as truth is absent, error will have free play, as owls and bats in the night; but sooner would we expect to see the owls and the bats drive back the sun in the eastern heavens, than that any truth which has once been known and distinctly and fully expressed, can ever again be so utterly vanquished and overcome that the old error shall once more reign undisturbed over its wide kingdom. This is the power of truth; its conquest is slow and laborious, but if once the victory be gained it can never be wrested back again.

Besides the ideas we have as yet considered, which, according to their construction, could be referred to time, space, and matter, if we consider them with reference to the object, or to pure sensibility and understanding (*i.e.*, knowledge of causality), if we consider them with reference to the subject, another faculty of knowledge has appeared in man alone of all earthly creatures, an entirely new consciousness, which, with very appropriate and significant exactness, is called *reflection*. For it is in fact derived from the knowledge of perception, and is a reflected appearance of it. But it has assumed a nature fundamentally different. The forms of perception do not affect it, and even the principle of sufficient reason which reigns over all objects has an entirely different aspect with regard to it. It is just this new, more highly endowed, consciousness, this abstract reflex of all that belongs to perception in that conception of the reason which has nothing to do with perception, that gives to man that

thoughtfulness which distinguishes his consciousness so entirely from that of the lower animals, and through which his whole behaviour upon earth is so different from that of his irrational fellow-creatures. He far surpasses them in power and also in suffering. They live in the present alone, he lives also in the future and the past. They satisfy the needs of the moment, he provides by the most ingenious preparations for the future, yea for days that he shall never see. They are entirely dependent on the impression of the moment, on the effect of the perceptible motive; he is determined by abstract conceptions independent of the present. Therefore he follows predetermined plans, he acts from maxims, without reference to his surroundings or the accidental impression of the moment. Thus, for example, he can make with composure deliberate preparations for his own death, he can dissemble past finding out, and can carry his secret with him to the grave; lastly, he has an actual choice between several motives; for only in the abstract can such motives, present together in consciousness, afford the knowledge with regard to themselves, that the one excludes the other, and can thus measure themselves against each other with reference to their power over the will. The motive that overcomes, in that it decides the question at issue, is the deliberate determinant of the will, and is a sure indication of its character. The brute, on the other hand, is determined by the present impression; only the fear of present compulsion can constrain its desires, until at last this fear has become custom, and as such continues to determine it; this is called training. The brute feels and perceives; man, in addition to this, *thinks* and *knows:* both *will.* The brute expresses its feelings and dispositions by gestures and sounds; man communicates his thought to others, or, if he wishes, he conceals it, by means of speech. Speech is the first production, and also the necessary organ of his reason. Therefore in Greek and Italian, speech and

reason are expressed by the same word; ὁ λογος, *il discorso*. *Vernunft* is derived from *vernehmen*, which is not a synonym for the verb to hear, but signifies the consciousness of the meaning of thoughts communicated in words. It is by the help of language alone that reason accomplishes its most important achievements,—the united action of several individuals, the planned co-operation of many thousands, civilisation, the state; also science, the storing up of experience, the uniting of common properties in one concept, the communication of truth, the spread of error, thoughts and poems, dogmas and superstitions. The brute first knows death when it dies, but man draws consciously nearer to it every hour that he lives; and this makes life at times a questionable good even to him who has not recognised this character of constant annihilation in the whole of life. Principally on this account man has philosophies and religions, though it is uncertain whether the qualities we admire most in his conduct, voluntary rectitude and nobility of feeling, were ever the fruit of either of them. As results which certainly belong only to them, and as productions of reason in this sphere, we may refer to the marvellous and monstrous opinions of philosophers of various schools, and the extraordinary and sometimes cruel customs of the priests of different religions.

It is the universal opinion of all times and of all nations that these manifold and far-reaching achievements spring from a common principle, from that peculiar intellectual power which belongs distinctively to man and which has been called reason, ὁ λογος, το λογιστικον, το λογιμον, *ratio*. Besides this, no one finds any difficulty in recognising the manifestations of this faculty, and in saying what is rational and what is irrational, where reason appears as distinguished from the other faculties and qualities of man, or lastly, in pointing out what, on account of the want of reason, we must never expect even from the most sensible brute. The philoso-

phers of all ages may be said to be on the whole at one about this general knowledge of reason, and they have also given prominence to several very important manifestations of it; such as, the control of the emotions and passions, the capacity for drawing conclusions and formulating general principles, even such as are true prior to all experience, and so forth. Still all their explanations of the peculiar nature of reason are wavering, not clearly defined, discursive, without unity and concentration; now laying stress on one manifestation, now on another, and therefore often at variance with each other. Besides this, many start from the opposition between reason and revelation, a distinction which is unknown to philosophy, and which only increases confusion. It is very remarkable that up till now no philosopher has referred these manifold expressions of reason to one simple function which would be recognised in them all, from which they would all be explained, and which would therefore constitute the real inner nature of reason. It is true that the excellent Locke in the "Essay on the Human Understanding" (Book II., ch. xi., §§ 10 and 11), very rightly refers to general concepts as the characteristic which distinguishes man from the brutes, and Leibnitz quotes this with full approval in the "Nouveaux Essais sur l'Entendement Humaine" (Book II., ch. xi., §§ 10 and 11.) But when Locke (in Book IV., ch. xvii., §§ 2 and 3) comes to the special explanation of reason he entirely loses sight of this simple, primary characteristic, and he also falls into a wavering, undetermined, incomplete account of mangled and derivative manifestations of it. Leibnitz also, in the corresponding part of his work, behaves in a similar manner, only with more confusion and indistinctness. In the Appendix, I have fully considered how Kant confused and falsified the conception of the nature of reason. But whoever will take the trouble to go through in this reference the mass of philosophical writing which has appeared since

Kant, will find out, that just as the faults of princes must be expiated by whole nations, the errors of great minds extend their influence over whole generations, and even over centuries; they grow and propagate themselves, and finally degenerate into monstrosities. All this arises from the fact that, as Berkeley says, "Few men think; yet all will have opinions."

The understanding has only one function—immediate knowledge of the relation of cause and effect. Yet the perception of the real world, and all common sense, sagacity, and inventiveness, however multifarious their applications may be, are quite clearly seen to be nothing more than manifestations of that one function. So also the reason has one function; and from it all the manifestations of reason we have mentioned, which distinguish the life of man from that of the brutes, may easily be explained. The application or the non-application of this function is all that is meant by what men have everywhere and always called rational and irrational.[1]

§ 9. Concepts form a distinct class of ideas, existing only in the mind of man, and entirely different from the ideas of perception which we have considered up till now. We can therefore never attain to a sensuous and, properly speaking, evident knowledge of their nature, but only to a knowledge which is abstract and discursive. It would, therefore, be absurd to demand that they should be verified in experience, if by experience is meant the real external world, which consists of ideas of perception, or that they should be brought before the eyes or the imagination like objects of perception. They can only be thought, not perceived, and only the effects which men accomplish through them are properly objects of experience. Such effects are language, preconceived and planned action and science, and all that results from these.

[1] Compare with this paragraph §§ 26 and 27 of the third edition of the essay on the principle of sufficient reason.

Speech, as an object of outer experience, is obviously nothing more than a very complete telegraph, which communicates arbitrary signs with the greatest rapidity and the finest distinctions of difference. But what do these signs mean? How are they interpreted? When some one speaks, do we at once translate his words into pictures of the fancy, which instantaneously flash upon us, arrange and link themselves together, and assume form and colour according to the words that are poured forth, and their grammatical inflections? What a tumult there would be in our brains while we listened to a speech, or to the reading of a book? But what actually happens is not this at all. The meaning of a speech is, as a rule, immediately grasped, accurately and distinctly taken in, without the imagination being brought into play. It is reason which speaks to reason, keeping within its own province. It communicates and receives abstract conceptions, ideas that cannot be presented in perceptions, which are framed once for all, and are relatively few in number, but which yet encompass, contain, and represent all the innumerable objects of the actual world. This itself is sufficient to prove that the lower animals can never learn to speak or comprehend, although they have the organs of speech and ideas of perception in common with us. But because words represent this perfectly distinct class of ideas, whose subjective correlative is reason, they are without sense and meaning for the brutes. Thus language, like every other manifestation which we ascribe to reason, and like everything which distinguishes man from the brutes, is to be explained from this as its one simple source—conceptions, abstract ideas which cannot be presented in perception, but are general, and have no individual existence in space and time. Only in single cases do we pass from the conception to the perception, do we construct images as *representatives of concepts* in perception, to which, however, they are never adequate. These cases

are fully discussed in the essay on the principle of sufficient reason, § 28, and therefore I shall not repeat my explanation here. It may be compared, however, with what is said by Hume in the twelfth of his "Philosophical Essays," p. 244, and by Herder in the "Metacritik," pt. i. p. 274 (an otherwise worthless book). The Platonic idea, the possibility of which depends upon the union of imagination and reason, is the principal subject of the third book of this work.

Although concepts are fundamentally different from ideas of perception, they stand in a necessary relation to them, without which they would be nothing. This relation therefore constitutes the whole nature and existence of concepts. Reflection is the necessary copy or repetition of the originally presented world of perception, but it is a special kind of copy in an entirely different material. Thus concepts may quite properly be called ideas of ideas. The principle of sufficient reason has here also a special form. Now we have seen that the form under which the principle of sufficient reason appears in a class of ideas always constitutes and exhausts the whole nature of the class, so far as it consists of ideas, so that time is throughout succession, and nothing more; space is throughout position, and nothing more; matter is throughout causation, and nothing more. In the same way the whole nature of concepts, or the class of abstract ideas, consists simply in the relation which the principle of sufficient reason expresses in them; and as this is the relation to the ground of knowledge, the whole nature of the abstract idea is simply and solely its relation to another idea, which is its ground of knowledge. This, indeed, may, in the first instance, be a concept, an abstract idea, and this again may have only a similar abstract ground of knowledge; but the chain of grounds of knowledge does not extend *ad infinitum;* it must end at last in a concept which has its ground in knowledge of perception; for the whole world of reflec-

tion rests on the world of perception as its ground of knowledge. Hence the class of abstract ideas is in this respect distinguished from other classes; in the latter the principle of sufficient reason always demands merely a relation to another idea of the *same* class, but in the case of abstract ideas, it at last demands a relation to an idea of *another* class.

Those concepts which, as has just been pointed out, are not immediately related to the world of perception, but only through the medium of one, or it may be several other concepts, have been called by preference *abstracta*, and those which have their ground immediately in the world of perception have been called *concreta*. But this last name is only loosely applicable to the concepts denoted by it, for they are always merely *abstracta*, and not ideas of perception. These names, which have originated in a very dim consciousness of the distinctions they imply, may yet, with this explanation, be retained. As examples of the first kind of concepts, *i.e.*, *abstracta* in the fullest sense, we may take 'relation,' 'virtue,' 'investigation,' 'beginning,' and so on. As examples of the second kind, loosely called *concreta*, we may take such concepts as 'man,' 'stone,' 'horse,' &c. If it were not a somewhat too pictorial and therefore absurd simile, we might very appropriately call the latter the ground floor, and the former the upper stories of the building of reflection.[1]

It is not, as is commonly supposed, an essential characteristic of a concept that it should contain much under it, that is to say, that many ideas of perception, or it may be other abstract ideas, should stand to it in the relation of its ground of knowledge, *i.e.*, be thought through it. This is merely a derived and secondary characteristic, and, as a matter of fact, does not always exist, though it must always exist potentially. This characteristic arises from the fact that a concept is an

[1] Cf. Ch. 5 and 6 of the Supplement.

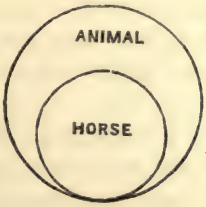
idea of an idea, *i.e.*, its whole nature consists in its relation to another idea; but as it is not this idea itself, which is generally an idea of perception and therefore belongs to quite a different class, the latter may have temporal, spacial, and other determinations, and in general many relations which are not thought along with it in the concept. Thus we see that several ideas which are different in unessential particulars may be thought by means of one concept, *i.e.*, may be brought under it. Yet this power of embracing several things is not an essential but merely an accidental characteristic of the concept. There may be concepts through which only one real object is thought, but which are nevertheless abstract and general, by no means capable of presentation individually and as perceptions. Such, for example, is the conception which any one may have of a particular town which he only knows from geography; although only this one town is thought under it, it might yet be applied to several towns differing in certain respects. We see then that a concept is not general because of being abstracted from several objects; but conversely, because generality, that is to say, non-determination of the particular, belongs to the concept as an abstract idea of the reason, different things can be thought by means of the same one.

It follows from what has been said that every concept, just because it is abstract and incapable of presentation in perception, and is therefore not a completely determined idea, has what is called extension or sphere, even in the case in which only one real object exists that corresponds to it. Now we always find that the sphere of one concept has something in common with the sphere of other concepts. That is to say, part of what is thought under one concept is the same as what is thought under other concepts; and conversely, part of what is thought under these concepts is the same as what is thought under the first; although, if they are

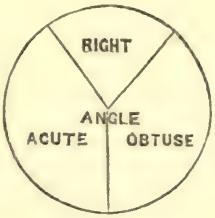
really different concepts, each of them, or at least one of them, contains something which the other does not contain; this is the relation in which every subject stands to its predicate. The recognition of this relation is called judgment. The representation of these spheres by means of figures in space, is an exceedingly happy idea. It first occurred to Gottfried Plouquet, who used squares for the purpose. Lambert, although later than him, used only lines, which he placed under each other. Euler carried out the idea completely with circles. Upon what this complete analogy between the relations of concepts, and those of figures in space, ultimately rests, I am unable to say. It is, however, a very fortunate circumstance for logic that all the relations of concepts, according to their possibility, *i.e.*, *a priori*, may be made plain in perception by the use of such figures, in the following way:—

(1.) The spheres of two concepts coincide: for example the concept of necessity and the concept of following from given grounds, in the same way the concepts of *Ruminantia* and *Bisulca* (ruminating and cloven-hoofed animals), also those of vertebrate and red-blooded animals (although there might be some doubt about this on account of the annelida): they are convertible concepts. Such concepts are represented by a single circle which stands for either of them.

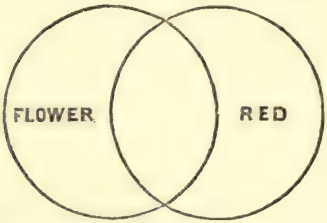
(2.) The sphere of one concept includes that of the other.



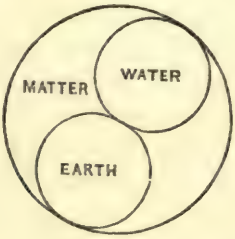
(3.) A sphere includes two or more spheres which exclude each other and fill it.



(4.) Two spheres include each a part of the other.



(5.) Two spheres lie in a third, but do not fill it.



This last case applies to all concepts whose spheres have nothing immediately in common, for there is always a third sphere, often a much wider one, which includes both.

To these cases all combinations of concepts may be referred, and from them the entire doctrine of the judgment, its conversion, contraposition, equipollence, disjunction (this according to the third figure) may be deduced

From these also may be derived the properties of the judgment, upon which Kant based his pretended categories of the understanding, with the exception however of the hypothetical form, which is not a combination of concepts, but of judgments. A full account is given in the Appendix of "Modality," and indeed of every property of judgments on which the categories are founded.

With regard to the possible combinations of concepts which we have given, it has only further to be remarked that they may also be combined with each other in many ways. For example, the fourth figure with the second. Only if one sphere, which partly or wholly contains another, is itself contained in a third sphere, do these together exemplify the syllogism in the first figure, *i.e.*, that combination of judgments, by means of which it is known that a concept which is partly or wholly contained in another concept, is also contained in a third concept, which again contains the first: and also, conversely, the negation; the pictorial representation of which can, of course, only be two connected spheres which do not lie within a third sphere. If many spheres are brought together in this way we get a long train of syllogisms. This schematism of concepts, which has already been fairly well explained in more than one text-book, may be used as the foundation of the doctrine of the judgment, and indeed of the whole syllogistic theory, and in this way the treatment of both becomes very easy and simple. Because, through it, all syllogistic rules may be seen in their origin, and may be deduced and explained. It is not necessary, however, to load the memory with these rules, as logic is never of practical use, but has only a theoretical interest for philosophy. For although it may be said that logic is related to rational thinking as thorough-bass is to music, or less exactly, as ethics is to virtue, or æsthetics to art; we must yet remember that no one ever became an artist by the study of æsthetics; that a noble character was never

formed by the study of ethics; that long before Rameau, men composed correctly and beautifully, and that we do not need to know thorough-bass in order to detect discords: and just as little do we need to know logic in order to avoid being misled by fallacies. Yet it must be conceded that thorough-bass is of the greatest use in the practice of musical composition, although it may not be necessary for the understanding of it; and indeed æsthetics and even ethics, though in a much less degree, and for the most part negatively, may be of some use in practice, so that we cannot deny them all practical worth, but of logic even this much cannot be conceded. It is nothing more than the knowledge in the abstract of what every one knows in the concrete. Therefore we call in the aid of logical rules, just as little to enable us to construct a correct argument as to prevent us from consenting to a false one, and the most learned logician lays aside the rules of logic altogether in his actual thought. This may be explained in the following way. Every science is a system of general and therefore abstract truths, laws, and rules with reference to a special class of objects. The individual case coming under these laws is determined in accordance with this general knowledge, which is valid once for all; because such application of the general principle is far easier than the exhaustive investigation of the particular case; for the general abstract knowledge which has once been obtained is always more within our reach than the empirical investigation of the particular case. With logic, however, it is just the other way. It is the general knowledge of the mode of procedure of the reason expressed in the form of rules. It is reached by the introspection of reason, and by abstraction from all content. But this mode of procedure is necessary and essential to reason, so that it will never depart from it if left to itself. It is, therefore, easier and surer to let it proceed itself according to its nature in each particular case, than to

present to it the knowledge abstracted from this procedure in the form of a foreign and externally given law. It is easier, because, while in the case of all other sciences, the general rule is more within our reach than the investigation of the particular case taken by itself; with the use of reason, on the contrary, its necessary procedure in a given case is always more within our reach than the general rule abstracted from it; for that which thinks in us is reason itself. It is surer, because a mistake may more easily occur in such abstract knowledge, or in its application, than that a process of reason should take place which would run contrary to its essence and nature. Hence arises the remarkable fact, that while in other sciences the particular case is always proved by the rule, in logic, on the contrary, the rule must always be proved from the particular case; and even the most practised logician, if he remark that in some particular case he concludes otherwise than the rule prescribes, will always expect to find a mistake in the rule rather than in his own conclusion. To desire to make practical use of logic means, therefore, to desire to derive with unspeakable trouble, from general rules, that which is immediately known with the greatest certainty in the particular case. It is just as if a man were to consult mechanics as to the motion of his body, and physiology as to his digestion; and whoever has learnt logic for practical purposes is like him who would teach a beaver to make its own dam. Logic is, therefore, without practical utility; but it must nevertheless be retained, because it has philosophical interest as the special knowledge of the organisation and action of reason. It is rightly regarded as a definite, self-subsisting, self-contained, complete, and thoroughly safe discipline; to be treated scientifically for itself alone and independently of everything else, and therefore to be studied at the universities. But it has its real value, in relation to philosophy as a whole, in the inquiry into the nature of knowledge, and indeed of

rational and abstract knowledge. Therefore the exposition of logic should not have so much the form of a practical science, should not contain merely naked arbitrary rules for the correct formation of the judgment, the syllogism, &c., but should rather be directed to the knowledge of the nature of reason and the concept, and to the detailed investigation of the principle of sufficient reason of knowing. For logic is only a paraphrase of this principle, and, more exactly, only of that exemplification of it in which the ground that gives truth to the judgment is neither empirical nor metaphysical, but logical or metalogical. Besides the principle of sufficient reason of knowing, it is necessary to take account of the three remaining fundamental laws of thought, or judgments of metalogical truth, so nearly related to it; and out of these the whole science of reason grows. The nature of thought proper, that is to say, of the judgment and the syllogism, must be exhibited in the combination of the spheres of concepts, according to the analogy of the special schema, in the way shown above; and from all this the rules of the judgment and the syllogism are to be deduced by construction. The only practical use we can make of logic is in a debate, when we can convict our antagonist of his intentional fallacies, rather than of his actual mistakes, by giving them their technical names. By thus throwing into the background the practical aim of logic, and bringing out its connection with the whole scheme of philosophy as one of its chapters, we do not think that we shall make the study of it less prevalent than it is just now. For at the present day every one who does not wish to remain uncultured, and to be numbered with the ignorant and incompetent multitude, must study speculative philosophy. For the nineteenth century is a philosophical age, though by this we do not mean either that it has philosophy, or that philosophy governs it, but rather that it is ripe for philosophy, and, therefore, stands in need of it. This is a sign of a high

degree of civilisation, and indeed, is a definite stage in the culture of the ages.[1]

Though logic is of so little practical use, it cannot be denied that it was invented for practical purposes. It appears to me to have originated in the following way:—As the love of debating developed among the Eleatics, the Megarics, and the Sophists, and by degrees became almost a passion, the confusion in which nearly every debate ended must have made them feel the necessity of a method of procedure as a guide; and for this a scientific dialectic had to be sought. The first thing which would have to be observed would be that both the disputing parties should always be agreed on some one proposition, to which the disputed points might be referred. The beginning of the methodical procedure consisted in this, that the propositions admitted on both sides were formally stated to be so, and placed at the head of the inquiry. But these propositions were at first concerned only with the material of the inquiry. It was soon observed that in the process of going back to the truth admitted on both sides, and of deducing their assertions from it, each party followed certain forms and laws about which, without any express agreement, there was no difference of opinion. And from this it became evident that these must constitute the peculiar and natural procedure of reason itself, the form of investigation. Although this was not exposed to any doubt or difference of opinion, some pedantically systematic philosopher hit upon the idea that it would look well, and be the completion of the method of dialectic, if this formal part of all discussion, this regular procedure of reason itself, were to be expressed in abstract propositions, just like the substantial propositions admitted on both sides, and placed at the beginning of every investigation, as the fixed canon of debate to which reference and appeal must always be made. In this

[1] Cf. Ch. 9 and 10 of the Supplement.

way what had formerly been followed only by tacit agreement, and instinctively, would be consciously recognised and formally expressed. By degrees, more or less perfect expressions were found for the fundamental principles of logic, such as the principles of contradiction, sufficient reason, excluded middle, the *dictum de omni et nullo*, as well as the special rules of the syllogism, as for example, *ex meris particularibus aut negativis nihil sequitur*, *a rationato ad rationem non valet consequentia*, and so on. That all this was only brought about slowly, and with great pains, and up till the time of Aristotle remained very incomplete, is evident from the awkward and tedious way in which logical truths are brought out in many of the Platonic dialogues, and still more from what Sextus Empiricus tells us of the controversies of the Megarics, about the easiest and simplest logical rules, and the laborious way in which they were brought into a definite form (Sext. Emp. adv. Math. l. 8, p. 112). But Aristotle collected, arranged, and corrected all that had been discovered before his time, and brought it to an incomparably greater state of perfection. If we thus observe how the course of Greek culture had prepared the way for, and led up to the work of Aristotle, we shall be little inclined to believe the assertion of the Persian author, quoted by Sir William Jones with much approval, that Kallisthenes found a complete system of logic among the Indians, and sent it to his uncle Aristotle (Asiatic Researches, vol. iv. p. 163). It is easy to understand that in the dreary middle ages the Aristotelian logic would be very acceptable to the controversial spirit of the schoolmen, which, in the absence of all real knowledge, spent its energy upon mere formulas and words, and that it would be eagerly adopted even in its mutilated Arabian form, and presently established as the centre of all knowledge. Though its authority has since declined, yet up to our own time logic has retained the credit of a self-contained, practical, and highly important

science. Indeed, in our own day, the Kantian philosophy, the foundation-stone of which is taken from logic, has excited a new interest in it; which, in this respect, at any rate, that is, as the means of the knowledge of the nature of reason, it deserves.

Correct and accurate conclusions may be arrived at if we carefully observe the relation of the spheres of concepts, and only conclude that one sphere is contained in a third sphere, when we have clearly seen that this first sphere is contained in a second, which in its turn is contained in the third. On the other hand, the art of sophistry lies in casting only a superficial glance at the relations of the spheres of the concepts, and then manipulating these relations to suit our purposes, generally in the following way:—When the sphere of an observed concept lies partly within that of another concept, and partly within a third altogether different sphere, we treat it as if it lay entirely within the one or the other, as may suit our purpose. For example, in speaking of passion, we may subsume it under the concept of the greatest force, the mightiest agency in the world, or under the concept of the irrational, and this again under the concept of impotency or weakness. We may then repeat the process, and start anew with each concept to which the argument leads us. A concept has almost always several others, which partially come under it, and each of these contains part of the sphere of the first, but also includes in its own sphere something more, which is not in the first. But we draw attention only to that one of these latter concepts, under which we wish to subsume the first, and let the others remain unobserved, or keep them concealed. On the possession of this skill depends the whole art of sophistry and all finer fallacies; for logical fallacies such as *mentiens, velatus, cornatus, &c.*, are clearly too clumsy for actual use. I am not aware that hitherto any one has traced the nature of all sophistry and persuasion back to this last

possible ground of its existence, and referred it to the peculiar character of concepts, *i.e.*, to the procedure of reason itself. Therefore, as my exposition has led me to it, though it is very easily understood, I will illustrate it in the following table by means of a schema. This table is intended to show how the spheres of concepts overlap each other at many points, and so leave room for a passage from each concept to whichever one we please of several other concepts. I hope, however, that no one will be led by this table to attach more importance to this little explanation, which I have merely given in passing, than ought to belong to it, from the nature of the subject. I have chosen as an illustration the concept of travelling. Its sphere partially includes four others, to any of which the sophist may pass at will; these again partly include other spheres, several of them two or more at once, and through these the sophist takes whichever way he chooses, always as if it were the only way, till at last he reaches, in good or evil, whatever end he may have in view. In passing from one sphere to another, it is only necessary always to follow the direction from the centre (the given chief concept) to the circumference, and never to reverse this process. Such a piece of sophistry may be either an unbroken speech, or it may assume the strict syllogistic form, according to what is the weak side of the hearer. Most scientific arguments, and especially philosophical demonstrations, are at bottom not much more than this, for how else would it be possible, that so much, in different ages, has not only been falsely apprehended (for error itself has a different source), but demonstrated and proved, and has yet afterwards been found to be fundamentally wrong, for example, the Leibnitz - Wolfian Philosophy, Ptolemaic Astronomy, Stahl's Chemistry, Newton's Theory of Colours, &c. &c.[1]

§ 10. Through all this, the question presses ever more upon us, how *certainty* is to be attained, how *judgments*

[1] Cf. Ch. 11 of Supplement.

are to be established, what constitutes *rational knowledge*, (*wissen*), and *science*, which we rank with language and deliberate action as the third great benefit conferred by reason.

Reason is feminine in nature; it can only give after it has received. Of itself it has nothing but the empty forms of its operation. There is no absolutely pure rational knowledge except the four principles to which I have attributed metalogical truth; the principles of identity, contradiction, excluded middle, and sufficient reason of knowledge. For even the rest of logic is not absolutely pure rational knowledge. It presupposes the relations and the combinations of the spheres of concepts. But concepts in general only exist after experience of ideas of perception, and as their whole nature consists in their relation to these, it is clear that they presuppose them. No special content, however, is presupposed, but merely the existence of a content generally, and so logic as a whole may fairly pass for pure rational science. In all other sciences reason has received its content from ideas of perception; in mathematics from the relations of space and time, presented in intuition or perception prior to all experience; in pure natural science, that is, in what we know of the course of nature prior to any experience, the content of the science proceeds from the pure understanding, *i.e.*, from the *a priori* knowledge of the law of causality and its connection with those pure intuitions or perceptions of space and time. In all other sciences everything that is not derived from the sources we have just referred to belongs to experience. Speaking generally, *to know rationally* (*wissen*) means to have in the power of the mind, and capable of being reproduced at will, such judgments as have their sufficient ground of knowledge in something outside themselves, *i.e.*, are true. Thus only abstract cognition is *rational knowledge* (*wissen*), which is therefore the result of reason, so that we cannot accurately say of the lower animals that they *rationally*

know (*wissen*) anything, although they have apprehension of what is presented in perception, and memory of this, and consequently imagination, which is further proved by the circumstance that they dream. We attribute consciousness to them, and therefore although the word (*bewusstsein*) is derived from the verb to know rationally (*wissen*), the conception of consciousness corresponds generally with that of idea of whatever kind it may be. Thus we attribute life to plants, but not consciousness. *Rational knowledge* (*wissen*) is therefore abstract consciousness, the permanent possession in concepts of the reason, of what has become known in another way.

§ 11. In this regard the direct opposite of *rational knowledge* is feeling, and therefore we must insert the explanation of feeling here. The concept which the word feeling denotes has merely a negative content, which is this, that something which is present in consciousness, *is not a concept, is not abstract rational knowledge.* Except this, whatever it may be, it comes under the concept of *feeling.* Thus the immeasurably wide sphere of the concept of feeling includes the most different kinds of objects, and no one can ever understand how they come together until he has recognised that they all agree in this negative respect, that they are not *abstract concepts.* For the most diverse and even antagonistic elements lie quietly side by side in this concept; for example, religious feeling, feeling of sensual pleasure, moral feeling, bodily feeling, as touch, pain, sense of colour, of sounds and their harmonies and discords, feeling of hate, of disgust, of self-satisfaction, of honour, of disgrace, of right, of wrong, sense of truth, aesthetic feeling, feeling of power, weakness, health, friendship, love, &c. &c. There is absolutely nothing in common among them except the negative quality that they are not abstract rational knowledge. But this diversity becomes more striking when the apprehension of space relations presented *a priori* in perception, and also the

knowledge of the pure understanding is brought under this concept, and when we say of all knowledge and all truth, of which we are first conscious only intuitively, and have not yet formulated in abstract concepts, we *feel* it. I should like, for the sake of illustration, to give some examples of this taken from recent books, as they are striking proofs of my theory. I remember reading in the introduction to a German translation of Euclid, that we ought to make beginners in geometry draw the figures before proceeding to demonstrate, for in this way they would already feel geometrical truth before the demonstration brought them complete knowledge. In the same way Schleiermacher speaks in his "Critique of Ethics" of logical and mathematical feeling (p. 339), and also of the feeling of the sameness or difference of two formulas (p. 342). Again Tennemann in his "History of Philosophy" (vol. I., p. 361) says, "One *felt* that the fallacies were not right, but could not point out the mistakes." Now, so long as we do not regard this concept "*feeling*" from the right point of view, and do not recognise that one negative characteristic which alone is essential to it, it must constantly give occasion for misunderstanding and controversy, on account of the excessive wideness of its sphere, and its entirely negative and very limited content which is determined in a purely one-sided manner. Since then we have in German the nearly synonymous word *empfindung* (sensation), it would be convenient to make use of it for bodily feeling, as a sub-species. This concept "feeling," which is quite out of proportion to all others, doubtless originated in the following manner. All concepts, and concepts alone, are denoted by words; they exist only for the reason, and proceed from it. With concepts, therefore, we are already at a one-sided point of view; but from such a point of view what is near appears distinct and is set down as positive, what is farther off becomes mixed up and is soon regarded as merely

negative. Thus each nation calls all others foreign: to the Greek all others are barbarians; to the Englishman all that is not England or English is continent or continental; to the believer all others are heretics, or heathens; to the noble all others are *roturiers;* to the student all others are Philistines, and so forth. Now, reason itself, strange as it may seem, is guilty of the same one-sidedness, indeed one might say of the same crude ignorance arising from vanity, for it classes under the one concept, "*feeling,*" every modification of consciousness which does not immediately belong to its own mode of apprehension, that is to say, which is *not an abstract concept.* It has had to pay the penalty of this hitherto in misunderstanding and confusion in its own province, because its own procedure had not become clear to it through thorough self-knowledge, for a special faculty of feeling has been set up, and new theories of it are constructed.

§ 12. *Rational knowledge* (*wissen*) is then all abstract knowledge,—that is, the knowledge which is peculiar to the reason as distinguished from the understanding. Its contradictory opposite has just been explained to be the concept "feeling." Now, as reason only reproduces, for knowledge, what has been received in another way, it does not actually extend our knowledge, but only gives it another form. It enables us to know in the abstract and generally, what first became known in sense-perception, in the concrete. But this is much more important than it appears at first sight when so expressed. For it depends entirely upon the fact that knowledge has become rational or abstract knowledge (*wissen*), that it can be safely preserved, that it is communicable and susceptible of certain and wide-reaching application to practice. Knowledge in the form of sense-perception is valid only of the particular case, extends only to what is nearest, and ends with it, for sensibility and understanding can only comprenend one object at a time. Every

enduring, arranged, and planned activity must therefore proceed from principles,—that is, from abstract knowledge, and it must be conducted in accordance with them. Thus, for example, the knowledge of the relation of cause and effect arrived at by the understanding, is in itself far completer, deeper and more exhaustive than anything that can be thought about it in the abstract; the understanding alone knows in perception directly and completely the nature of the effect of a lever, of a pulley, or a cog-wheel, the stability of an arch, and so forth. But on account of the peculiarity of the knowledge of perception just referred to, that it only extends to what is immediately present, the mere understanding can never enable us to construct machines and buildings. Here reason must come in; it must substitute abstract concepts for ideas of perception, and take them as the guide of action; and if they are right, the anticipated result will happen. In the same way we have perfect knowledge in pure perception of the nature and constitution of the parabola, hyperbola, and spiral; but if we are to make trustworthy application of this knowledge to the real, it must first become abstract knowledge, and by this it certainly loses its character of intuition or perception, but on the other hand it gains the certainty and preciseness of abstract knowledge. The differential calculus does not really extend our knowledge of the curve, it contains nothing that was not already in the mere pure perception of the curve; but it alters the kind of knowledge, it changes the intuitive into an abstract knowledge, which is so valuable for application. But here we must refer to another peculiarity of our faculty of knowledge, which could not be observed until the distinction between the knowledge of the senses and understanding and abstract knowledge had been made quite clear. It is this, that relations of space cannot as such be directly translated into abstract knowledge, but only temporal quantities,—that is, numbers, are suitable for this.

Numbers alone can be expressed in abstract concepts which accurately correspond to them, not spacial quantities. The concept "thousand" is just as different from the concept "ten," as both these temporal quantities are in perception. We think of a thousand as a distinct multiple of ten, into which we can resolve it at pleasure for perception in time,—that is to say, we can count it. But between the abstract concept of a mile and that of a foot, apart from any concrete perception of either, and without the help of number, there is no accurate distinction corresponding to the quantities themselves. In both we only think of a spacial quantity in general, and if they must be completely distinguished we are compelled either to call in the assistance of intuition or perception in space, which would be a departure from abstract knowledge, or we must think the difference in *numbers*. If then we wish to have abstract knowledge of space-relations we must first translate them into time-relations, —that is, into numbers; therefore only arithmetic, and not geometry, is the universal science of quantity, and geometry must be translated into arithmetic if it is to be communicable, accurately precise and applicable in practice. It is true that a space-relation as such may also be thought in the abstract; for example, "the sine increases as the angle," but if the quantity of this relation is to be given, it requires number for its expression. This necessity, that if we wish to have abstract knowledge of space-relations (*i.e.*, rational knowledge, not mere intuition or perception), space with its three dimensions must be translated into time which has only one dimension, this necessity it is, which makes mathematics so difficult. This becomes very clear if we compare the perception of curves with their analytical calculation, or the table of logarithms of the trigonometrical functions with the perception of the changing relations of the parts of a triangle, which are expressed by them. What vast mazes of figures, what laborious calcu-

lations it would require to express in the abstract what perception here apprehends at a glance completely and with perfect accuracy, namely, how the co-sine diminishes as the sine increases, how the co-sine of one angle is the sine of another, the inverse relation of the increase and decrease of the two angles, and so forth. How time, we might say, must complain, that with its one dimension it should be compelled to express the three dimensions of space! Yet this is necessary if we wish to possess, for application, an expression, in abstract concepts, of space-relations. They could not be translated directly into abstract concepts, but only through the medium of the pure temporal quantity, number, which alone is directly related to abstract knowledge. Yet it is worthy of remark, that as space adapts itself so well to perception, and by means of its three dimensions, even its complicated relations are easily apprehended, while it eludes the grasp of abstract knowledge; time, on the contrary, passes easily into abstract knowledge, but gives very little to perception. Our perceptions of numbers in their proper element, mere time, without the help of space, scarcely extends as far as ten, and beyond that we have only abstract concepts of numbers, no knowledge of them which can be presented in perception. On the other hand, we connect with every numeral, and with all algebraical symbols, accurately defined abstract concepts.

We may further remark here that some minds only find full satisfaction in what is known through perception. What they seek is the reason and consequent of being in space, sensuously expressed; a demonstration after the manner of Euclid, or an arithmetical solution of spacial problems, does not please them. Other minds, on the contrary, seek merely the abstract concepts which are needful for applying and communicating knowledge. They have patience and memory for abstract principles, formulas, demonstrations in long trains of reasoning, and calculations, in which the symbols represent the most

complicated abstractions. The latter seek preciseness, the former sensible perception. The difference is characteristic.

The greatest value of rational or abstract knowledge is that it can be communicated and permanently retained. It is principally on this account that it is so inestimably important for practice. Any one may have a direct perceptive knowledge through the understanding alone, of the causal connection, of the changes and motions of natural bodies, and he may find entire satisfaction in it; but he cannot communicate this knowledge to others until it has been made permanent for thought in concepts. Knowledge of the first kind is even sufficient for practice, if a man puts his knowledge into practice himself, in an action which can be accomplished while the perception is still vivid; but it is not sufficient if the help of others is required, or even if the action is his own but must be carried out at different times, and therefore requires a pre-conceived plan. Thus, for, example, a practised billiard-player may have a perfect knowledge of the laws of the impact of elastic bodies upon each other, merely in the understanding, merely for direct perception; and for him it is quite sufficient; but on the other hand it is only the man who has studied the science of mechanics, who has, properly speaking, a rational knowledge of these laws, that is, a knowledge of them in the abstract. Such knowledge of the understanding in perception is sufficient even for the construction of machines, when the inventor of the machine executes the work himself; as we often see in the case of talented workmen, who have no scientific knowledge. But whenever a number of men, and their united action taking place at different times, is required for the completion of a mechanical work, of a machine, or a building, then he who conducts it must have thought out the plan in the abstract, and such co-operative activity is only possible through the assistance of reason. It is, however, remarkable that in

the first kind of activity, in which we have supposed that one man alone, in an uninterrupted course of action, accomplishes something, abstract knowledge, the application of reason or reflection, may often be a hindrance to him; for example, in the case of billiard-playing, of fighting, of tuning an instrument, or in the case of singing. Here perceptive knowledge must directly guide action; its passage through reflection makes it uncertain, for it divides the attention and confuses the man. Thus savages and untaught men, who are little accustomed to think, perform certain physical exercises, fight with beasts, shoot with bows and arrows and the like, with a certainty and rapidity which the reflecting European never attains to, just because his deliberation makes him hesitate and delay. For he tries, for example, to hit the right position or the right point of time, by finding out the mean between two false extremes; while the savage hits it directly without thinking of the false courses open to him. In the same way it is of no use to me to know in the abstract the exact angle, in degrees and minutes, at which I must apply a razor, if I do not know it intuitively, that is, if I have not got it in my touch. The knowledge of physiognomy also, is interfered with by the application of reason. This knowledge must be gained directly through the understanding. We say that the expression, the meaning of the features, can only be *felt*, that is, it cannot be put into abstract concepts. Every man has his direct intuitive method of physiognomy and pathognomy, yet one man understands more clearly than another these *signatura rerum*. But an abstract science of physiognomy to be taught and learned is not possible; for the distinctions of difference are here so fine that concepts cannot reach them; therefore abstract knowledge is related to them as a mosaic is to a painting by a Van der Werft or a Denner. In mosaics, however fine they may be, the limits of the stones are always there, and therefore no continuous passage from

one colour to another is possible, and this is also the case with regard to concepts, with their rigidity and sharp delineation; however finely we may divide them by exact definition, they are still incapable of reaching the finer modifications of the perceptible, and this is just what happens in the example we have taken, knowledge of physiognomy.[1]

This quality of concepts by which they resemble the stones of a mosaic, and on account of which perception always remains their asymptote, is also the reason why nothing good is produced in art by their means. If the singer or the virtuoso attempts to guide his execution by reflection he remains silent. And this is equally true of the composer, the painter, and the poet. The concept always remains unfruitful in art; it can only direct the technical part of it, its sphere is science. We shall consider more fully in the third book, why all true art proceeds from sensuous knowledge, never from the concept. Indeed, with regard to behaviour also, and personal agreeableness in society, the concept has only a negative value in restraining the grosser manifestations of egotism and brutality; so that a polished manner is its commendable production. But all that is attractive, gracious, charming in behaviour, all affectionateness and friendliness, must not proceed from the concepts, for if it does, "we feel intention, and are put out of tune." All dissimulation is the work of reflection; but it cannot be maintained constantly and without interruption: "*nemo*

[1] I am therefore of opinion that a science of physiognomy cannot, with certainty, go further than to lay down a few quite general rules. For example, the intellectual qualities are to be read in the forehead and the eyes; the moral qualities, the expression of will, in the mouth and lower part of the face. The forehead and the eyes interpret each other; either of them seen alone can only be half understood. Genius is never without a high, broad, finely-arched brow; but such a brow often occurs where there is no genius. A clever-looking person may the more certainly be judged to be so the uglier the face is; and a stupid-looking person may the more certainly be judged to be stupid the more beautiful the face is; for beauty, as the approximation to the type of humanity, carries in and for itself the expression of mental clearness; the opposite is the case with ugliness, and so forth.

potest personam diu ferre fictum," says Seneca in his book *de clementia;* and so it is generally found out and loses its effect. Reason is needed in the full stress of life, where quick conclusions, bold action, rapid and sure comprehension are required, but it may easily spoil all if it gains the upper hand, and by perplexing hinders the intuitive, direct discovery, and grasp of the right by simple understanding, and thus induces irresolution.

Lastly, virtue and holiness do not proceed from reflection, but from the inner depths of the will, and its relation to knowledge. The exposition of this belongs to another part of our work; this, however, I may remark here, that the dogmas relating to ethics may be the same in the reason of whole nations, but the action of every individual different; and the converse also holds good; action, we say, is guided by *feelings,*—that is, simply not by concepts, but as a matter of fact by the ethical character. Dogmas occupy the idle reason; but action in the end pursues its own course independently of them, generally not according to abstract rules, but according to unspoken maxims, the expression of which is the whole man himself. Therefore, however different the religious dogmas of nations may be, yet in the case of all of them, a good action is accompanied by unspeakable satisfaction, and a bad action by endless remorse. No mockery can shake the former; no priest's absolution can deliver from the latter. Notwithstanding this, we must allow, that for the pursuit of a virtuous life, the application of reason is needful; only it is not its source, but has the subordinate function of preserving resolutions which have been made, of providing maxims to withstand the weakness of the moment, and give consistency to action. It plays the same part ultimately in art also, where it has just as little to do with the essential matter, but assists in carrying it out, for genius is not always at call, and yet the work must be completed in all its parts and rounded off to a whole.[1]

[1] Cf. Ch. 7 of the Supplement.

§ 13. All these discussions of the advantages and disadvantages of the application of reason are intended to show, that although abstract rational knowledge is the reflex of ideas of perception, and is founded on them, it is by no means in such entire congruity with them that it could everywhere take their place: indeed it never corresponds to them quite accurately. And thus, as we have seen, many human actions can only be performed by the help of reason and deliberation, and yet there are some which are better performed without its assistance. This very incongruity of sensuous and abstract knowledge, on account of which the latter always merely approximates to the former, as mosaic approximates to painting, is the cause of a very remarkable phenomenon which, like reason itself, is peculiar to human nature, and of which the explanations that have ever anew been attempted, are insufficient: I mean *laughter*. On account of the source of this phenomenon, we cannot avoid giving the explanation of it here, though it again interrupts the course of our work to do so. The cause of laughter in every case is simply the sudden perception of the incongruity between a concept and the real objects which have been thought through it in some relation, and laughter itself is just the expression of this incongruity. It often occurs in this way: two or more real objects are thought through *one* concept, and the identity of the concept is transferred to the objects; it then becomes strikingly apparent from the entire difference of the objects in other respects, that the concept was only applicable to them from a one-sided point of view. It occurs just as often, however, that the incongruity between a single real object and the concept under which, from one point of view, it has rightly been subsumed, is suddenly felt. Now the more correct the subsumption of such objects under a concept may be from one point of view, and the greater and more glaring their incongruity with it, from another point of view, the greater is

the ludicrous effect which is produced by this contrast. All laughter then is occasioned by a paradox, and therefore by unexpected subsumption, whether this is expressed in words or in actions. This, briefly stated, is the true explanation of the ludicrous.

I shall not pause here to relate anecdotes as examples to illustrate my theory; for it is so simple and comprehensible that it does not require them, and everything ludicrous which the reader may remember is equally valuable as a proof of it. But the theory is confirmed and illustrated by distinguishing two species into which the ludicrous is divided, and which result from the theory. Either, we have previously known two or more very different real objects, ideas of sense-perception, and have intentionally identified them through the unity of a concept which comprehends them both; this species of the ludicrous is called *wit*. Or, conversely, the concept is first present in knowledge, and we pass from it to reality, and to operation upon it, to action: objects which in other respects are fundamentally different, but which are all thought in that one concept, are now regarded and treated in the same way, till, to the surprise and astonishment of the person acting, the great difference of their other aspects appears: this species of the ludicrous is called *folly*. Therefore everything ludicrous is either a flash of wit or a foolish action, according as the procedure has been from the discrepancy of the objects to the identity of the concept, or the converse; the former always intentional, the latter always unintentional, and from without. To seem to reverse the starting-point, and to conceal wit with the mask of folly, is the art of the jester and the clown. Being quite aware of the diversity of the objects, the jester unites them, with secret wit, under one concept, and then starting from this concept he receives from the subsequently discovered diversity of the objects the surprise which he himself prepared. It follows from this short but

sufficient theory of the ludicrous, that, if we set aside the last case, that of the jester, wit must always show itself in words, folly generally in actions, though also in words, when it only expresses an intention and does not actually carry it out, or when it shows itself merely in judgments and opinions.

Pedantry is a form of folly. It arises in this way: a man lacks confidence in his own understanding, and, therefore, does not wish to trust to it, to recognise what is right directly in the particular case. He, therefore, puts it entirely under the control of the reason, and seeks to be guided by reason in everything; that is to say, he tries always to proceed from general concepts, rules, and maxims, and to confine himself strictly to them in life, in art, and even in moral conduct. Hence that clinging to the form, to the manner, to the expression and word which is characteristic of pedantry, and which with it takes the place of the real nature of the matter. The incongruity then between the concept and reality soon shows itself here, and it becomes evident that the former never condescends to the particular case, and that with its generality and rigid definiteness it can never accurately apply to the fine distinctions of difference and innumerable modifications of the actual. Therefore, the pedant, with his general maxims, almost always misses the mark in life, shows himself to be foolish, awkward, useless. In art, in which the concept is unfruitful, he produces lifeless, stiff, abortive mannerisms. Even with regard to ethics, the purpose to act rightly or nobly cannot always be carried out in accordance with abstract maxims; for in many cases the excessively nice distinctions in the nature of the circumstances necessitate a choice of the right proceeding directly from the character; for the application of mere abstract maxims sometimes gives false results, because the maxims only half apply; and sometimes cannot be carried out, because they are foreign to the

individual character of the actor, and this never allows itself to be entirely discovered; therefore, inconsistencies arise. Since then Kant makes it a condition of the moral worth of an action, that it shall proceed from pure rational abstract maxims, without any inclination or momentary emotion, we cannot entirely absolve him from the reproach of encouraging moral pedantry. This reproach is the significance of Schiller's epigram, entitled "Scruples of Conscience." When we speak, especially in connection with politics, of doctrinaires, theorists, savants, and so forth, we mean pedants, that is, persons who know the things well in the abstract, but not in the concrete. Abstraction consists in thinking away the less general predicates; but it is precisely upon these that so much depends in practice.

To complete our theory it remains for us to mention a spurious kind of wit, the play upon words, the *calembourg*, the pun, to which may be added the equivocation, the *double entendre*, the chief use of which is the expression of what is obscene. Just as the witticism brings two very different real objects under one concept, the pun brings two different concepts, by the assistance of accident, under one word. The same contrast appears, only familiar and more superficial, because it does not spring from the nature of things, but merely from the accident of nomenclature. In the case of the witticism the identity is in the concept, the difference in the reality, but in the case of the pun the difference is in the concepts and the identity in the reality, for the terminology is here the reality. It would only be a somewhat far-fetched comparison if we were to say that the pun is related to the witticism as the parabola (*sic*) of the upper inverted cone to that of the lower. The misunderstanding of the word or the *quid pro quo* is the unintentional pun, and is related to it exactly as folly is to wit. Thus the deaf man often affords occasion for laughter, just as much as the fool, and inferior writers

of comedy often use the former for the latter to raise a laugh.

I have treated laughter here only from the psychical side; with regard to the physical side, I refer to what is said on the subject in the "Parerga," vol. II. ch. vi., § 98.[1]

§ 14. By means of these various discussions it is hoped that both the difference and the relation between the process of knowledge that belongs to the reason, rational knowledge, the concept on the one hand, and the direct knowledge in purely sensuous, mathematical intuition or perception, and apprehension by the understanding on the other hand, has been clearly brought out. This remarkable relation of our kinds of knowledge led us almost inevitably to give, in passing, explanations of feeling and of laughter, but from all this we now turn back to the further consideration of science as the third great benefit which reason confers on man, the other two being speech and deliberate action. The general discussion of science which now devolves upon us, will be concerned partly with its form, partly with the foundation of its judgments, and lastly with its content.

We have seen that, with the exception of the basis of pure logic, rational knowledge in general has not its source in the reason itself; but having been otherwise obtained as knowledge of perception, it is stored up in the reason, for through reason it has entirely changed its character, and has become abstract knowledge. All rational knowledge, that is, knowledge that has been raised to consciousness in the abstract, is related to *science* strictly so called, as a fragment to the whole. Every one has gained a rational knowledge of many different things through experience, through consideration of the individual objects presented to him, but only he who sets himself the task of acquiring a complete knowledge in the abstract of a particular class of objects, strives after science. This class can only be marked off

[1] Cf. Ch. 8 of Supplement.

by means of a concept; therefore, at the beginning of every science there stands a concept, and by means of it the class of objects concerning which this science promises a complete knowledge in the abstract, is separated in thought from the whole world of things. For example, the concept of space-relations, or of the action of unorganised bodies upon each other, or of the nature of plants, or of animals, or of the successive changes of the surface of the globe, or of the changes of the human race as a whole, or of the construction of a language, and so forth. If science sought to obtain the knowledge of its object, by investigating each individual thing that is thought through the concept, till by degrees it had learned the whole, no human memory would be equal to the task, and no certainty of completeness would be obtainable. Therefore, it makes use of that property of concept-spheres explained above, that they include each other, and it concerns itself mainly with the wider spheres which lie within the concept of its object in general. When the relations of these spheres to each other have been determined, all that is thought in them is also generally determined, and can now be more and more accurately determined by the separation of smaller and smaller concept-spheres. In this way it is possible for a science to comprehend its object completely. This path which it follows to knowledge, the path from the general to the particular, distinguishes it from ordinary rational knowledge; therefore, systematic form is an essential and characteristic feature of science. The combination of the most general concept-spheres of every science, that is, the knowledge of its first principles, is the indispensable condition of mastering it; how far we advance from these to the more special propositions is a matter of choice, and does not increase the thoroughness but only the extent of our knowledge of the science. The number of the first principles to which all the rest are subordinated, varies greatly in the different sciences,

so that in some there is more subordination, in others more co-ordination; and in this respect, the former make greater claims upon the judgment, the latter upon the memory. It was known to the schoolmen,[1] that, as the syllogism requires two premises, no science can proceed from a single first principle which cannot be the subject of further deduction, but must have several, at least two. The specially classifying sciences: Zoology, Botany, and also Physics and Chemistry, inasmuch as they refer all inorganic action to a few fundamental forces, have most subordination; history, on the other hand, has really none at all; for the general in it consists merely in the survey of the principal periods, from which, however, the particular events cannot be deduced, and are only subordinated to them according to time, but according to the concept are co-ordinate with them. Therefore, history, strictly speaking, is certainly rational knowledge, but is not science. In mathematics, according to Euclid's treatment, the axioms alone are indemonstrable first principles, and all demonstrations are in gradation strictly subordinated to them. But this method of treatment is not essential to mathematics, and in fact each proposition introduces quite a new space construction, which in itself is independent of those which precede it, and indeed can be completely comprehended from itself, quite independently of them, in the pure intuition or perception of space, in which the most complicated construction is just as directly evident as the axiom; but of this more fully hereafter. Meanwhile every mathematical proposition remains always a universal truth, which is valid for innumerable particular cases; and a graduated process from the simple to the complicated propositions which are to be deduced from them, is also essential to mathematics; therefore, in every respect mathematics is a science. The completeness of a science as such, that is, in respect of form, consists in there being as much subordination and as little

[1] Suarez, Disput. Metaphysicæ, disp. iii. sect. 3, tit. 3.

co-ordination of the principles as possible. Scientific talent in general is, therefore, the faculty of subordinating the concept-spheres according to their different determinations, so that, as Plato repeatedly counsels, a science shall not be constituted by a general concept and an indefinite multiplicity immediately under it, but that knowledge shall descend by degrees from the general to the particular, through intermediate concepts and divisions, according to closer and closer definitions. In Kantian language this is called satisfying equally the law of homogeneity and that of specification. It arises from this peculiar nature of scientific completeness, that the aim of science is not greater certainty—for certainty may be possessed in just as high a degree by the most disconnected particular knowledge—but its aim is rather the facilitating of rational knowledge by means of its form, and the possibility of the completeness of rational knowledge which this form affords. It is therefore a very prevalent but perverted opinion that the scientific character of knowledge consists in its greater certainty, and just as false is the conclusion following from this, that, strictly speaking, the only sciences are mathematics and logic, because only in them, on account of their purely *a priori* character, is there unassailable certainty of knowledge. This advantage cannot be denied them, but it gives them no special claim to be regarded as sciences; for the special characteristic of science does not lie in certainty but in the systematic form of knowledge, based on the gradual descent from the general to the particular. The process of knowledge from the general to the particular, which is peculiar to the sciences, involves the necessity that in the sciences much should be established by deduction from preceding propositions, that is to say, by demonstration; and this has given rise to the old mistake that only what has been demonstrated is absolutely true, and that every truth requires a demonstration; whereas, on the contrary, every demonstration

requires an undemonstrated truth, which ultimately supports it, or it may be, its own demonstration. Therefore a directly established truth is as much to be preferred to a truth established by demonstration as water from the spring is to water from the aqueduct. Perception, partly pure *a priori*, as it forms the basis of mathematics, partly empirical *a posteriori*, as it forms the basis of all the other sciences, is the source of all truth and the foundation of all science. (Logic alone is to be excepted, which is not founded upon perception but yet upon *direct* knowledge by the reason of its own laws.) Not the demonstrated judgments nor their demonstrations, but judgments which are created directly out of perception, and founded upon it rather than on any demonstrations, are to science what the sun is to the world; for all light proceeds from them, end lighted by their light the others give light also. To astablish the truth of such primary judgments directly from perception, to raise such strongholds of science from the innumerable multitude of real objects, that is the work of the *faculty of judgment*, which consists in the power of rightly and accurately carrying over into abstract consciousness what is known in perception, and judgment is consequently the mediator between understanding and reason. Only extraordinary and exceptional strength of judgment in the individual can actually advance science; but every one who is possessed of a healthy reason is able to deduce propositions from propositions, to demonstrate, to draw conclusions. To lay down and make permanent for reflection, in suitable concepts, what is known through perception, so that, on the one hand, what is common to many real objects is thought through *one* concept, and, on the other hand, their points of difference are each thought through one concept, so that the different shall be known and thought as different in spite of a partial agreement, and the identical shall be known and thought as identical in spite of a partial difference, all in accordance with the end and intention which in each case

is in view; all this is done by the *faculty of judgment.* Deficiency in judgment is *silliness.* The silly man fails to grasp, now the partial or relative difference of concepts which in one aspect are identical, now the identity of concepts which are relatively or partially different. To this explanation of the faculty of judgment, moreover, Kant's division of it into reflecting and subsuming judgment may be applied, according as it passes from the perceived objects to the concepts, or from the latter to the former; in both cases always mediating between empirical knowledge of the understanding and the reflective knowledge of the reason. There can be no truth which could be brought out by means of syllogisms alone; and the necessity of establishing truth by means of syllogisms is merely relative, indeed subjective. Since all demonstration is syllogistic, in the case of a new truth we must first seek, not for a demonstration, but for direct evidence, and only in the absence of such evidence is a demonstration to be temporarily made use of. No science is susceptible of demonstration throughout any more than a building can stand in the air; all its demonstrations must ultimately rest upon what is perceived, and consequently cannot be demonstrated, for the whole world of reflection rests upon and is rooted in the world of perception. All primal, that is, original, *evidence* is a *perception,* as the word itself indicates. Therefore it is either empirical or founded upon the perception *a priori* of the conditions of possible experience. In both cases it affords only immanent, not transcendent knowledge. Every concept has its worth and its existence only in its relation, sometimes very indirect, to an idea of perception; what is true of the concepts is also true of the judgments constructed out of them, and of all science. Therefore it must in some way be possible to know directly without demonstrations or syllogisms every truth that is arrived at through syllogisms and communicated by demonstrations. This is most difficult in the

case of certain complicated mathematical propositions at which we only arrive by chains of syllogisms; for example, the calculation of the chords and tangents to all arcs by deduction from the proposition of Pythagoras. But even such a truth as this cannot essentially and solely rest upon abstract principles, and the space-relations which lie at its foundation also must be capable of being so presented *a priori* in pure intuition or perception that the truth of their abstract expression is directly established. But of mathematical demonstration we shall speak more fully shortly.

It is true we often hear men speak in a lofty strain of sciences which rest entirely upon correct conclusions drawn from sure premises, and which are consequently unassailable. But through pure logical reasoning, however true the premises may be, we shall never receive more than an articulate expression and exposition of what lies already complete in the premises; thus we shall only *explicitly* expound what was already *implicitly* understood. The esteemed sciences referred to are, however, specially the mathematical sciences, particularly astronomy. But the certainty of astronomy arises from the fact that it has for its basis the intuition or perception of space, which is given *a priori*, and is therefore infallible. All space-relations, however, follow from each other with a necessity (ground of being) which affords *a priori* certainty, and they can therefore be safely deduced from each other. To these mathematical properties we have only to add one force of nature, gravity, which acts precisely in relation to the masses and the square of the distance; and, lastly, the law of inertia, which follows from the law of causality and is therefore true *a priori*, and with it the empirical datum of the motion impressed, once for all, upon each of these masses. This is the whole material of astronomy, which both by its simplicity and its certainty leads to definite results, which are highly interesting on account of the

vastness and importance of the objects. For example, if I know the mass of a planet and the distance of its satellite from it, I can tell with certainty the period of the revolution of the latter according to Kepler's second law. But the ground of this law is, that with this distance only this velocity will both chain the satellite to the planet and prevent it from falling into it. Thus it is only upon such a geometrical basis, that is, by means of an intuition or perception *a priori*, and also under the application of a law of nature, that much can be arrived at by means of syllogisms, for here they are merely like bridges from *one* sensuous apprehension to others; but it is not so with mere pure syllogistic reasoning in the exclusively logical method. The source of the first fundamental truths of astronomy is, however, properly induction, that is, the comprehension of what is given in many perceptions in one true and directly founded judgment. From this, hypotheses are afterwards constructed, and their confirmation by experience, as induction approaching to completeness, affords the proof of the first judgment. For example, the apparent motion of the planets is known empirically; after many false hypotheses with regard to the spacial connection of this motion (planetary course) the right one was at last found, then the laws which it obeyed (the laws of Kepler), and, lastly, the cause of these laws (universal gravitation), and the empirically known agreement of all observed cases with the whole of the hypotheses, and with their consequences, that is to say, induction, established them with complete certainty. The invention of the hypotheses was the work of the judgment, which rightly comprehended the given facts and expressed them accordingly; but induction, that is, a multitude of perceptions, confirmed their truth. But their truth could also be known directly, and by a single empirical perception, if we could pass freely through space and had telescopic eyes. Therefore, here also syllogisms are not

the essential and only source of knowledge, but really only a makeshift.

As a third example taken from a different sphere we may mention that the so-called metaphysical truths, that is, such truths as those to which Kant assigns the position of the metaphysical first principles of natural science, do not owe their evidence to demonstration. What is *a priori* certain we know directly; as the form of all knowledge, it is known to us with the most complete necessity. For example, that matter is permanent, that is, can neither come into being nor pass away, we know directly as negative truth; for our pure intuition or perception of space and time gives the possibility of motion; in the law of causality the understanding affords us the possibility of change of form and quality, but we lack powers of the imagination for conceiving the coming into being or passing away of matter. Therefore that truth has at all times been evident to all men everywhere, nor has it ever been seriously doubted; and this could not be the case if it had no other ground of knowledge than the abstruse and exceedingly subtle proof of Kant. But besides this, I have found Kant's proof to be false (as is explained in the Appendix), and have shown above that the permanence of matter is to be deduced, not from the share which time has in the possibility of experience, but from the share which belongs to space. The true foundation of all truths which in this sense are called metaphysical, that is, abstract expressions of the necessary and universal forms of knowledge, cannot itself lie in abstract principles; but only in the immediate consciousness of the forms of the idea communicating itself in apodictic assertions *a priori*, and fearing no refutation. But if we yet desire to give a proof of them, it can only consist in showing that what is to be proved is contained in some truth about which there is no doubt, either as a part of it or as a presupposition. Thus, for example, I have shown that all empirical perception implies the

application of the law of causality, the knowledge of which is hence a condition of all experience, and therefore cannot be first given and conditioned through experience as Hume thought. Demonstrations in general are not so much for those who wish to learn as for those who wish to dispute. Such persons stubbornly deny directly established insight; now only the truth can be consistent in all directions, and therefore we must show such persons that they admit under *one* form and indirectly, what they deny under another form and directly; that is, the logically necessary connection between what is denied and what is admitted.

It is also a consequence of the scientific form, the subordination of everything particular under a general, and so on always to what is more general, that the truth of many propositions is only logically proved,—that is, through their dependence upon other propositions, through syllogisms, which at the same time appear as proofs. But we must never forget that this whole form of science is merely a means of rendering knowledge more easy, not a means to greater certainty. It is easier to discover the nature of an animal, by means of the species to which it belongs, and so on through the genus, family, order, and class, than to examine on every occasion the animal presented to us: but the truth of all propositions arrived at syllogistically is always conditioned by and ultimately dependent upon some truth which rests not upon reasoning but upon perception. If this perception were always as much within our reach as a deduction through syllogisms, then it would be in every respect preferable. For every deduction from concepts is exposed to great danger of error, on account of the fact we have considered above, that so many spheres lie partly within each other, and that their content is often vague or uncertain. This is illustrated by a multitude of demonstrations of false doctrines and sophisms of every kind. Syllogisms are indeed perfectly certain as regards form, but they are

very uncertain on account of their matter, the concepts. For, on the one hand, the spheres of these are not sufficiently sharply defined, and, on the other hand, they intersect each other in so many ways that one sphere is in part contained in many others, and we may pass at will from it to one or another of these, and from this sphere again to others, as we have already shown. Or, in other words, the minor term and also the middle can always be subordinated to different concepts, from which we may choose at will the major and the middle, and the nature of the conclusion depends on this choice. Consequently immediate evidence is always much to be preferred to reasoned truth, and the latter is only to be accepted when the former is too remote, and not when it is as near or indeed nearer than the latter. Accordingly we saw above that, as a matter of fact, in the case of logic, in which the immediate knowledge in each individual case lies nearer to hand than deduced scientfic knowledge, we always conduct our thought according to our immediate knowledge of the laws of thought, and leave logic unused.[1]

§ 15. If now with our conviction that perception is the primary source of all evidence, and that only direct or indirect connection with it is absolute truth; and further, that the shortest way to this is always the surest, as every interposition of concepts means exposure to many deceptions; if, I say, we now turn with this conviction to mathematics, as it was established as a science by Euclid, and has remained as a whole to our own day, we cannot help regarding the method it adopts, as strange and indeed perverted. We ask that every logical proof shall be traced back to an origin in perception; but mathematics, on the contrary, is at great pains deliberately to throw away the evidence of perception which is peculiar to it, and always at hand, that it may substitute for it a logical demonstration. This must seem to us

[1] Cf. Ch. 12 of Supplement.

like the action of a man who cuts off his legs in order to go on crutches, or like that of the prince in the "*Triumph der Empfindsamkeit*" who flees from the beautiful reality of nature, to delight in a stage scene that imitates it. I must here refer to what I have said in the sixth chapter of the essay on the principle of sufficient reason, and take for granted that it is fresh and present in the memory of the reader; so that I may link my observations on to it without explaining again the difference between the mere ground of knowledge of a mathematical truth, which can be given logically, and the ground of being, which is the immediate connection of the parts of space and time, known only in perception. It is only insight into the ground of being that secures satisfaction and thorough knowledge. The mere ground of knowledge must always remain superficial; it can afford us indeed rational knowledge *that* a thing is as it is, but it cannot tell *why* it is so. Euclid chose the latter way to the obvious detriment of the science. For just at the beginning, for example, when he ought to show once for all how in a triangle the angles and sides reciprocally determine each other, and stand to each other in the relation of reason and consequent, in accordance with the form which the principle of sufficient reason has in pure space, and which there, as in every other sphere, always affords the necessity that a thing is as it is, because something quite different from it, is as it is; instead of in this way giving a thorough insight into the nature of the triangle, he sets up certain disconnected arbitrarily chosen propositions concerning the triangle, and gives a logical ground of knowledge of them, through a laborious logical demonstration, based upon the principle of contradiction. Instead of an exhaustive knowledge of these space-relations we therefore receive merely certain results of them, imparted to us at pleasure, and in fact we are very much in the position of a man to whom the different effects of an ingenious

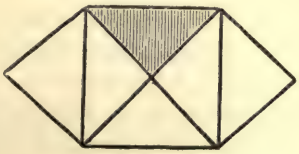
machine are shown, but from whom its inner connection and construction are withheld. We are compelled by the principle of contradiction to admit that what Euclid demonstrates is true, but we do not comprehend *why* it is so. We have therefore almost the same uncomfortable feeling that we experience after a juggling trick, and, in fact, most of Euclid's demonstrations are remarkably like such feats. The truth almost always enters by the back door, for it manifests itself *per accidens* through some contingent circumstance. Often a *reductio ad absurdum* shuts all the doors one after another, until only one is left through which we are therefore compelled to enter. Often, as in the proposition of Pythagoras, lines are drawn, we don't know why, and it afterwards appears that they were traps which close unexpectedly and take prisoner the assent of the astonished learner, who must now admit what remains wholly inconceivable in its inner connection, so much so, that he may study the whole of Euclid through and through without gaining a real insight into the laws of space-relations, but instead of them he only learns by heart certain results which follow from them. This specially empirical and unscientific knowledge is like that of the doctor who knows both the disease and the cure for it, but does not know the connection between them. But all this is the necessary consequence if we capriciously reject the special kind of proof and evidence of one species of knowledge, and forcibly introduce in its stead a kind which is quite foreign to its nature. However, in other respects the manner in which this has been accomplished by Euclid deserves all the praise which has been bestowed on him through so many centuries, and which has been carried so far that his method of treating mathematics has been set up as the pattern of all scientific exposition. Men tried indeed to model all the sciences after it, but later they gave up the attempt without quite knowing why. Yet in our eyes this method of Euclid in mathematics

can appear only as a very brilliant piece of perversity. But when a great error in life or in science has been intentionally and methodically carried out with universal applause, it is always possible to discover its source in the philosophy which prevailed at the time. The Eleatics first brought out the difference, and indeed often the conflict, that exists between what is perceived, *φαινομενον*,[1] and what is thought, *νουμενον*, and used it in many ways in their philosophical epigrams, and also in sophisms. They were followed later by the Megarics, the Dialecticians, the Sophists, the New-Academy, and the Sceptics; these drew attention to the illusion, that is to say, to the deception of the senses, or rather of the understanding which transforms the data of the senses into perception, and which often causes us to see things to which the reason unhesitatingly denies reality; for example, a stick broken in water, and such like. It came to be known that sense-perception was not to be trusted unconditionally, and it was therefore hastily concluded that only rational, logical thought could establish truth; although Plato (in the Parmenides), the Megarics, Pyrrho, and the New-Academy, showed by examples (in the manner which was afterwards adopted by Sextus Empiricus) how syllogisms and concepts were also sometimes misleading, and indeed produced paralogisms and sophisms which arise much more easily and are far harder to explain than the illusion of sense-perception. However, this rationalism, which arose in opposition to empiricism, kept the upper hand, and Euclid constructed the science of mathematics in accordance with it. He was compelled by necessity to found the axioms upon evidence of perception (*φαινομενον*), but all the rest he based upon reasoning (*νουμενον*). His method reigned supreme through all the succeeding centuries, and it could not but do so as long as pure intuition or perception, *a priori*,

[1] The reader must not think here of Kant's misuse of these Greek terms, which is condemned in the Appendix.

was not distinguished from empirical perception. Certain passages from the works of Proclus, the commentator of Euclid, which Kepler translated into Latin in his book, "De Harmonia Mundi," seem to show that he fully recognised this distinction. But Proclus did not attach enough importance to the matter; he merely mentioned it by the way, so that he remained unnoticed and accomplished nothing. Therefore, not till two thousand years later will the doctrine of Kant, which is destined to make such great changes in all the knowledge, thought, and action of European nations, produce this change in mathematics also. For it is only after we have learned from this great man that the intuitions or perceptions of space and time are quite different from empirical perceptions, entirely independent of any impression of the senses, conditioning it, not conditioned by it, *i.e.*, are *a priori*, and therefore are not exposed to the illusions of sense; only after we have learned this, I say, can we comprehend that Euclid's logical method of treating mathematics is a useless precaution, a crutch for sound legs, that it is like a wanderer who during the night mistakes a bright, firm road for water, and carefully avoiding it, toils over the broken ground beside it, content to keep from point to point along the edge of the supposed water. Only now can we affirm with certainty that what presents itself to us as necessary in the perception of a figure, does not come from the figure on the paper, which is perhaps very defectively drawn, nor from the abstract concept under which we think it, but immediately from the form of all knowledge of which we are conscious *a priori*. This is always the principle of sufficient reason; here as the form of perception, *i.e.*, space, it is the principle of the ground of being, the evidence and validity of which is, however, just as great and as immediate as that of the principle of the ground of knowing, *i.e.*, logical certainty. Thus we need not and ought not to leave the peculiar province of mathematics

in order to put our trust only in logical proof, and seek to authenticate mathematics in a sphere which is quite foreign to it, that of concepts. If we confine ourselves to the ground peculiar to mathematics, we gain the great advantage that in it the rational knowledge *that* something is, is one with the knowledge *why* it is so, whereas the method of Euclid entirely separates these two, and lets us know only the first, not the second. Aristotle says admirably in the Analyt., post. i. 27: "*Ακριβεστερα δ' επιστημη επιστημης και προτερα, ἥτε του ὅτι και του διοτι ἡ αυτη, αλλα μη χωρις του ὅτι, της του διοτι*" (*Subtilior autem et praestantior ea est scientia, quâ* QUOD *aliquid sit, et* CUR *sit una simulque intelligimus non separatim* QUOD, *et* CUR *sit*). In physics we are only satisfied when the knowledge that a thing is as it is is combined with the knowledge why it is so. To know that the mercury in the Torricellian tube stands thirty inches high is not really rational knowledge if we do not know that it is sustained at this height by the counterbalancing weight of the atmosphere. Shall we then be satisfied in mathematics with the *qualitas occulta* of the circle that the segments of any two intersecting chords always contain equal rectangles? That it is so Euclid certainly demonstrates in the 35th Prop. of the Third Book; *why* it is so remains doubtful. In the same way the proposition of Pythagoras teaches us a *qualitas occulta* of the right-angled triangle; the stilted and indeed fallacious demonstration of Euclid forsakes us at the *why*, and a simple figure, which we already know, and which is present to us, gives at a glance far more insight into the matter, and firm inner conviction of that necessity, and of the dependence of that quality upon the right angle:—



In the case of unequal catheti also, and indeed generally in the case of every possible geometrical truth, it is quite possible to obtain such a conviction based on perception, because these truths were always discovered by such an empirically known necessity, and their demonstration was only thought out afterwards in addition. Thus we only require an analysis of the process of thought in the first discovery of a geometrical truth in order to know its necessity empirically. It is the analytical method in general that I wish for the exposition of mathematics, instead of the synthetical method which Euclid made use of. Yet this would have very great, though not insuperable, difficulties in the case of complicated mathematical truths. Here and there in Germany men are beginning to alter the exposition of mathematics, and to proceed more in this analytical way. The greatest effort in this direction has been made by Herr Kosack, teacher of mathematics and physics in the Gymnasium at Nordhausen, who added a thorough attempt to teach geometry according to my principles to the programme of the school examination on the 6th of April 1852.

In order to improve the method of mathematics, it is especially necessary to overcome the prejudice that demonstrated truth has any superiority over what is known through perception, or that logical truth founded upon the principle of contradiction has any superiority over metaphysical truth, which is immediately evident, and to which belongs the pure intuition or perception of space.

That which is most certain, and yet always inexplicable, is what is involved in the principle of sufficient reason, for this principle, in its different aspects, expresses the universal form of all our ideas and knowledge. All explanation consists of reduction to it, exemplification in the particular case of the connection of ideas expressed generally through it. It is thus the principle of all explanation, and therefore it is neither susceptible of an explanation itself, nor does it stand in need of it; for

every explanation presupposes it, and only obtains meaning through it. Now, none of its forms are superior to the rest; it is equally certain and incapable of demonstration as the principle of the ground of being, or of change, or of action, or of knowing. The relation of reason and consequent is a necessity in all its forms, and indeed it is, in general, the source of the concept of necessity, for necessity has no other meaning. If the reason is given there is no other necessity than that of the consequent, and there is no reason that does not involve the necessity of the consequent. Just as surely then as the consequent expressed in the conclusion follows from the ground of knowledge given in the premises, does the ground of being in space determine its consequent in space: if I know through perception the relation of these two, this certainty is just as great as any logical certainty. But every geometrical proposition is just as good an expression of such a relation as one of the twelve axioms; it is a metaphysical truth, and as such, just as certain as the principle of contradiction itself, which is a metalogical truth, and the common foundation of all logical demonstration. Whoever denies the necessity, exhibited for intuition or perception, of the space-relations expressed in any proposition, may just as well deny the axioms, or that the conclusion follows from the premises, or, indeed, he may as well deny the principle of contradiction itself, for all these relations are equally undemonstrable, immediately evident and known *a priori*. For any one to wish to derive the necessity of space-relations, known in intuition or perception, from the principle of contradiction by means of a logical demonstration is just the same as for the feudal superior of an estate to wish to hold it as the vassal of another. Yet this is what Euclid has done. His axioms only, he is compelled to leave resting upon immediate evidence; all the geometrical truths which follow are demonstrated logically, that is to say, from

the agreement of the assumptions made in the proposition with the axioms which are presupposed, or with some earlier proposition; or from the contradiction between the opposite of the proposition and the assumptions made in it, or the axioms, or earlier propositions, or even itself. But the axioms themselves have no more immediate evidence than any other geometrical problem, but only more simplicity on account of their smaller content.

When a criminal is examined, a *proces-verbal* is made of his statement in order that we may judge of its truth from its consistency. But this is only a makeshift, and we are not satisfied with it if it is possible to investigate the truth of each of his answers for itself; especially as he might lie consistently from the beginning. But Euclid investigated space according to this first method. He set about it, indeed, under the correct assumption that nature must everywhere be consistent, and that therefore it must also be so in space, its fundamental form. Since then the parts of space stand to each other in a relation of reason and consequent, no single property of space can be different from what it is without being in contradiction with all the others. But this is a very troublesome, unsatisfactory, and roundabout way to follow. It prefers indirect knowledge to direct, which is just as certain, and it separates the knowledge that a thing is from the knowledge why it is, to the great disadvantage of the science; and lastly, it entirely withholds from the beginner insight into the laws of space, and indeed renders him unaccustomed to the special investigation of the ground and inner connection of things, inclining him to be satisfied with a mere historical knowledge that a thing is as it is. The exercise of acuteness which this method is unceasingly extolled as affording consists merely in this, that the pupil practises drawing conclusions, *i.e.*, he practises applying the principle of contradiction, but specially he exerts his memory to retain all those data whose agreement is to be tested.

Moreover, it is worth noticing that this method of proof was applied only to geometry and not to arithmetic. In arithmetic the truth is really allowed to come home to us through perception alone, which in it consists simply in counting. As the perception of numbers is in *time alone*, and therefore cannot be represented by a sensuous schema like the geometrical figure, the suspicion that perception is merely empirical, and possibly illusive, disappeared in arithmetic, and the introduction of the logical method of proof into geometry was entirely due to this suspicion. As time has only one dimension, counting is the only arithmetical operation, to which all others may be reduced; and yet counting is just intuition or perception *a priori*, to which there is no hesitation in appealing here, and through which alone everything else, every sum and every equation, is ultimately proved. We prove, for example, not that $\frac{7+9\times8-2}{3}=42$; but we refer to the pure perception in time, counting thus makes each individual problem an axiom. Instead of the demonstrations that fill geometry, the whole content of arithmetic and algebra is thus simply a method of abbreviating counting. We mentioned above that our immediate perception of numbers in time extends only to about ten. Beyond this an abstract concept of the numbers, fixed by a word, must take the place of the perception; which does not therefore actually occur any longer, but is only indicated in a thoroughly definite manner. Yet even so, by the important assistance of the system of figures which enables us to represent all larger numbers by the same small ones, intuitive or perceptive evidence of every sum is made possible, even where we make such use of abstraction that not only the numbers, but indefinite quantities and whole operations are thought only in the abstract and indicated as so thought, as $\sqrt{r^b}$ so that we do not perform them, but merely symbolise them.

We might establish truth in geometry also, through

pure *a priori* perception, with the same right and certainty as in arithmetic. It is in fact always this necessity, known through perception in accordance with the principle of sufficient reason of being, which gives to geometry its principal evidence, and upon which in the consciousness of every one, the certainty of its propositions rests. The stilted logical demonstration is always foreign to the matter, and is generally soon forgotten, without weakening our conviction. It might indeed be dispensed with altogether without diminishing the evidence of geometry, for this is always quite independent of such demonstration, which never proves anything we are not convinced of already, through another kind of knowledge. So far then it is like a cowardly soldier, who adds a wound to an enemy slain by another, and then boasts that he slew him himself.[1]

After all this we hope there will be no doubt that the evidence of mathematics, which has become the pattern and symbol of all evidence, rests essentially not upon demonstration, but upon immediate perception, which is thus here, as everywhere else, the ultimate ground and source of truth. Yet the perception which lies at the basis of mathematics has a great advantage over all other perception, and therefore over empirical perception. It is *a priori*, and therefore independent of experience, which is always given only in successive parts; therefore everything is equally near to it, and we can start either from the reason or from the consequent, as we please. Now this makes it absolutely reliable,

[1] Spinoza, who always boasts that he proceeds *more geometrico*, has actually done so more than he himself was aware. For what he knew with certainty and decision from the immediate, perceptive apprehension of the nature of the world, he seeks to demonstrate logically without reference to this knowledge. He only arrives at the intended and predetermined result by starting from arbitrary concepts framed by himself (*substantia causa sui, &c.*), and in the demonstrations he allows himself all the freedom of choice for which the nature of the wide concept-spheres afford such convenient opportunity. That his doctrine is true and excellent is therefore in his case, as in that of geometry, quite independent of the demonstrations of it. Cf. ch. 13 of supplementary volume.

for in it the consequent is known from the reason, and this is the only kind of knowledge that has necessity; for example, the equality of the sides is known as established by the equality of the angles. All empirical perception, on the other hand, and the greater part of experience, proceeds conversely from the consequent to the reason, and this kind of knowledge is not infallible, for necessity only attaches to the consequent on account of the reason being given, and no necessity attaches to the knowledge of the reason from the consequent, for the same consequent may follow from different reasons. The latter kind of knowledge is simply induction, *i.e.*, from many consequents which point to one reason, the reason is accepted as certain; but as the cases can never be all before us, the truth here is not unconditionally certain. But all knowledge through sense-perception, and the great bulk of experience, has only this kind of truth. The affection of one of the senses induces the understanding to infer a cause of the effect, but, as a conclusion from the consequent to the reason is never certain, illusion, which is deception of the senses, is possible, and indeed often occurs, as was pointed out above. Only when several of the senses, or it may be all the five, receive impressions which point to the same cause, the possibility of illusion is reduced to a minimum; but yet it still exists, for there are cases, for example, the case of counterfeit money, in which all the senses are deceived. All empirical knowledge, and consequently the whole of natural science, is in the same position, except only the pure, or as Kant calls it, metaphysical part of it. Here also the causes are known from the effects, consequently all natural philosophy rests upon hypotheses, which are often false, and must then gradually give place to more correct ones. Only in the case of purposely arranged experiments, knowledge proceeds from the cause to the effect, that is, it follows the method that affords certainty; but these experiments

themselves are undertaken in consequence of hypotheses. Therefore, no branch of natural science, such as physics, or astronomy, or physiology could be discovered all at once, as was the case with mathematics and logic, but required and requires the collected and compared experiences of many centuries. In the first place, repeated confirmation in experience brings the induction, upon which the hypothesis rests, so near completeness that in practice it takes the place of certainty, and is regarded as diminishing the value of the hypothesis, its source, just as little as the incommensurability of straight and curved lines diminishes the value of the application of geometry, or that perfect exactness of the logarithm, which is not attainable, diminishes the value of arithmetic. For as the logarithm, or the squaring of the circle, approaches infinitely near to correctness through infinite fractions, so, through manifold experience, the induction, *i.e.*, the knowledge of the cause from the effects, approaches, not infinitely indeed, but yet so near mathematical evidence, *i.e.*, knowledge of the effects from the cause, that the possibility of mistake is small enough to be neglected, but yet the possibility exists; for example, a conclusion from an indefinite number of cases to all cases, *i.e.*, to the unknown ground on which all depend, is an induction. What conclusion of this kind seems more certain than that all men have the heart on the left side? Yet there are extremely rare and quite isolated exceptions of men who have the heart upon the right side. Sense-perception and empirical science have, therefore, the same kind of evidence. The advantage which mathematics, pure natural science, and logic have over them, as *a priori* knowledge, rests merely upon this, that the formal element in knowledge upon which all that is *a priori* is based, is given as a whole and at once, and therefore in it we can always proceed from the cause to the effect, while in the former kind of knowledge we are generally obliged to proceed from the effect to the

cause. In other respects, the law of causality, or the principle of sufficient reason of change, which guides empirical knowledge, is in itself just as certain as the other forms of the principle of sufficient reason which are followed by the *a priori* sciences referred to above. Logical demonstrations from concepts or syllogisms have the advantage of proceeding from the reason to the consequent, just as much as knowledge through perception *a priori*, and therefore in themselves, *i.e.*, according to their form, they are infallible. This has greatly assisted to bring demonstration in general into such esteem. But this infallibility is merely relative; the demonstration merely subsumes under the first principles of the science, and it is these which contain the whole material truth of science, and they must not themselves be demonstrated, but must be founded on perception. In the few *a priori* sciences we have named above, this perception is pure, but everywhere else it is empirical, and is only raised to universality through induction. If, then, in the empirical sciences also, the particular is proved from the general, yet the general, on the other hand, has received its truth from the particular; it is only a store of collected material, not a self-constituted foundation.

So much for the foundation of truth. Of the source and possibility of error many explanations have been tried since Plato's metaphorical solution of the dove-cot where the wrong pigeons are caught, &c. (Theætetus, p. 167, *et seq.*) Kant's vague, indefinite explanation of the source of error by means of the diagram of diagonal motion, will be found in the "Critique of Pure Reason," p. 294 of the first edition, and p. 350 of the fifth. As truth is the relation of a judgment to its ground of knowledge, it is always a problem how the person judging can believe that he has such a ground of knowledge and yet not have it; that is to say, how error, the deception of reason, is possible. I find this possibility quite analogous to that of illusion, or the deception of the understanding,

which has been explained above. My opinion is (and this is what gives this explanation its proper place here) that *every error is an inference from the consequent to the reason*, which indeed is valid when we know that the consequent has that reason and can have no other; but otherwise is not valid. The person who falls into error, either attributes to a consequent a reason which it cannot have, in which case he shows actual deficiency of understanding, *i.e.*, deficiency in the capacity for immediate knowledge of the connection between the cause and the effect, or, as more frequently happens, he attributes to the effect a cause which is possible, but he adds to the major proposition of the syllogism, in which he infers the cause from the effect, that this effect *always* results only from this cause. Now he could only be assured of this by a complete induction, which, however, he assumes without having made it. This 'always' is therefore too wide a concept, and instead of it he ought to have used 'sometimes' or 'generally.' The conclusion would then be problematical, and therefore not erroneous. That the man who errs should proceed in this way is due either to haste, or to insufficient knowledge of what is possible, on account of which he does not know the necessity of the induction that ought to be made. Error then is quite analogous to illusion. Both are inferences from the effect to the cause; the illusion brought about always in accordance with the law of causality, and by the understanding alone, thus directly, in perception itself; the error in accordance with all the forms of the principle of sufficient reason, and by the reason, thus in thought itself; yet most commonly in accordance with the law of causality, as will appear from the three following examples, which may be taken as types or representatives of the three kinds of error. (1.) The illusion of the senses (deception of the understanding) induces error (deception of the reason); for example, if one mistakes a painting for an alto-relief, and actually

takes it for such; the error results from a conclusion from the following major premise: "If dark grey passes regularly through all shades to white; the cause is *always* the light, which strikes differently upon projections and depressions, *ergo*—." (2.) "If there is no money in my safe, the cause is *always* that my servant has got a key for it: *ergo*—." (3.) "If a ray of sunlight, broken through a prism, *i.e.*, bent up or down, appears as a coloured band instead of round and white as before, the cause must always be that light consists of homogeneous rays, differently coloured and refrangible to different degrees, which, when forced asunder on account of the difference of their refrangibility, give an elongated and variously-coloured spectrum: *ergo—bibamus!*"—It must be possible to trace every error to such a conclusion, drawn from a major premise which is often only falsely generalised, hypothetical, and founded on the assumption that some particular cause is that of a certain effect. Only certain mistakes in counting are to be excepted, and they are not really errors, but merely mistakes. The operation prescribed by the concepts of the numbers has not been carried out in pure intuition or perception, in counting, but some other operation instead of it.

As regards the *content* of the sciences generally, it is, in fact, always the relation of the phenomena of the world to each other, according to the principle of sufficient reason, under the guidance of the *why*, which has validity and meaning only through this principle. *Explanation* is the establishment of this relation. Therefore explanation can never go further than to show two ideas standing to each other in the relation peculiar to that form of the principle of sufficient reason which reigns in the class to which they belong. If this is done we cannot further be asked the question, *why:* for the relation proved is that one which absolutely cannot be imagined as other than it is, *i.e.*, it is the form of all knowledge. Therefore we do not ask why $2 + 2 = 4$; or why the equality of the

angles of a triangle determines the equality of the sides; or why its effect follows any given cause; or why the truth of the conclusion is evident from the truth of the premises. Every explanation which does not ultimately lead to a relation of which no "why" can further be demanded, stops at an accepted *qualitas occulta;* but this is the character of every original force of nature. Every explanation in natural science must ultimately end with such a *qualitas occulta,* and thus with complete obscurity. It must leave the inner nature of a stone just as much unexplained as that of a human being; it can give as little account of the weight, the cohesion, the chemical qualities, &c., of the former, as of the knowing and acting of the latter. Thus, for example, weight is a *qualitas occulta,* for it can be thought away, and does not proceed as a necessity from the form of knowledge; which, on the contrary, is not the case with the law of inertia, for it follows from the law of causality, and is therefore sufficiently explained if it is referred to that law. There are two things which are altogether inexplicable,—that is to say, do not ultimately lead to the relation which the principle of sufficient reason expresses. These are, first, the principle of sufficient reason itself in all its four forms, because it is the principle of all explanation, which has meaning only in relation to it; secondly, that to which this principle does not extend, but which is the original source of all phenomena; the thing-in-itself, the knowledge of which is not subject to the principle of sufficient reason. We must be content for the present not to understand this thing-in-itself, for it can only be made intelligible by means of the following book, in which we shall resume this consideration of the possible achievements of the sciences. But at the point at which natural science, and indeed every science, leaves things, because not only its explanation of them, but even the principle of this explanation, the principle of sufficient reason, does not extend beyond this point; there philoso-

phy takes them up and treats them after its own method, which is quite distinct from the method of science. In my essay on the principle of sufficient reason, § 51, I have shown how in the different sciences the chief guiding clue is one or other form of that principle; and, in fact, perhaps the most appropriate classification of the sciences might be based upon this circumstance. Every explanation arrived at by the help of this clue is, as we have said, merely relative; it explains things in relation to each other, but something which indeed is presupposed is always left unexplained. In mathematics, for example, this is space and time; in mechanics, physics, and chemistry it is matter, qualities, original forces and laws of nature; in botany and zoology it is the difference of species, and life itself; in history it is the human race with all its properties of thought and will: in all it is that form of the principle of sufficient reason which is respectively applicable. It is peculiar to *philosophy* that it presupposes nothing as known, but treats everything as equally external and a problem; not merely the relations of phenomena, but also the phenomena themselves, and even the principle of sufficient reason to which the other sciences are content to refer everything. In philosophy nothing would be gained by such a reference, as one member of the series is just as external to it as another; and, moreover, that kind of connection is just as much a problem for philosophy as what is joined together by it, and the latter again is just as much a problem after its combination has been explained as before it. For, as we have said, just what the sciences presuppose and lay down as the basis and the limits of their explanation, is precisely and peculiarly the problem of philosophy, which may therefore be said to begin where science ends. It cannot be founded upon demonstrations, for they lead from known principles to unknown, but everything is equally unknown and external to philosophy. There can be no principle in consequence of which the world with

all its phenomena first came into existence, and therefore it is not possible to construct, as Spinoza wished, a philosophy which demonstrates *ex firmis principiis.* Philosophy is the most general rational knowledge, the first principles of which cannot therefore be derived from another principle still more general. The principle of contradiction establishes merely the agreement of concepts, but does not itself produce concepts. The principle of sufficient reason explains the connections of phenomena, but not the phenomena themselves; therefore philosophy cannot proceed upon these principles to seek a *causa efficiens* or a *causa finalis* of the whole world. My philosophy, at least, does not by any means seek to know *whence* or *wherefore* the world exists, but merely *what* the world is. But the *why* is here subordinated to the *what*, for it already belongs to the world, as it arises and has meaning and validity only through the form of its phenomena, the principle of sufficient reason. We might indeed say that every one knows what the world is without help, for he is himself that subject of knowledge of which the world is the idea; and so far this would be true. But that knowledge is empirical, is in the concrete; the task of philosophy is to reproduce this in the abstract to raise to permanent rational knowledge the successive changing perceptions, and in general, all that is contained under the wide concept of feeling and merely negatively defined as not abstract, distinct, rational knowledge. It must therefore consist of a statement in the abstract, of the nature of the whole world, of the whole, and of all the parts. In order then that it may not lose itself in the endless multitude of particular judgments, it must make use of abstraction and think everything individual in the universal, and its differences also in the universal. It must therefore partly separate and partly unite, in order to present to rational knowledge the whole manifold of the world generally, according to its nature, comprehended in a few abstract concepts.

Through these concepts, in which it fixes the nature of the world, the whole individual must be known as well as the universal, the knowledge of both therefore must be bound together to the minutest point. Therefore the capacity for philosophy consists just in that in which Plato placed it, the knowledge of the one in the many, and the many in the one. Philosophy will therefore be a sum-total of general judgments, whose ground of knowledge is immediately the world itself in its entirety, without excepting anything; thus all that is to be found in human consciousness; it will be *a complete recapitulation, as it were, a reflection, of the world in abstract concepts,* which is only possible by the union of the essentially identical in *one* concept and the relegation of the different to another. This task was already prescribed to philosophy by Bacon of Verulam when he said: *ea demum vera est philosophia, quae mundi ipsius voces fidelissime reddit, et veluti dictante mundo conscripta est, et nihil aliud est, quam ejusdem* SIMULACRUM ET REFLECTIO, *neque addit quidquam de proprio, sed tantum iterat et resonat* (De Augm. Scient., L. 2, c. 13). But we take this in a wider sense than Bacon could then conceive.

The agreement which all the sides and parts of the world have with each other, just because they belong to a whole, must also be found in this abstract copy of it. Therefore the judgments in this sum-total could to a certain extent be deduced from each other, and indeed always reciprocally so deduced. Yet to make the first judgment possible, they must all be present, and thus implied as prior to it in the knowledge of the world in the concrete, especially as all direct proof is more certain than indirect proof; their harmony with each other by virtue of which they come together into the unity of *one* thought, and which arises from the harmony and unity of the world of perception itself, which is their common ground of knowledge, is not therefore to be made use of to establish them, as that which is prior to them,

but is only added as a confirmation of their truth. This problem itself can only become quite clear in being solved.[1]

§ 16. After this full consideration of reason as a special faculty of knowledge belonging to man alone, and the results and phenomena peculiar to human nature brought about by it, it still remains for me to speak of reason, so far as it is the guide of human action, and in this respect may be called *practical.* But what there is to say upon this point has found its place elsewhere in the appendix to this work, where I controvert the existence of the so-called practical reason of Kant, which he (certainly very conveniently) explained as the immediate source of virtue, and as the seat of an absolute (*i.e.*, fallen from heaven) imperative. The detailed and thorough refutation of this Kantian principle of morality I have given later in the "Fundamental Problems of Ethics." There remains, therefore, but little for me to say here about the actual influence of reason, in the true sense of the word, upon action. At the commencement of our treatment of reason we remarked, in general terms, how much the action and behaviour of men differs from that of brutes, and that this difference is to be regarded as entirely due to the presence of abstract concepts in consciousness. The influence of these upon our whole existence is so penetrating and significant that, on account of them, we are related to the lower animals very much as those animals that see are related to those that have no eyes (certain larvae, worms, and zoophytes). Animals without eyes know only by touch what is immediately present to them in space, what comes into contact with them; those which see, on the contrary, know a wide circle of near and distant objects. In the same way the absence of reason confines the lower animals to the ideas of perception, *i.e.*, the real objects which are immediately present to them in time; we, on the contrary, on account

[1] Cf. Ch. 17 of Supplement.

of knowledge in the abstract, comprehend not only the narrow actual present, but also the whole past and future, and the wide sphere of the possible; we view life freely on all its sides, and go far beyond the present and the actual. Thus what the eye is in space and for sensuous knowledge, reason is, to a certain extent, in time and for inner knowledge. But as the visibility of objects has its worth and meaning only in the fact that it informs us of their tangibility, so the whole worth of abstract knowledge always consists in its relation to what is perceived. Therefore men naturally attach far more worth to immediate and perceived knowledge than to abstract concepts, to that which is merely thought; they place empirical knowledge before logical. But this is not the opinion of men who live more in words than in deeds, who have seen more on paper and in books than in actual life, and who in their greatest degeneracy become pedants and lovers of the mere letter. Thus only is it conceivable that Leibnitz and Wolf and all their successors could go so far astray as to explain knowledge of perception, after the example of Duns Scotus, as merely confused abstract knowledge! To the honour of Spinoza, I must mention that his truer sense led him, on the contrary, to explain all general concepts as having arisen from the confusion of that which was known in perception (Eth. II., prop. 40, Schol. 1). It is also a result of perverted opinion that in mathematics the evidence proper to it was rejected, and logical evidence alone accepted; that everything in general which was not abstract knowledge was comprehended under the wide name of feeling, and consequently was little valued; and lastly that the Kantian ethics regarded the good will which immediately asserts itself upon knowledge of the circumstances, and guides to right and good action as mere feeling and emotion, and consequently as worthless and without merit, and would

only recognise actions which proceed from abstract maxims as having moral worth.

The many-sided view of life as a whole which man, as distinguished from the lower animals, possesses through reason, may be compared to a geometrical, colourless, abstract, reduced plan of his actual life. He, therefore, stands to the lower animals as the navigator who, by means of chart, compass, and quadrant, knows accurately his course and his position at any time upon the sea, stands to the uneducated sailors who see only the waves and the heavens. Thus it is worth noticing, and indeed wonderful, how, besides his life in the concrete, man always lives another life in the abstract. In the former he is given as a prey to all the storms of actual life, and to the influence of the present; he must struggle, suffer, and die like the brute. But his life in the abstract, as it lies before his rational consciousness, is the still reflection of the former, and of the world in which he lives; it is just that reduced chart or plan to which we have referred. Here in the sphere of quiet deliberation, what completely possessed him and moved him intensely before, appears to him cold, colourless, and for the moment external to him; he is merely the spectator, the observer. In respect of this withdrawal into reflection he may be compared to an actor who has played his part in one scene, and who takes his place among the audience till it is time for him to go upon the stage again, and quietly looks on at whatever may happen, even though it be the preparation for his own death (in the piece), but afterwards he again goes on the stage and acts and suffers as he must. From this double life proceeds that quietness peculiar to human beings, so very different from the thoughtlessness of the brutes, and with which, in accordance with previous reflection, or a formed determination, or a recognised necessity, a man suffers or accomplishes in cold blood, what is of the utmost and often terrible importance to him; suicide, execution, the

duel, enterprises of every kind fraught with danger to life, and, in general, things against which his whole animal nature rebels. Under such circumstances we see to what an extent reason has mastered the animal nature, and we say to the strong: σιδηρειον νυ τοι ἦτορ! (*ferreum certe tibi cor*), Il. 24, 521. Here we can say truly that reason manifests itself practically, and thus wherever action is guided by reason, where the motives are abstract concepts, wherever we are not determined by particular ideas of perception, nor by the impression of the moment which guides the brutes, there *practical reason* shows itself. But I have fully explained in the Appendix, and illustrated by examples, that this is entirely different from and unrelated to the ethical worth of actions; that rational action and virtuous action are two entirely different things; that reason may just as well find itself in connection with great evil as with great good, and by its assistance may give great power to the one as well as to the other; that it is equally ready and valuable for the methodical and consistent carrying out of the noble and of the bad intention, of the wise as of the foolish maxim; which all results from the constitution of its nature, which is feminine, receptive, retentive, and not spontaneous; all this I have shown in detail in the Appendix, and illustrated by examples. What is said there would have been placed here, but on account of my polemic against Kant's pretended practical reason I have been obliged to relegate it to the Appendix, to which I therefore refer.

The ideal explained in the *Stoical philosophy* is the most complete development of *practical reason* in the true and genuine sense of the word; it is the highest summit to which man can attain by the mere use of his reason, and in it his difference from the brutes shows itself most distinctly. For the ethics of Stoicism are originally and essentially, not a doctrine of virtue, but merely a guide to a rational life, the end and aim of which is happiness through peace of mind. Virtuous conduct appears in it

as it were merely by accident, as the means, not as the end. Therefore the ethical theory of Stoicism is in its whole nature and point of view fundamentally different from the ethical systems which lay stress directly upon virtue, such as the doctrines of the Vedas, of Plato, of Christianity, and of Kant. The aim of Stoical ethics is happiness: τελος το ευδαι μονειν (*virtutes omnes finem habere beatitudinem*) it is called in the account of the Stoa by Stobæus (Ecl., L. ii. c. 7, p. 114, and also p. 138). Yet the ethics of Stoicism teach that happiness can only be attained with certainty through inward peace and quietness of spirit (αταραξια), and that this again can only be reached through virtue; this is the whole meaning of the saying that virtue is the highest good. But if indeed by degrees the end is lost sight of in the means, and virtue is inculcated in a way which discloses an interest entirely different from that of one's own happiness, for it contradicts this too distinctly; this is just one of those inconsistencies by means of which, in every system, the immediately known, or, as it is called, felt truth leads us back to the right way in defiance of syllogistic reasoning; as, for example, we see clearly in the ethical teaching of Spinoza, which deduces a pure doctrine of virtue from the egoistical *suum utile quærere* by means of palpable sophisms. According to this, as I conceive the spirit of the Stoical ethics, their source lies in the question whether the great prerogative of man, reason, which, by means of planned action and its results, relieves life and its burdens so much, might not also be capable of freeing him at once, directly, *i.e.*, through mere knowledge, completely, or nearly so, of the sorrows and miseries of every kind of which his life is full. They held that it was not in keeping with the prerogative of reason that the nature given with it, which by means of it comprehends and contemplates an infinity of things and circumstances, should yet, through the present, and the accidents that can be contained in the few years of a life that is short,

fleeting, and uncertain, be exposed to such intense pain, to such great anxiety and suffering, as arise from the tempestuous strain of the desires and the antipathies; and they believed that the due application of reason must raise men above them, and can make them invulnerable. Therefore Antisthenes says: *Δει κτασθαι νουν, η βροχον* (*aut mentem parandam, aut laqueum.* Plut. de stoic. repugn., c. 14), *i.e.*, life is so full of troubles and vexations, that one must either rise above it by means of corrected thoughts, or leave it. It was seen that want and suffering did not directly and of necessity spring from not having, but from desiring to have and not having; that therefore this desire to have is the necessary condition under which alone it becomes a privation not to have and begets pain. *Ου πενια λυπην εργαζεται, αλλα επιθυμια* (*non paupertas dolorem efficit, sed cupiditas*), Epict., fragm. 25. Men learned also from experience that it is only the hope of what is claimed that begets and nourishes the wish; therefore neither the many unavoidable evils which are common to all, nor unattainable blessings, disquiet or trouble us, but only the trifling more or less of those things which we can avoid or attain; indeed, not only what is absolutely unavoidable or unattainable, but also what is merely relatively so, leaves us quite undisturbed; therefore the ills that have once become joined to our individuality, or the good things that must of necessity always be denied us, are treated with indifference, in accordance with the peculiarity of human nature that every wish soon dies and can no more beget pain if it is not nourished by hope. It followed from all this that happiness always depends upon the proportion between our claims and what we receive. It is all one whether the quantities thus related be great or small, and the proportion can be established just as well by diminishing the amount of the first as by increasing the amount of the second; and in the same way it also follows that all suffering proceeds from the want of pro-

portion between what we demand and expect and what we get. Now this want of proportion obviously lies only in knowledge, and it could be entirely abolished through fuller insight.[1] Therefore Chrysippus says: *δει ζην κατ' εμπειριαν των φυσει συμβαινοντων* (Stob. Ecl., L. ii. c. 7, p. 134), that is, one ought to live with a due knowledge of the transitory nature of the things of the world. For as often as a man loses self-command, or is struck down by a misfortune, or grows angry, or becomes faint-hearted, he shows that he finds things different from what he expected, consequently that he was caught in error, and did not know the world and life, did not know that the will of the individual is crossed at every step by the chance of inanimate nature and the antagonism of aims and the wickedness of other individuals: he has therefore either not made use of his reason in order to arrive at a general knowledge of this characteristic of life, or he lacks judgment, in that he does not recognise in the particular what he knows in general, and is therefore surprised by it and loses his self-command.[2] Thus also every keen pleasure is an error and an illusion, for no attained wish can give lasting satisfaction; and, moveover, every possession and every happiness is but lent by chance for an uncertain time, and may therefore be demanded back the next hour. All pain rests on the passing away of such an illusion; thus both arise from defective knowledge; the wise man therefore holds himself equally aloof from joy and sorrow, and no event disturbs his *αταραξια*.

In accordance with this spirit and aim of the Stoa, Epictetus began and ended with the doctrine as the kernel

[1] Omnes perturbationes judicio censent fieri et opinione. Cic. Tusc., 4, 6. *Ταρασσει τους ανθρωπους ου τα πραγματα, αλλα τα περι των πραγματων δογματα* (Perturbant homines non res ipsæ, sed de rebus opiniones). Epictet., c. v.

[2] *Τουτο γαρ εστι το αιτιον τοις ανθρωποις παντων των κακων, το τας προληψεις τας κοινας μη δυνασθαι εφαρμοξειν ταις επι μερους* (Hæc est causa mortalibus omnium malorum, non posse communes notiones aptare singularibus). Epict. dissert., ii., 26.

of his philosophy, that we should consider well and distinguish what depends upon us and what does not, and therefore entirely avoid counting upon the latter, whereby we shall certainly remain free from all pain, sorrow, and anxiety. But that which alone is dependent upon us is the will; and here a transition gradually takes place to a doctrine of virtue, for it is observed that as the outer world, which is independent of us, determines good and bad fortune, so inner contentment with ourselves, or the absence of it, proceeds from the will. But it was then asked whether we ought to apply the words *bonum* and *malum* to the two former or to the two latter? This was indeed arbitrary and a matter of choice, and did not make any real difference, but yet the Stoics disputed everlastingly with the Peripatetics and Epicureans about it, and amused themselves with the inadmissible comparison of two entirely incommensurable quantities, and the antithetical, paradoxical judgments which proceeded from them, and which they flung at each other. The *Paradoxa* of Cicero afford us an interesting collection of these from the Stoical side.

Zeno, the founder, seems originally to have followed a somewhat different path. The starting-point with him was that for the attainment of the highest good, *i.e.*, blessedness and spiritual peace, one must live in harmony with oneself (*ὁμολογουμενως ζῆν· τουτο δ'εστι καθ' ἑνα λογον και συμφωνον ζῆν.* — *Consonanter vivere: hoc est secundum unam rationem et concordem sibi vivere.* Stob. Ecl. eth. L. ii., c. 7, p. 132. Also: *Αρετην διαθεσιν ειναι ψυχης συμφωνον ἑαυτῃ περι ὁλον τον βιον. Virtutem esse animi affectionem secum per totam vitam consentientem, ibid.*, p. 104.) Now this was only possible for a man if he determined himself entirely rationally, according to concepts, not according to changing impressions and moods; since, however, only the maxims of our conduct, not the consequences nor the outward circumstances, are in our power, in order to be always consistent we must set

before us as our aim only the maxims and not the consequences and circumstances, and thus again a doctrine of virtue is introduced.

But the ethical principle of Zeno—to live in harmony with oneself—appeared even to his immediate successors to be too formal and empty. They therefore gave it material content by the addition—"to live in harmony with nature" (ὁμολογουμενως τῃ φυσει ζην), which, as Stobæus mentions in another place, was first added by Kleanthes, and extended the matter very much on account of the wide sphere of the concept and the vagueness of the expression. For Kleanthes meant the whole of nature in general, while Chrysippus meant human nature in particular (Diog. Laert., 7, 89). It followed that what alone was adapted to the latter was virtue, just as the satisfaction of animal desires was adapted to animal natures; and thus ethics had again to be forcibly united to a doctrine of virtue, and in some way or other established through physics. For the Stoics always aimed at unity of principle, as for them God and the world were not dissevered.

The ethical system of Stoicism, regarded as a whole, is in fact a very valuable and estimable attempt to use the great prerogative of man, reason, for an important and salutary end; to raise him above the suffering and pain to which all life is exposed, by means of a maxim—

> "*Qua ratione queas traducere leniter ævum:*
> *Ne te semper inops agitet vexetque cupido,*
> *Ne pavor et rerum mediocriter utilium spes,*"

and thus to make him partake, in the highest degree, of the dignity which belongs to him as a rational being, as distinguished from the brutes; a dignity of which, in this sense at any rate, we can speak, though not in any other. It is a consequence of my view of the ethical system of Stoicism that it must be explained at the part of my work at which I consider what

reason is and what it can do. But although it may to a certain extent be possible to attain that end through the application of reason, and through a purely rational system of ethics, and although experience shows that the happiest men are those purely rational characters commonly called practical philosophers,—and rightly so, because just as the true, that is, the theoretical philospher carries life into the concept, they carry the concept into life,—yet it is far from the case that perfection can be attained in this way, and that the reason, rightly used, can really free us from the burden and sorrow of life, and lead us to happiness. Rather, there lies an absolute contradiction in wishing to live without suffering, and this contradiction is also implied in the commonly used expression, "blessed life." This will become perfectly clear to whoever comprehends the whole of the following exposition. In this purely rational system of ethics the contradiction reveals itself thus, the Stoic is obliged in his doctrine of the way to the blessed life (for that is what his ethical system always remains) to insert a recommendation of suicide (as among the magnificent ornaments and apparel of Eastern despots there is always a costly vial of poison) for the case in which the sufferings of the body, which cannot be philosophised away by any principles or syllogistic reasonings, are paramount and incurable; thus its one aim, blessedness, is rendered vain, and nothing remains as a mode of escape from suffering except death; in such a case then death must be voluntarily accepted, just as we would take any other medicine. Here then a marked antagonism is brought out between the ethical system of Stoicism and all those systems referred to above which make virtue in itself directly, and accompanied by the most grievous sorrows, their aim, and will not allow a man to end his life in order to escape from suffering. Not one of them, however, was able to give the true reason for the rejection of suicide, but they laboriously collected illusory explanations from all sides: the true

reason will appear in the Fourth Book in the course of the development of our system. But the antagonism referred to reveals and establishes the essential difference in fundamental principle between Stoicism, which is just a special form of endæmonism, and those doctrines we have mentioned, although both are often at one in their results, and are apparently related. And the inner contradiction referred to above, with which the ethical system of Stoicism is affected even in its fundamental thought, shows itself further in the circumstance that its ideal, the Stoic philosopher, as the system itself represents him, could never obtain life or inner poetic truth, but remains a wooden, stiff lay-figure of which nothing can be made. He cannot himself make use of his wisdom, and his perfect peace, contentment, and blessedness directly contradict the nature of man, and preclude us from forming any concrete idea of him. When compared with him, how entirely different appear the overcomers of the world, and voluntary hermits that Indian philosophy presents to us, and has actually produced; or indeed, the holy man of Christianity, that excellent form full of deep life, of the greatest poetic truth, and the highest significance, which stands before us in perfect virtue, holiness, and sublimity, yet in a state of supreme suffering.[1]

[1] Cf. Ch. 16 of Supplement.

Second Book.

THE WORLD AS WILL.

FIRST ASPECT.

THE OBJECTIFICATION OF THE WILL.

Nos habitat, non tartara, sed nec sidera coeli;
Spiritus, in nobis qui viget, illa facit.

II.

§ 17. In the first book we considered the idea merely as such, that is, only according to its general form. It is true that as far as the abstract idea, the concept, is concerned, we obtained a knowledge of it in respect of its content also, because it has content and meaning only in relation to the idea of perception, without which it would be worthless and empty. Accordingly, directing our attention exclusively to the idea of perception, we shall now endeavour to arrive at a knowledge of its content, its more exact definition, and the forms which it presents to us. And it will specially interest us to find an explanation of its peculiar significance, that significance which is otherwise merely felt, but on account of which it is that these pictures do not pass by us entirely strange and meaningless, as they must otherwise do, but speak to us directly, are understood, and obtain an interest which concerns our whole nature.

We direct our attention to mathematics, natural science, and philosophy, for each of these holds out the hope that it will afford us a part of the explanation we desire. Now, taking philosophy first, we find that it is like a monster with many heads, each of which speaks a different language. They are not, indeed, all at variance on the point we are here considering, the significance of the idea of perception. For, with the exception of the Sceptics and the Idealists, the others, for the most part, speak very much in the same way of an *object* which constitutes the *basis* of the idea, and which is indeed different in its whole being and nature from the idea, but yet is in all

points as like it as one egg is to another. But this does not help us, for we are quite unable to distinguish such an object from the idea; we find that they are one and the same; for every object always and for ever presupposes a subject, and therefore remains idea, so that we recognised objectivity as belonging to the most universal form of the idea, which is the division into subject and object. Further, the principle of sufficient reason, which is referred to in support of this doctrine, is for us merely the form of the idea, the orderly combination of one idea with another, but not the combination of the whole finite or infinite series of ideas with something which is not idea at all, and which cannot therefore be presented in perception. Of the Sceptics and Idealists we spoke above, in examining the controversy about the reality of the outer world.

If we turn to mathematics to look for the fuller knowledge we desire of the idea of perception, which we have, as yet, only understood generally, merely in its form, we find that mathematics only treats of these ideas so far as they fill time and space, that is, so far as they are quantities. It will tell us with the greatest accuracy the how-many and the how-much; but as this is always merely relative, that is to say, merely a comparison of one idea with others, and a comparison only in the one respect of quantity, this also is not the information we are principally in search of.

Lastly, if we turn to the wide province of natural science, which is divided into many fields, we may, in the first place, make a general division of it into two parts. It is either the description of forms, which I call *Morphology*, or the explanation of changes, which I call *Etiology*. The first treats of the permanent forms, the second of the changing matter, according to the laws of its transition from one form to another. The first is the whole extent of what is generally called natural history. It teaches us, especially in the sciences of

botany and zoology, the various permanent, organised, and therefore definitely determined forms in the constant change of individuals; and these forms constitute a great part of the content of the idea of perception. In natural history they are classified, separated, united, arranged according to natural and artificial systems, and brought under concepts which make a general view and knowledge of the whole of them possible. Further, an infinitely fine analogy both in the whole and in the parts of these forms, and running through them all (*unité de plan*), is established, and thus they may be compared to innumerable variations on a theme which is not given. The passage of matter into these forms, that is to say, the origin of individuals, is not a special part of natural science, for every individual springs from its like by generation, which is everywhere equally mysterious, and has as yet evaded definite knowledge. The little that is known on the subject finds its place in physiology, which belongs to that part of natural science I have called etiology. Mineralogy also, especially where it becomes geology, inclines towards etiology, though it principally belongs to morphology. Etiology proper comprehends all those branches of natural science in which the chief concern is the knowledge of cause and effect. The sciences teach how, according to an invariable rule, one condition of matter is necessarily followed by a certain other condition; how one change necessarily conditions and brings about a certain other change; this sort of teaching is called *explanation.* The principal sciences in this department are mechanics, physics, chemistry, and physiology.

If, however, we surrender ourselves to its teaching, we soon become convinced that etiology cannot afford us the information we chiefly desire, any more than morphology. The latter presents to us innumerable and infinitely varied forms, which are yet related by an unmistakable family likeness. These are for us ideas, and when only treated in this way, they remain always strange to us.

and stand before us like hieroglyphics which we do not understand. Etiology, on the other hand, teaches us that, according to the law of cause and effect, this particular condition of matter brings about that other particular condition, and thus it has explained it and performed its part. However, it really does nothing more than indicate the orderly arrangement according to which the states of matter appear in space and time, and teach in all cases what phenomenon must necessarily appear at a particular time in a particular place. It thus determines the position of phenomena in time and space, according to a law whose special content is derived from experience, but whose universal form and necessity is yet known to us independently of experience. But it affords us absolutely no information about the inner nature of any one of these phenomena: this is called a *force of nature*, and it lies outside the province of causal explanation, which calls the constant uniformity with which manifestations of such a force appear whenever their known conditions are present, a *law of nature*. But this law of nature, these conditions, and this appearance in a particular place at a particular time, are all that it knows or ever can know. The force itself which manifests itself, the inner nature of the phenomena which appear in accordance with these laws, remains always a secret to it, something entirely strange and unknown in the case of the simplest as well as of the most complex phenomena. For although as yet etiology has most completely achieved its aim in mechanics, and least completely in physiology, still the force on account of which a stone falls to the ground or one body repels another is, in its inner nature, not less strange and mysterious than that which produces the movements and the growth of an animal. The science of mechanics presupposes matter, weight, impenetrability, the possibility of communicating motion by impact, inertia and so forth as ultimate facts, calls them forces of nature, and their necessary and

orderly appearance under certain conditions a law of nature. Only after this does its explanation begin, and it consists in indicating truly and with mathematical exactness, how, where and when each force manifests itself, and in referring every phenomenon which presents itself to the operation of one of these forces. Physics, chemistry, and physiology proceed in the same way in their province, only they presuppose more and accomplish less. Consequently the most complete etiological explanation of the whole of nature can never be more than an enumeration of forces which cannot be explained, and a reliable statement of the rule according to which phenomena appear in time and space, succeed, and make way for each other. But the inner nature of the forces which thus appear remains unexplained by such an explanation, which must confine itself to phenomena and their arrangement, because the law which it follows does not extend further. In this respect it may be compared to a section of a piece of marble which shows many veins beside each other, but does not allow us to trace the course of the veins from the interior of the marble to its surface. Or, if I may use an absurd but more striking comparison, the philosophical investigator must always have the same feeling towards the complete etiology of the whole of nature, as a man who, without knowing how, has been brought into a company quite unknown to him, each member of which in turn presents another to him as his friend and cousin, and therefore as quite well known, and yet the man himself, while at each introduction he expresses himself gratified, has always the question on his lips: "But how the deuce do I stand to the whole company?"

Thus we see that, with regard to those phenomena which we know only as our ideas, etiology can never give us the desired information that shall carry us beyond this point. For, after all its explanations, they still remain quite strange to us, as mere ideas whose signifi-

cance we do not understand. The causal connection merely gives us the rule and the relative order of their appearance in space and time, but affords us no further knowledge of that which so appears. Moreover, the law of causality itself has only validity for ideas, for objects of a definite class, and it has meaning only in so far as it presupposes them. Thus, like these objects themselves, it always exists only in relation to a subject, that is, conditionally; and so it is known just as well if we start from the subject, *i.e., a priori*, as if we start from the object, *i.e., a posteriori*. Kant indeed has taught us this.

But what now impels us to inquiry is just that we are not satisfied with knowing that we have ideas, that they are such and such, and that they are connected according to certain laws, the general expression of which is the principle of sufficient reason. We wish to know the significance of these ideas; we ask whether this world is merely idea; in which case it would pass by us like an empty dream or a baseless vision, not worth our notice; or whether it is also something else, something more than idea, and if so, what. Thus much is certain, that this something we seek for must be completely and in its whole nature different from the idea; that the forms and laws of the idea must therefore be completely foreign to it; further, that we cannot arrive at it from the idea under the guidance of the laws which merely combine objects, ideas, among themselves, and which are the forms of the principle of sufficient reason.

Thus we see already that we can never arrive at the real nature of things from without. However much we investigate, we can never reach anything but images and names. We are like a man who goes round a castle seeking in vain for an entrance, and sometimes sketching the façades. And yet this is the method that has been followed by all philosophers before me.

§ 18. In fact, the meaning for which we seek of that

world which is present to us only as our idea, or the transition from the world as mere idea of the knowing subject to whatever it may be besides this, would never be found if the investigator himself were nothing more than the pure knowing subject (a winged cherub without a body). But he is himself rooted in that world; he finds himself in it as an *individual*, that is to say, his knowledge, which is the necessary supporter of the whole world as idea, is yet always given through the medium of a body, whose affections are, as we have shown, the starting-point for the understanding in the perception of that world. His body is, for the pure knowing subject, an idea like every other idea, an object among objects. Its movements and actions are so far known to him in precisely the same way as the changes of all other perceived objects, and would be just as strange and incomprehensible to him if their meaning were not explained for him in an entirely different way. Otherwise he would see his actions follow upon given motives with the constancy of a law of nature, just as the changes of other objects follow upon causes, stimuli, or motives. But he would not understand the influence of the motives any more than the connection between every other effect which he sees and its cause. He would then call the inner nature of these manifestations and actions of his body which he did not understand a force, a quality, or a character, as he pleased, but he would have no further insight into it. But all this is not the case; indeed the answer to the riddle is given to the subject of knowledge who appears as an individual, and the answer is *will*. This and this alone gives him the key to his own existence, reveals to him the significance, shows him the inner mechanism of his being, of his action, of his movements. The body is given in two entirely different ways to the subject of knowledge, who becomes an individual only through his identity with it. It is given as an idea in intelligent perception, as an object among objects and

subject to the laws of objects. And it is also given in quite a different way as that which is immediately known to every one, and is signified by the word *will*. Every true act of his will is also at once and without exception a movement of his body. The act of will and the movement of the body are not two different things objectively known, which the bond of causality unites; they do not stand in the relation of cause and effect; they are one and the same, but they are given in entirely different ways,—immediately, and again in perception for the understanding. The action of the body is nothing but the act of the will objectified, *i.e.*, passed into perception. It will appear later that this is true of every movement of the body, not merely those which follow upon motives, but also involuntary movements which follow upon mere stimuli, and, indeed, that the whole body is nothing but objectified will, *i.e.*, will become idea. All this will be proved and made quite clear in the course of this work. In one respect, therefore, I shall call the body the *objectivity of will*; as in the previous book, and in the essay on the principle of sufficient reason, in accordance with the one-sided point of view intentionally adopted there (that of the idea), I called it *the immediate object*. Thus in a certain sense we may also say that will is the knowledge *a priori* of the body, and the body is the knowledge *a posteriori* of the will. Resolutions of the will which relate to the future are merely deliberations of the reason about what we shall will at a particular time, not real acts of will. Only the carrying out of the resolve stamps it as will, for till then it is never more than an intention that may be changed, and that exists only in the reason *in abstracto*. It is only in reflection that to will and to act are different; in reality they are one. Every true, genuine, immediate act of will is also, at once and immediately, a visible act of the body. And, corresponding to this, every impression upon the body is also, on the other hand, at once

and immediately an impression upon the will. As such it is called pain when it is opposed to the will; gratification or pleasure when it is in accordance with it. The degrees of both are widely different. It is quite wrong, however, to call pain and pleasure ideas, for they are by no means ideas, but immediate affections of the will in its manifestation, the body; compulsory, instantaneous willing or not-willing of the impression which the body sustains. There are only a few impressions of the body which do not touch the will, and it is through these alone that the body is an immediate object of knowledge, for, as perceived by the understanding, it is already an indirect object like all others. These impressions are, therefore, to be treated directly as mere ideas, and excepted from what has been said. The impressions we refer to are the affections of the purely objective senses of sight, hearing, and touch, though only so far as these organs are affected in the way which is specially peculiar to their specific nature. This affection of them is so excessively weak an excitement of the heightened and specifically modified sensibility of these parts that it does not affect the will, but only furnishes the understanding with the data out of which the perception arises, undisturbed by any excitement of the will. But every stronger or different kind of affection of these organs of sense is painful, that is to say, against the will, and thus they also belong to its objectivity. Weakness of the nerves shows itself in this, that the impressions which have only such a degree of strength as would usually be sufficient to make them data for the understanding reach the higher degree at which they influence the will, that is to say, give pain or pleasure, though more often pain, which is, however, to some extent deadened and inarticulate, so that not only particular tones and strong light are painful to us, but there ensues a generally unhealthy and hypochondriacal disposition which is not distinctly understood. The identity of the body and the will shows itself further,

among other ways, in the circumstance that every vehement and excessive movement of the will, *i.e.*, every emotion, agitates the body and its inner constitution directly, and disturbs the course of its vital functions. This is shown in detail in "Will in Nature," p. 27 of the second edition and p. 28 of the third.

Lastly, the knowledge which I have of my will, though it is immediate, cannot be separated from that which I have of my body. I know my will, not as a whole, not as a unity, not completely, according to its nature, but I know it only in its particular acts, and therefore in time, which is the form of the phenomenal aspect of my body, as of every object. Therefore the body is a condition of the knowledge of my will. Thus, I cannot really imagine this will apart from my body. In the essay on the principle of sufficient reason, the will, or rather the subject of willing, is treated as a special class of ideas or objects. But even there we saw this object become one with the subject; that is, we saw it cease to be an object. We there called this union the miracle *κατ' εξοχην*, and the whole of the present work is to a certain extent an explanation of this. So far as I know my will specially as object, I know it as body. But then I am again at the first class of ideas laid down in that essay, *i.e.*, real objects. As we proceed we shall see always more clearly that these ideas of the first class obtain their explanation and solution from those of the fourth class given in the essay, which could no longer be properly opposed to the subject as object, and that, therefore, we must learn to understand the inner nature of the law of causality which is valid in the first class, and of all that happens in accordance with it from the law of motivation which governs the fourth class.

The identity of the will and the body, of which we have now given a cursory explanation, can only be proved in the manner we have adopted here. We have proved this identity for the first time, and shall do so more and

more fully in the course of this work. By "proved" we mean raised from the immediate consciousness, from knowledge in the concrete to abstract knowledge of the reason, or carried over into abstract knowledge. On the other hand, from its very nature it can never be demonstrated, that is, deduced as indirect knowledge from some other more direct knowledge, just because it is itself the most direct knowledge; and if we do not apprehend it and stick to it as such, we shall expect in vain to receive it again in some indirect way as derivative knowledge. It is knowledge of quite a special kind, whose truth cannot therefore properly be brought under any of the four rubrics under which I have classified all truth in the essay on the principle of sufficient reason, § 29, the logical, the empirical, the metaphysical, and the metalogical, for it is not, like all these, the relation of an abstract idea to another idea, or to the necessary form of perceptive or of abstract ideation, but it is the relation of a judgment to the connection which an idea of perception, the body, has to that which is not an idea at all, but something *toto genere* different, will. I should like therefore to distinguish this from all other truth, and call it *κατ' εξοχην philosophical truth.* We can turn the expression of this truth in different ways and say: My body and my will are one;—or, What as an idea of perception I call my body, I call my will, so far as I am conscious of it in an entirely different way which cannot be compared to any other;—or, My body is the *objectivity* of my will;—or, My body considered apart from the fact that it is my idea is still my will, and so forth.[1]

§ 19. In the first book we were reluctantly driven to explain the human body as merely idea of the subject which knows it, like all the other objects of this world of perception. But it has now become clear that what enables us consciously to distinguish our own body from all other objects which in other respects are precisely the

[1] Cf. Ch. xviii. of the Supplement.

same, is that our body appears in consciousness in quite another way *toto genere* different from idea, and this we denote by the word *will;* and that it is just this double knowledge which we have of our own body that affords us information about it, about its action and movement following on motives, and also about what it experiences by means of external impressions; in a word, about what it is, not as idea, but as more than idea; that is to say, what it is *in itself.* None of this information have we got directly with regard to the nature, action, and experience of other real objects.

It is just because of this special relation to one body that the knowing subject is an individual. For regarded apart from this relation, his body is for him only an idea like all other ideas. But the relation through which the knowing subject is an *individual,* is just on that account a relation which subsists only between him and one particular idea of all those which he has. Therefore he is conscious of this one idea, not merely as an idea, but in quite a different way as a will. If, however, he abstracts from that special relation, from that twofold and completely heterogeneous knowledge of what is one and the same, then that *one,* the body, is an idea like all other ideas. Therefore, in order to understand the matter, the individual who knows must either assume that what distinguishes that one idea from others is merely the fact that his knowledge stands in this double relation to it alone; that insight in two ways at the same time is open to him only in the case of this one object of perception, and that this is to be explained not by the difference of this object from all others, but only by the difference between the relation of his knowledge to this one object, and its relation to all other objects. Or else he must assume that this object is essentially different from all others; that it alone of all objects is at once both will and idea, while the rest are only ideas, *i.e.,* only phantoms. Thus he must assume that his body is the only real individual in

the world, *i.e.*, the only phenomenon of will and the only immediate object of the subject. That other objects, considered merely as *ideas*, are like his body, that is, like it, fill space (which itself can only be present as idea), and also, like it, are causally active in space, is indeed demonstrably certain from the law of causality which is *a priori* valid for ideas, and which admits of no effect without a cause; but apart from the fact that we can only reason from an effect to a cause generally, and not to a similar cause, we are still in the sphere of mere ideas, in which alone the law of causality is valid, and beyond which it can never take us. But whether the objects known to the individual only as ideas are yet, like his own body, manifestations of a will, is, as was said in the First Book, the proper meaning of the question as to the reality of the external world. To deny this is *theoretical egoism*, which on that account regards all phenomena that are outside its own will as phantoms, just as in a practical reference exactly the same thing is done by practical egoism. For in it a man regards and treats himself alone as a person, and all other persons as mere phantoms. Theoretical egoism can never be demonstrably refuted, yet in philosophy it has never been used otherwise than as a sceptical sophism, *i.e.*, a pretence. As a serious conviction, on the other hand, it could only be found in a madhouse, and as such it stands in need of a cure rather than a refutation. We do not therefore combat it any further in this regard, but treat it as merely the last stronghold of scepticism, which is always polemical. Thus our knowledge, which is always bound to individuality and is limited by this circumstance, brings with it the necessity that each of us can only *be one*, while, on the other hand, each of us can *know all*; and it is this limitation that creates the need for philosophy. We therefore who, for this very reason, are striving to extend the limits of our knowledge through philosophy, will treat this sceptical argument of theoretical egoism

which meets us, as an army would treat a small frontier fortress. The fortress cannot indeed be taken, but the garrison can never sally forth from it, and therefore we pass it by without danger, and are not afraid to have it in our rear.

The double knowledge which each of us has of the nature and activity of his own body, and which is given in two completely different ways, has now been clearly brought out. We shall accordingly make further use of it as a key to the nature of every phenomenon in nature, and shall judge of all objects which are not our own bodies, and are consequently not given to our consciousness in a double way but only as ideas, according to the analogy of our own bodies, and shall therefore assume that as in one aspect they are idea, just like our bodies, and in this respect are analogous to them, so in another aspect, what remains of objects when we set aside their existence as idea of the subject, must in its inner nature be the same as that in us which we call *will*. For what other kind of existence or reality should we attribute to the rest of the material world? Whence should we take the elements out of which we construct such a world? Besides will and idea nothing is known to us or thinkable. If we wish to attribute the greatest known reality to the material world which exists immediately only in our idea, we give it the reality which our own body has for each of us; for that is the most real thing for every one. But if we now analyse the reality of this body and its actions, beyond the fact that it is idea, we find nothing in it except the will; with this its reality is exhausted. Therefore we can nowhere find another kind of reality which we can attribute to the material world. Thus if we hold that the material world is something more than merely our idea, we must say that besides being idea, that is, in itself and according to its inmost nature, it is that which we find immediately in ourselves as *will*. I say according to its inmost nature; but we must first come

to know more accurately this real nature of the will, in order that we may be able to distinguish from it what does not belong to itself, but to its manifestation, which has many grades. Such, for example, is the circumstance of its being accompanied by knowledge, and the determination by motives which is conditioned by this knowledge. As we shall see farther on, this does not belong to the real nature of will, but merely to its distinct manifestation as an animal or a human being. If, therefore, I say,—the force which attracts a stone to the earth is according to its nature, in itself, and apart from all idea, will, I shall not be supposed to express in this proposition the insane opinion that the stone moves itself in accordance with a known motive, merely because this is the way in which will appears in man.[1] We shall now proceed more clearly and in detail to prove, establish, and develop to its full extent what as yet has only been provisionally and generally explained.[2]

§ 20. As we have said, the will proclaims itself primarily in the voluntary movements of our own body, as the inmost nature of this body, as that which it is besides being object of perception, idea. For these voluntary movements are nothing else than the visible aspect of the individual acts of will, with which they are directly coincident and identical, and only distinguished through the form of knowledge into which they have passed, and in which alone they can be known, the form of idea.

But these acts of will have always a ground or reason outside themselves in motives. Yet these motives never determine more than what I will at *this* time, in *this*

[1] We can thus by no means agree with Bacon if he (De Augm. Scient., L. iv. in fine.) thinks that all mechanical and physical movement of bodies has always been preceded by perception in these bodies; though a glimmering of truth lies at the bottom of this false proposition. This is also the case with Kepler's opinion, expressed in his essay *De Planeta Martis*, that the planets must have knowledge in order to keep their elliptical courses so correctly, and to regulate the velocity of their motion so that the triangle of the plane of their course always remains proportional to the time in which they pass through its base.

[2] Cf. Ch. xix. of the Supplement.

place, and under *these* circumstances, not *that* I will in general, or *what* I will in general, that is, the maxims which characterise my volition generally. Therefore the inner nature of my volition cannot be explained from these motives; but they merely determine its manifestation at a given point of time: they are merely the occasion of my will showing itself; but the will itself lies outside the province of the law of motivation, which determines nothing but its appearance at each point of time. It is only under the presupposition of my empirical character that the motive is a sufficient ground of explanation of my action. But if I abstract from my character, and then ask, why, in general, I will this and not that, no answer is possible, because it is only the manifestation of the will that is subject to the principle of sufficient reason, and not the will itself, which in this respect is to be called *groundless.* At this point I presuppose Kant's doctrine of the empirical and intelligible character, and also my own treatment of the subject in "The Fundamental Problems of Ethics," pp. 48, 58, and 178, *et seq.*, of first edition (p. 174, *et seq.*, of second edition). I shall also have to speak more fully on the question in the Fourth Book. For the present, I have only to draw attention to this, that the fact of one manifestation being established through another, as here the deed through the motive, does not at all conflict with the fact that its real nature is will, which itself has no *ground;* for as the principle of sufficient reason in all its aspects is only the form of knowledge, its validity extends only to the idea, to the phenomena, to the visibility of the will, but not to the will itself, which becomes visible.

If now every action of my body is the manifestation of an act of will in which my will itself in general, and as a whole, thus my character, expresses itself under given motives, manifestation of the will must be the inevitable condition and presupposition of every action. For the fact of its manifestation cannot depend upon something

which does not exist directly and only through it, which consequently is for it merely accidental, and through which its manifestation itself would be merely accidental. Now that condition is just the whole body itself. Thus the body itself must be manifestation of the will, and it must be related to my will as a whole, that is, to my intelligible character, whose phenomenal appearance in time is my empirical character, as the particular action of the body is related to the particular act of the will. The whole body, then, must be simply my will become visible, must be my will itself, so far as this is object of perception, an idea of the first class. It has already been advanced in confirmation of this that every impression upon my body also affects my will at once and immediately, and in this respect is called pain or pleasure, or, in its lower degrees, agreeable or disagreeable sensation; and also, conversely, that every violent movement of the will, every emotion or passion, convulses the body and disturbs the course of its functions. Indeed we can also give an etiological account, though a very incomplete one, of the origin of my body, and a somewhat better account of its development and conservation, and this is the substance of physiology. But physiology merely explains its theme in precisely the same way as motives explain action. Thus the physiological explanation of the functions of the body detracts just as little from the philosophical truth that the whole existence of this body and the sum total of its functions are merely the objectification of that will which appears in its outward actions in accordance with a motive, as the establishment of the individual action through the motive and the necessary sequence of the action from the motive conflicts with the fact that action in general, and according to its nature, is only the manifestation of a will which itself has no ground. If, however, physiology tries to refer even these outward actions, the immediate voluntary movements, to causes in the organism,—for example, if it

explains the movement of the muscles as resulting from the presence of fluids ("like the contraction of a cord when it is wet," says Reil in his "Archiv für Physiologie," vol. vi. p. 153), even supposing it really could give a thorough explanation of this kind, yet this would never invalidate the immediately certain truth that every voluntary motion (*functiones animales*) is the manifestation of an act of will. Now, just as little can the physiological explanation of vegetative life (*functiones naturales vitales*), however far it may advance, ever invalidate the truth that the whole animal life which thus develops itself is the manifestation of will. In general, then, as we have shown above, no etiological explanation can ever give us more than the necessarily determined position in time and space of a particular manifestation, its necessary appearance there, according to a fixed law; but the inner nature of everything that appears in this way remains wholly inexplicable, and is presupposed by every etiological explanation, and merely indicated by the names, force, or law of nature, or, if we are speaking of action, character or will. Thus, although every particular action, under the presupposition of the definite character, necessarily follows from the given motive, and although growth, the process of nourishment, and all the changes of the animal body take place according to necessarily acting causes (stimuli), yet the whole series of actions, and consequently every individual act, and also its condition, the whole body itself which accomplishes it, and therefore also the process through which and in which it exists, are nothing but the manifestation of the will, the becoming visible, *the objectification of the will.* Upon this rests the perfect suitableness of the human and animal body to the human and animal will in general, resembling, though far surpassing, the correspondence between an instrument made for a purpose and the will of the maker, and on this account appearing as design, *i.e.*, the teleological explanation of

the body. The parts of the body must, therefore, completely correspond to the principal desires through which the will manifests itself; they must be the visible expression of these desires. Teeth, throat, and bowels are objectified hunger; the organs of generation are objectified sexual desire; the grasping hand, the hurrying feet, correspond to the more indirect desires of the will which they express. As the human form generally corresponds to the human will generally, so the individual bodily structure corresponds to the individually modified will, the character of the individual, and therefore it is throughout and in all its parts characteristic and full of expression. It is very remarkable that Parmenides already gave expression to this in the following verses, quoted by Aristotle (Metaph. iii. 5):—

Ὡς γαρ ἑκαστος εχει κρασιν μελεων πολυκαμπτων
Τως νοος ανθρωποισι παρεστηκεν· το γαρ αυτο
Σστιν, ὁπερ φρονεει, μελεων φυσις ανθρωποισι
Και πασιν και παντι· το γαρ πλεον εστι νοημα.

(Ut enim cuique complexio membrorum flexibilium se habet, ita mens hominibus adest: idem namque est, quod sapit, membrorum natura hominibus, et omnibus et omni: quod enim plus est, intelligentia est.)[1]

§ 21. Whoever has now gained from all these expositions a knowledge *in abstracto*, and therefore clear and certain, of what every one knows directly *in concreto*, *i.e.*, as feeling, a knowledge that his will is the real inner nature of his phenomenal being, which manifests itself to him as idea, both in his actions and in their permanent substratum, his body, and that his will is that which is most immediate in his consciousness, though it has not as such completely passed into the form of idea in which object and subject stand over against each other, but makes

[1] Cf. Ch. xx. of the Supplement, and also in my work, "*Ueber den Willen in der Natur*," the chapters on Physiology and Comparative Anatomy, where the subject I have only touched upon here is fully discussed.

itself known to him in a direct manner, in which he does not quite clearly distinguish subject and object, yet is not known as a whole to the individual himself, but only in its particular acts,—whoever, I say, has with me gained this conviction will find that of itself it affords him the key to the knowledge of the inmost being of the whole of nature; for he now transfers it to all those phenomena which are not given to him, like his own phenomenal existence, both in direct and indirect knowledge, but only in the latter, thus merely one-sidedly as *idea* alone. He will recognise this will of which we are speaking not only in those phenomenal existences which exactly resemble his own, in men and animals as their inmost nature, but the course of reflection will lead him to recognise the force which germinates and vegetates in the plant, and indeed the force through which the crystal is formed, that by which the magnet turns to the north pole, the force whose shock he experiences from the contact of two different kinds of metals, the force which appears in the elective affinities of matter as repulsion and attraction, decomposition and combination, and, lastly, even gravitation, which acts so powerfully throughout matter, draws the stone to the earth and the earth to the sun,—all these, I say, he will recognise as different only in their phenomenal existence, but in their inner nature as identical, as that which is directly known to him so intimately and so much better than anything else, and which in its most distinct manifestation is called *will*. It is this application of reflection alone that prevents us from remaining any longer at the phenomenon, and leads us to the *thing in itself*. Phenomenal existence is idea and nothing more. All idea, of whatever kind it may be, all *object*, is *phenomenal* existence, but the *will* alone is a *thing in itself*. As such, it is throughout not idea, but *toto genere* different from it; it is that of which all idea, all object, is the phenomenal appearance, the visibility,

the objectification. It is the inmost nature, the kernel, of every particular thing, and also of the whole. It appears in every blind force of nature and also in the preconsidered action of man; and the great difference between these two is merely in the degree of the manifestation, not in the nature of what manifests itself.

§ 22. Now, if we are to think as an object this thing-in-itself (we wish to retain the Kantian expression as a standing formula), which, as such, is never object, because all object is its mere manifestation, and therefore cannot be it itself, we must borrow for it the name and concept of an object, of something in some way objectively given, consequently of one of its own manifestations. But in order to serve as a clue for the understanding, this can be no other than the most complete of all its manifestations, *i.e.*, the most distinct, the most developed, and directly enlightened by knowledge. Now this is the human will. It is, however, well to observe that here, at any rate, we only make use of a *denominatio a potiori*, through which, therefore, the concept of will receives a greater extension than it has hitherto had. Knowledge of the identical in different phenomena, and of difference in similar phenomena, is, as Plato so often remarks, a *sine qua non* of philosophy. But hitherto it was not recognised that every kind of active and operating force in nature is essentially identical with will, and therefore the multifarious kinds of phenomena were not seen to be merely different species of the same genus, but were treated as heterogeneous. Consequently there could be no word to denote the concept of this genus. I therefore name the genus after its most important species, the direct knowledge of which lies nearer to us and guides us to the indirect knowledge of all other species. But whoever is incapable of carrying out the required extension of the concept will remain involved in a permanent misunderstanding. For by the word *will* he understands only that species of it which has hitherto been exclusively

denoted by it, the will which is guided by knowledge, and whose manifestation follows only upon motives, and indeed merely abstract motives, and thus takes place under the guidance of the reason. This, we have said, is only the most prominent example of the manifestation of will. We must now distinctly separate in thought the inmost essence of this manifestation which is known to us directly, and then transfer it to all the weaker, less distinct manifestations of the same nature, and thus we shall accomplish the desired extension of the concept of will. From another point of view I should be equally misunderstood by any one who should think that it is all the same in the end whether we denote this inner nature of all phenomena by the word *will* or by any other. This would be the case if the thing-in-itself were something whose existence we merely *inferred*, and thus knew indirectly and only in the abstract. Then, indeed, we might call it what we pleased; the name would stand merely as the symbol of an unknown quantity. But the word *will*, which, like a magic spell, discloses to us the inmost being of everything in nature, is by no means an unknown quantity, something arrived at only by inference, but is fully and immediately comprehended, and is so familiar to us that we know and understand what will is far better than anything else whatever. The concept of will has hitherto commonly been subordinated to that of force, but I reverse the matter entirely, and desire that every force in nature should be thought as will. It must not be supposed that this is mere verbal quibbling or of no consequence; rather, it is of the greatest significance and importance. For at the foundation of the concept of force, as of all other concepts, there ultimately lies the knowledge in sense-perception of the objective world, that is to say, the phenomenon, the idea; and the concept is constructed out of this. It is an abstraction from the province in which cause and effect reign, *i.e.*, from ideas of perception, and means just the causal nature of

causes at the point at which this causal nature is no further etiologically explicable, but is the necessary presupposition of all etiological explanation. The concept will, on the other hand, is of all possible concepts the only one which has its source *not* in the phenomenal, *not* in the mere idea of perception, but comes from within, and proceeds from the most immediate consciousness of each of us, in which each of us knows his own individuality, according to its nature, immediately, apart from all form, even that of subject and object, and which at the same time is this individuality, for here the subject and the object of knowledge are one. If, therefore, we refer the concept of *force* to that of *will*, we have in fact referred the less known to what is infinitely better known; indeed, to the one thing that is really immediately and fully known to us, and have very greatly extended our knowledge. If, on the contrary, we subsume the concept of will under that of force, as has hitherto always been done, we renounce the only immediate knowledge which we have of the inner nature of the world, for we allow it to disappear in a concept which is abstracted from the phenomenal, and with which we can therefore never go beyond the phenomenal.

§ 23. The *will* as a thing in itself is quite different from its phenomenal appearance, and entirely free from all the forms of the phenomenal, into which it first passes when it manifests itself, and which therefore only concern its *objectivity*, and are foreign to the will itself. Even the most universal form of all idea, that of being object for a subject, does not concern it; still less the forms which are subordinate to this and which collectively have their common expression in the principle of sufficient reason, to which we know that time and space belong, and consequently multiplicity also, which exists and is possible only through these. In this last regard I shall call time and space the *principium individuationis*, borrowing an expression from the old schoolmen, and I beg to draw

attention to this, once for all. For it is only through the medium of time and space that what is one and the same, both according to its nature and to its concept, yet appears as different, as a multiplicity of co-existent and successive phenomena. Thus time and space are the *principium individuationis*, the subject of so many subtleties and disputes among the schoolmen, which may be found collected in Suarez (Disp. 5, Sect. 3). According to what has been said, the will as a thing-in-itself lies outside the province of the principle of sufficient reason in all its forms, and is consequently completely groundless, although all its manifestations are entirely subordinated to the principle of sufficient reason. Further, it is free from all *multiplicity*, although its manifestations in time and space are innumerable. It is itself one, though not in the sense in which an object is one, for the unity of an object can only be known in opposition to a possible multiplicity; nor yet in the sense in which a concept is one, for the unity of a concept originates only in abstraction from a multiplicity; but it is one as that which lies outside time and space, the *principium individuationis*, *i.e.*, the possibility of multiplicity. Only when all this has became quite clear to us through the subsequent examination of the phenomena and different manifestations of the will, shall we fully understand the meaning of the Kantian doctrine that time, space and causality do not belong to the thing-in-itself, but are only forms of knowing.

The uncaused nature of will has been actually recognised, where it manifests itself most distinctly, as the will of man, and this has been called free, independent. But on account of the uncaused nature of the will itself, the necessity to which its manifestation is everywhere subjected has been overlooked, and actions are treated as free, which they are not. For every individual action follows with strict necessity from the effect of the motive upon the character. All necessity is, as we have already

said, the relation of the consequent to the reason, and nothing more. The principle of sufficient reason is the universal form of all phenomena, and man in his action must be subordinated to it like every other phenomenon. But because in self-consciousness the will is known directly and in itself, in this consciousness lies also the consciousness of freedom. The fact is, however, overlooked that the individual, the person, is not will as a thing-in-itself, but is a *phenomenon* of will, is already determined as such, and has come under the form of the phenomenal, the principle of sufficient reason. Hence arises the strange fact that every one believes himself *a priori* to be perfectly free, even in his individual actions, and thinks that at every moment he can commence another manner of life, which just means that he can become another person. But *a posteriori*, through experience, he finds to his astonishment that he is not free, but subjected to necessity; that in spite of all his resolutions and reflections he does not change his conduct, and that from the beginning of his life to the end of it, he must carry out the very character which he himself condemns, and as it were play the part he has undertaken to the end. I cannot pursue this subject further at present, for it belongs, as ethical, to another part of this work. In the meantime, I only wish to point out here that the *phenomenon* of the will which in itself is uncaused, is yet as such subordinated to the law of necessity, that is, the principle of sufficient reason, so that in the necessity with which the phenomena of nature follow each other, we may find nothing to hinder us from recognising in them the manifestations of will.

Only those changes which have no other ground than a motive, *i.e.*, an idea, have hitherto been regarded as manifestations of will. Therefore in nature a will has only been attributed to man, or at the most to animals; for knowledge, the idea, is of course, as I have said elsewhere, the true and exclusive characteristic of

animal life. But that the will is also active where no knowledge guides it, we see at once in the instinct and the mechanical skill of animals.[1] That they have ideas and knowledge is here not to the point, for the end towards which they strive as definitely as if it were a known motive, is yet entirely unknown to them. Therefore in such cases their action takes place without motive, is not guided by the idea, and shows us first and most distinctly how the will may be active entirely without knowledge. The bird of a year old has no idea of the eggs for which it builds a nest; the young spider has no idea of the prey for which it spins a web; nor has the ant-lion any idea of the ants for which he digs a trench for the first time. The larva of the stag-beetle makes the hole in the wood, in which it is to await its metamorphosis, twice as big if it is going to be a male beetle as if it is going to be a female, so that if it is a male there may be room for the horns, of which, however, it has no idea. In such actions of these creatures the will is clearly operative as in their other actions, but it is in blind activity, which is indeed accompanied by knowledge but not guided by it. If now we have once gained insight into the fact, that idea as motive is not a necessary and essential condition of the activity of the will, we shall more easily recognise the activity of will where it is less apparent. For example, we shall see that the house of the snail is no more made by a will which is foreign to the snail itself, than the house which we build is produced through another will than our own; but we shall recognise in both houses the work of a will which objectifies itself in both the phenomena—a will which works in us according to motives, but in the snail still blindly as formative impulse directed outwards. In us also the same will is in many ways only blindly active: in all the functions of our body which are not guided by knowledge, in all its vital and vegetative pro-

[1] This is specially treated in the 27th Ch. of the Supplement.

cesses, digestion, circulation, secretion, growth, reproduction. Not only the actions of the body, but the whole body itself is, as we have shown above, phenomenon of the will, objectified will, concrete will. All that goes on in it must therefore proceed through will, although here this will is not guided by knowledge, but acts blindly according to causes, which in this case are called *stimuli.*

I call a *cause,* in the narrowest sense of the word, that state of matter, which, while it introduces another state with necessity, yet suffers just as great a change itself as that which it causes; which is expressed in the rule, "action and reaction are equal." Further, in the case of what is properly speaking a cause, the effect increases directly in proportion to the cause, and therefore also the reaction. So that, if once the mode of operation be known, the degree of the effect may be measured and calculated from the degree of the intensity of the cause; and conversely the degree of the intensity of the cause may be calculated from the degree of the effect. Such causes, properly so called, operate in all the phenomena of mechanics, chemistry, and so forth; in short, in all the changes of unorganised bodies. On the other hand, I call a *stimulus,* such a cause as sustains no reaction proportional to its effect, and the intensity of which does not vary directly in proportion to the intensity of its effect, so that the effect cannot be measured by it. On the contrary, a small increase of the stimulus may cause a very great increase of the effect, or conversely, it may eliminate the previous effect altogether, and so forth. All effects upon organised bodies as such are of this kind. All properly organic and vegetative changes of the animal body must therefore be referred to stimuli, not to mere causes. But the stimulus, like every cause and motive generally, never determines more than the point of time and space at

which the manifestation of every force is to take place, and does not determine the inner nature of the force itself which is manifested. This inner nature we know, from our previous investigation, is will, to which therefore we ascribe both the unconscious and the conscious changes of the body. The stimulus holds the mean, forms the transition between the motive, which is causality accompanied throughout by knowledge, and the cause in the narrowest sense. In particular cases it is sometimes nearer a motive, sometimes nearer a cause, but yet it can always be distinguished from both. Thus, for example, the rising of the sap in a plant follows upon stimuli, and cannot be explained from mere causes, according to the laws of hydraulics or capillary attraction; yet it is certainly assisted by these, and altogether approaches very near to a purely causal change. On the other hand, the movements of the *Hedysarum gyrans* and the *Mimosa pudica*, although still following upon mere stimuli, are yet very like movements which follow upon motives, and seem almost to wish to make the transition. The contraction of the pupils of the eyes as the light is increased is due to stimuli, but it passes into movement which is due to motive; for it takes place, because too strong lights would affect the retina painfully, and to avoid this we contract the pupils. The occasion of an erection is a motive, because it is an idea, yet it operates with the necessity of a stimulus, *i.e.*, it cannot be resisted, but we must put the idea away in order to make it cease to affect us. This is also the case with disgusting things, which excite the desire to vomit. Thus we have treated the instinct of animals as an actual link, of quite a distinct kind, between movement following upon stimuli, and action following upon a known motive. Now we might be asked to regard breathing as another link of this kind. It has been disputed whether it belongs to the voluntary or the involuntary movements, that is to say, whether it follows upon motive or stimu-

lus, and perhaps it may be explained as something which is between the two. Marshall Hall ("On the Diseases of the Nervous System," § 293 sq.) explains it as a mixed function, for it is partly under the influence of the cerebral (voluntary), and partly under that of the spinal (non-voluntary) nerves. However, we are finally obliged to number it with the expressions of will which result from motives. For other motives, *i.e.*, mere ideas, can determine the will to check it or accelerate it, and, as is the case with every other voluntary action, it seems to us that we could give up breathing altogether and voluntarily suffocate. And in fact we could do so if any other motive influenced the will sufficiently strongly to overcome the pressing desire for air. According to some accounts Diogenes actually put an end to his life in this way (Diog. Laert. VI. 76). Certain negroes also are said to have done this (F. B. Osiander "On Suicide" [1813] pp. 170–180). If this be true, it affords us a good example of the influence of abstract motives, *i.e.*, of the victory of distinctively rational over merely animal will. For, that breathing is at least partially conditioned by cerebral activity is shown by the fact that the primary cause of death from prussic acid is that it paralyses the brain, and so, indirectly, restricts the breathing; but if the breathing be artificially maintained till the stupefaction of the brain has passed away, death will not ensue. We may also observe in passing that breathing affords us the most obvious example of the fact that motives act with just as much necessity as stimuli, or as causes in the narrowest sense of the word, and their operation can only be neutralised by antagonistic motives, as action is neutralised by re-action. For, in the case of breathing, the illusion that we can stop when we like is much weaker than in the case of other movements which follow upon motives; because in breathing the motive is very powerful, very near to us, and its satisfaction is very easy, for the muscles which accomplish it are never tired, nothing,

as a rule, obstructs it, and the whole process is supported by the most inveterate habit of the individual. And yet all motives act with the same necessity. The knowledge that necessity is common to movements following upon motives, and those following upon stimuli, makes it easier for us to understand that that also which takes place in our bodily organism in accordance with stimuli and in obedience to law, is yet, according to its inner nature—will, which in all its manifestations, though never in itself, is subordinated to the principle of sufficient reason, that is, to necessity.[1] Accordingly, we shall not rest contented with recognising that animals, both in their actions and also in their whole existence, bodily structure and organisation, are manifestations of will; but we shall extend to plants also this immediate knowledge of the essential nature of things which is given to us alone. Now all the movements of plants follow upon stimuli; for the absence of knowledge, and the movement following upon motives which is conditioned by knowledge, constitutes the only essential difference between animals and plants. Therefore, what appears for the idea as plant life, as mere vegetation, as blindly impelling force, we shall claim, according to its inner nature, for will, and recognise it as just that which constitutes the basis of our own phenomenal being, as it expresses itself in our actions, and also in the whole existence of our body itself.

It only remains for us to take the final step, the extension of our way of looking at things to all those forces which act in nature in accordance with universal, unchangeable laws, in conformity with which the movements of all those bodies take place, which are wholly without organs, and have therefore no susceptibility for stimuli, and have no knowledge, which is the necessary condition

[1] This subject is fully worked out in my prize essay on the freedom of the will, in which therefore (pp. 29–44 of the "Grundprobleme der Ethik") the relation of *cause*, *stimulus*, and *motive* has also been fully explained.

of motives. Thus we must also apply the key to the understanding of the inner nature of things, which the immediate knowledge of our own existence alone can give us, to those phenomena of the unorganised world which are most remote from us. And if we consider them attentively, if we observe the strong and unceasing impulse with which the waters hurry to the ocean, the persistency with which the magnet turns ever to the north pole, the readiness with which iron flies to the magnet, the eagerness with which the electric poles seek to be re-united, and which, just like human desire, is increased by obstacles; if we see the crystal quickly and suddenly take form with such wonderful regularity of construction, which is clearly only a perfectly definite and accurately determined impulse in different directions, seized and retained by crystallisation; if we observe the choice with which bodies repel and attract each other, combine and separate, when they are set free in a fluid state, and emancipated from the bonds of rigidness; lastly, if we feel directly how a burden which hampers our body by its gravitation towards the earth, unceasingly presses and strains upon it in pursuit of its one tendency; if we observe all this, I say, it will require no great effort of the imagination to recognise, even at so great a distance, our own nature. That which in us pursues its ends by the light of knowledge; but here, in the weakest of its manifestations, only strives blindly and dumbly in a one-sided and unchangeable manner, must yet in both cases come under the name of will, as it is everywhere one and the same—just as the first dim light of dawn must share the name of sunlight with the rays of the full mid-day. For the name *will* denotes that which is the inner nature of everything in the world, and the one kernel of every phenomenon.

Yet the remoteness, and indeed the appearance of absolute difference between the phenomena of unorganised nature and the will which we know as the

inner reality of our own being, arises chiefly from the contrast between the completely determined conformity to law of the one species of phenomena, and the apparently unfettered freedom of the other. For in man, individuality makes itself powerfully felt. Every one has a character of his own; and therefore the same motive has not the same influence over all, and a thousand circumstances which exist in the wide sphere of the knowledge of the individual, but are unknown to others, modify its effect. Therefore action cannot be predetermined from the motive alone, for the other factor is wanting, the accurate acquaintance with the individual character, and with the knowledge which accompanies it. On the other hand, the phenomena of the forces of nature illustrate the opposite extreme. They act according to universal laws, without variation, without individuality in accordance with openly manifest circumstances, subject to the most exact predetermination; and the same force of nature appears in its million phenomena in precisely the same way. In order to explain this point and prove the identity of the *one* indivisible will in all its different phenomena, in the weakest as in the strongest, we must first of all consider the relation of the will as thing-in-itself to its phenomena, that is, the relation of the world as will to the world as idea; for this will open to us the best way to a more thorough investigation of the whole subject we are considering in this second book.[1]

§ 24. We have learnt from the great Kant that time, space, and causality, with their entire constitution, and the possibility of all their forms, are present in our consciousness quite independently of the objects which appear in them, and which constitute their content; or, in other words, they can be arrived at just as well if we

[1] Cf. Ch. xxiii. of the Supplement, and also the Ch. on the physiology of plants in my work "Ueber den Willen in der Natur," and the Ch. on physical astronomy, which is of great importance with regard to the kernel of my metaphysic.

start from the subject as if we start from the object. Therefore, with equal accuracy, we may call them either forms of intuition or perception of the subject, or qualities of the object *as object* (with Kant, phenomenon), *i.e., idea.* We may also regard these forms as the irreducible boundary between object and subject. All objects must therefore exist in them, yet the subject, independently of the phenomenal object, possesses and surveys them completely. But if the objects appearing in these forms are not to be empty phantoms, but are to have a meaning, they must refer to something, must be the expression of something which is not, like themselves, object, idea, a merely relative existence for a subject, but which exists without such dependence upon something which stands over against it as a condition of its being, and independent of the forms of such a thing, *i.e., is not idea,* but a *thing-in-itself.* Consequently it may at least be asked: Are these ideas, these objects, something more than or apart from the fact that they are ideas, objects of the subject? And what would they be in this sense? What is that other side of them which is *toto genere* different from idea? What is the thing-in-itself? *The will,* we have answered, but for the present I set that answer aside.

Whatever the thing-in-itself may be, Kant is right in his conclusion that time, space, and causality (which we afterwards found to be forms of the principle of sufficient reason, the general expression of the forms of the phenomenon) are not its properties, but come to it only after, and so far as, it has become idea. That is, they belong only to its phenomenal existence, not to itself. For since the subject fully understands and constructs them out of itself, independently of all object, they must be dependent upon *existence as idea* as such, not upon that which becomes idea. They must be the form of the idea as such; but not qualities of that which has assumed this form. They must be already given with the mere antithesis of subject

and object (not as concepts but as facts), and consequently they must be only the more exact determination of the form of knowledge in general, whose most universal determination is that antithesis itself. Now, that in the phenomenon, in the object, which is in its turn conditioned by time, space and causality, inasmuch as it can only become idea by means of them, namely *multiplicity*, through co-existence and succession, *change* and *permanence* through the law of causality, *matter* which can only become idea under the presupposition of causality, and lastly, all that becomes idea only by means of these,—all this, I say, as a whole, does not in reality belong to that which appears, to that which has passed into the form of idea, but belongs merely to this form itself. And conversely, that in the phenomenon which is not conditioned through time, space and causality, and which cannot be referred to them, nor explained in accordance with them, is precisely that in which the thing manifested, the thing-in-itself, directly reveals itself. It follows from this that the most complete capacity for being known, that is to say, the greatest clearness, distinctness, and susceptibility of exhaustive explanation, will necessarily belong to that which pertains to knowledge *as such*, and thus to the *form* of knowledge; but not to that which in itself is not idea, not object, but which has become knowledge only through entering these forms; in other words, has become idea, object. Thus only that which depends entirely upon being an object of knowledge, upon existing as idea in general and *as such* (not upon that which *becomes* known, and has only *become* idea), which therefore belongs without distinction to everything that is known, and which, on that account, is found just as well if we start from the subject as if we start from the object,—this alone can afford us without reserve a sufficient, exhaustive knowledge, a knowledge which is clear to the very foundation. But this consists of nothing but those forms of all phenomena of which we are conscious

a priori, and which may be generally expressed as the principle of sufficient reason. Now, the forms of this principle which occur in knowledge of perception (with which alone we are here concerned) are time, space, and casuality. The whole of pure mathematics and pure natural science *a priori* is based entirely upon these. Therefore it is only in these sciences that knowledge finds no obscurity, does not rest upon what is incomprehensible (groundless, *i.e.*, will), upon what cannot be further deduced. It is on this account that Kant wanted, as we have said, to apply the name science specially and even exclusively to these branches of knowledge together with logic. But, on the other hand, these branches of knowledge show us nothing more than mere connections, relations of one idea to another, form devoid of all content. All content which they receive, every phenomenon which fills these forms, contains something which is no longer completely knowable in its whole nature, something which can no longer be entirely explained through something else, something then which is groundless, through which consequently the knowledge loses its evidence and ceases to be completely lucid. This that withholds itself from investigation, however, is the thing-in-itself, is that which is essentially not idea, not object of knowledge, but has only become knowable by entering that form. The form is originally foreign to it, and the thing-in-itself can never become entirely one with it, can never be referred to mere form, and, since this form is the principle of sufficient reason, can never be completely explained. If therefore all mathematics affords us an exhaustive knowledge of that which in the phenomena is quantity, position, number, in a word, spatial and temporal relations; if all etiology gives us a complete account of the regular conditions under which phenomena, with all their determinations, appear in time and space, but, with it all, teaches us nothing more than why in each case this particular phenomenon must appear

just at this time here, and at this place now; it is clear that with their assistance we can never penetrate to the inner nature of things. There always remains something which no explanation can venture to attack, but which it always presupposes; the forces of nature, the definite mode of operation of things, the quality and character of every phenomenon, that which is without ground, that which does not depend upon the form of the phenomenal, the principle of sufficient reason, but is something to which this form in itself is foreign, something which has yet entered this form, and now appears according to its law, a law, however, which only determines the appearance, not that which appears, only the how, not the what, only the form, not the content. Mechanics, physics, and chemistry teach the rules and laws according to which the forces of impenetrability, gravitation, rigidity, fluidity, cohesion, elasticity, heat, light, affinity, magnetism, electricity, &c., operate; that is to say, the law, the rule which these forces observe whenever they enter time and space. But do what we will, the forces themselves remain *qualitates occultæ*. For it is just the thing-in-itself, which, because it is manifested, exhibits these phenomena, which are entirely different from itself. In its manifestation, indeed, it is completely subordinated to the principle of sufficient reason as the form of the idea, but it can never itself be referred to this form, and therefore cannot be fully explained etiologically, can never be completely fathomed. It is certainly perfectly comprehensible so far as it has assumed that form, that is, so far as it is phenomenon, but its inner nature is not in the least explained by the fact that it can thus be comprehended. Therefore the more necessity any knowledge carries with it, the more there is in it of that which cannot be otherwise thought or presented in perception—as, for example, space-relations—the clearer and more sufficing then it is, the less pure objective content it has, or the less reality, properly so called, is

given in it. And conversely, the more there is in it which must be conceived as mere chance, and the more it impresses us as given merely empirically, the more proper objectivity and true reality is there in such knowledge, and at the same time, the more that is inexplicable, that is, that cannot be deduced from anything else.

It is true that at all times an etiology, unmindful of its real aim, has striven to reduce all organised life to chemism or electricity; all chemism, that is to say quality, again to mechanism (action determined by the shape of the atom), this again sometimes to the object of phoronomy, *i.e.*, the combination of time and space, which makes motion possible, sometimes to the object of mere geometry, *i.e.*, position in space (much in the same way as we rightly deduce the diminution of an effect from the square of the distance, and the theory of the lever in a purely geometrical manner): geometry may finally be reduced to arithmetic, which, on account of its one dimension, is of all the forms of the principle of sufficient reason, the most intelligible, comprehensible, and completely susceptible of investigation. As instances of the method generally indicated here, we may refer to the atoms of Democritus, the vortex of Descartes, the mechanical physics of Lesage, which towards the end of last century tried to explain both chemical affinities and gravitation mechanically by impact and pressure, as may be seen in detail in "*Lucrèce Neutonien;*" Reil's form and combination as the cause of animal life, also tends in this direction. Finally, the crude materialism which even now in the middle of the nineteenth century has been served up again under the ignorant delusion that it is original, belongs distinctly to this class. It stupidly denies vital force, and first of all tries to explain the phenomena of life from physical and chemical forces, and those again from the mechanical effects of the matter, position, form, and motion of imagined atoms, and thus

seeks to reduce all the forces of nature to action and reaction as its thing-in-itself. According to this teaching, light is the mechanical vibration or undulation of an imaginary ether, postulated for this end. This ether, if it reaches the eye, beats rapidly upon the retina, and gives us the knowledge of colour. Thus, for example, four hundred and eighty-three billion beats in a second give red, and seven hundred and twenty-seven billion beats in a second give violet. Upon this theory, persons who are colour-blind must be those who are unable to count the beats, must they not? Such crass, mechanical, clumsy, and certainly knotty theories, which remind one of Democritus, are quite worthy of those who, fifty years after the appearance of Goethe's doctrine of colour, still believe in Newton's homogeneous light, and are not ashamed to say so. They will find that what is overlooked in the child (Democritus) will not be forgiven to the man. They might indeed, some day, come to an ignominious end; but then every one would slink away and pretend that he never had anything to do with them. We shall soon have to speak again of this false reduction of the forces of nature to each other; so much for the present. Supposing this theory were possible, all would certainly be explained and established and finally reduced to an arithmetical problem, which would then be the holiest thing in the temple of wisdom, to which the principle of sufficient reason would at last have happily conducted us. But all content of the phenomenon would have disappeared, and the mere form would remain. The "what appears" would be referred to the "how it appears," and this "how" would be what is *a priori* knowable, therefore entirely dependent on the subject, therefore only for the subject, therefore, lastly, mere phantom, idea and form of idea, through and through: no thing-in-itself could be demanded. Supposing, then, that this were possible, the whole world would be derived from the subject, and, in fact, that would be accomplished which

Fichte wanted to *seem* to accomplish by his empty bombast. But it is not possible: phantasies, sophisms, castles in the air, have been constructed in this way, but science never. The many and multifarious phenomena in nature have been successfully referred to particular original forces, and as often as this has been done, a real advance has been made. Several forces and qualities, which were at first regarded as different, have been derived from each other, and thus their number has been curtailed. (For example, magnetism from electricity.) Etiology will have reached its goal when it has recognised and exhibited as such all the original forces of nature, and established their mode of operation, *i.e.*, the law according to which, under the guidance of causality, their phenomena appear in time and space, and determine their position with regard to each other. But certain original forces will always remain over; there will always remain as an insoluble residuum a content of phenomena which cannot be referred to their form, and thus cannot be explained from something else in accordance with the principle of sufficient reason. For in everything in nature there is something of which no ground can ever be assigned, of which no explanation is possible, and no ulterior cause is to be sought. This is the specific nature of its action, *i.e.*, the nature of its existence, its being. Of each particular effect of the thing a cause may be certainly indicated, from which it follows that it must act just at this time and in this place; but no cause can ever be found from which it follows that a thing acts in general, and precisely in the way it does. If it has no other qualities, if it is merely a mote in a sunbeam, it yet exhibits this unfathomable something, at least as weight and impenetrability. But this, I say, is to the mote what his will is to a man; and, like the human will, it is, according to its inner nature, not subject to explanation; nay, more—it is in itself identical with this will. It is true that a motive may be given for every manifestation

of will, for every act of will at a particular time and in a particular place, upon which it must necessarily follow, under the presupposition of the character of the man. But no reason can ever be given that the man has this character; that he wills at all; that, of several motives, just this one and no other, or indeed that any motive at all, moves his will. That which in the case of man is the unfathomable character which is presupposed in every explanation of his actions from motives is, in the case of every unorganised body, its definitive quality—the mode of its action, the manifestations of which are occasioned by impressions from without, while it itself, on the contrary, is determined by nothing outside itself, and thus is also inexplicable. Its particular manifestations, through which alone it becomes visible, are subordinated to the principle of sufficient reason; it itself is groundless. This was in substance rightly understood by the schoolmen, who called it *forma substantialis.* (Cf. Suarez, Disput. Metaph., disp. xv. sect. I.)

It is a greater and a commoner error that the phenomena which we best understand are those which are of most frequent occurrence, and which are most universal and simple; for, on the contrary, these are just the phenomena that we are most accustomed to see about us, and to be ignorant of. It is just as inexplicable to us that a stone should fall to the earth as that an animal should move itself. It has been supposed, as we have remarked above, that, starting from the most universal forces of nature (gravitation, cohesion, impenetrability), it was possible to explain from them the rarer forces, which only operate under a combination of circumstances (for example, chemical quality, electricity, magnetism), and, lastly, from these to understand the organism and the life of animals, and even the nature of human knowing and willing. Men resigned themselves without a word to starting from mere *qualitates occultæ*, the elucidation of which was entirely given up, for they intended to build

upon them, not to investigate them. Such an intention cannot, as we have already said, be carried out. But apart from this, such structures would always stand in the air. What is the use of explanations which ultimately refer us to something which is quite as unknown as the problem with which we started? Do we in the end understand more of the inner nature of these universal natural forces than of the inner nature of an animal? Is not the one as much a sealed book to us as the other? Unfathomable because it is without ground, because it is the content, that which the phenomenon is, and which can never be referred to the form, to the how, to the principle of sufficient reason. But we, who have in view not etiology but philosophy, that is, not relative but unconditioned knowledge of the real nature of the world, take the opposite course, and start from that which is immediately and most completely known to us, and fully and entirely trusted by us—that which lies nearest to us, in order to understand that which is known to us only at a distance, one-sidedly and indirectly. From the most powerful, most significant, and most distinct phenomenon we seek to arrive at an understanding of those that are less complete and weaker. With the exception of my own body, all things are known to me only on *one* side, that of the idea. Their inner nature remains hidden from me and a profound secret, even if I know all the causes from which their changes follow. Only by comparison with that which goes on in me if my body performs an action when I am influenced by a motive—only by comparison, I say, with what is the inner nature of my own changes determined by external reasons, can I obtain insight into the way in which these lifeless bodies change under the influence of causes, and so understand what is their inner nature. For the knowledge of the causes of the manifestation of this inner nature affords me merely the rule of its appearance in time and space, and nothing more. I can make this comparison because

my body is the only object of which I know not merely the *one* side, that of the idea, but also the other side which is called will. Thus, instead of believing that I would better understand my own organisation, and then my own knowing and willing, and my movements following upon motives, if I could only refer them to movements due to electrical, chemical, and mechanical causes, I must, seeing that I seek philosophy and not etiology, learn to understand from my own movements following upon motives the inner nature of the simplest and commonest movements of an unorganised body which I see following upon causes. I must recognise the inscrutable forces which manifest themselves in all natural bodies as identical in kind with that which in me is the will, and as differing from it only in degree. That is to say, the fourth class of ideas given in the Essay on the Principle of Sufficient Reason must be the key to the knowledge of the inner nature of the first class, and by means of the law of motivation I must come to understand the inner meaning of the law of causation.

Spinoza (Epist. 62) says that if a stone which has been projected through the air had consciousness, it would believe that it was moving of its own will. I add to this only that the stone would be right. The impulse given it is for the stone what the motive is for me, and what in the case of the stone appears as cohesion, gravitation, rigidity, is in its inner nature the same as that which I recognise in myself as will, and what the stone also, if knowledge were given to it, would recognise as will. In the passage referred to, Spinoza had in view the necessity with which the stone flies, and he rightly desires to transfer this necessity to that of the particular act of will of a person. I, on the other hand, consider the inner being, which alone imparts meaning and validity to all real necessity (*i.e.*, effect following upon a cause) as its presupposition. In the case of men this is called character; in the case of a stone it is called quality, but it is

the same in both. When it is immediately known it is called will. In the stone it has the weakest, and in man the strongest degree of visibility, of objectivity. St. Augustine recognises, with a true instinct, this identity of the tendencies of all things with our own willing, and I cannot refrain from quoting his naïve account of the matter:—"*Si pecora essemus, carnalem vitam et quod secundum sensum ejusdem est amaremus, idque esset sufficiens bonum nostrum, et secundum hoc si esset nobis bene, nihil aliud quæreremus. Item, si arbores essemus, nihil quidem sentientes motu amare possemus: verumtamen id quasi appetere videremur, quo feracius essemus, uberiusque fructuosæ. Si essemus lapides, aut fluctus, aut ventus, aut flamma, vel quid ejusmodi, sine ullo quidem sensu atque vita, non tamen nobis deesset quasi quidam nostrorum locorum atque ordinis appetitus. Nam velut amores corporum momenta sunt ponderum, sive deorsum gravitate, sive sursum levitate nitantur: ita enim corpus pondere, sicut animus amore fertur quocunque fertur*" (De Civ. Dei, xi. 28).

It ought further to be mentioned that Euler saw that the inner nature of gravitation must ultimately be referred to an "inclination and desire" (thus will) peculiar to material bodies (in the 68th letter to the Princess). Indeed, it is just this that makes him averse to the conception of gravitation as it existed for Newton, and he is inclined to try a modification of it in accordance with the earlier Cartesian theory, and so to derive gravitation from the impact of an ether upon the bodies, as being "more rational and more suitable for persons who like clear and intelligible principles." He wishes to banish attraction from physics as a *qualitas occulta*. This is only in keeping with the dead view of nature which prevailed at Euler's time as the correlative of the immaterial soul. It is only worth noticing because of its bearing upon the fundamental truth established by me, which even at that time this fine intellect saw glimmering in the distance. He hastened to turn in time, and then, in his anxiety at

seeing all the prevalent fundamental views endangered, he sought safety in the old and already exploded absurdities.

We know that *multiplicity* in general is necessarily conditioned by space and time, and is only thinkable in them. In this respect they are called the *principium individuationis.* But we have found that space and time are forms of the principle of sufficient reason. In this principle all our knowledge *a priori* is expressed, but, as we showed above, this *a priori* knowledge, as such, only applies to the knowableness of things, not to the things themselves, *i.e.*, it is only our form of knowledge, it is not a property of the thing-in-itself. The thing-in-itself is, as such, free from all forms of knowledge, even the most universal, that of being an object for the subject. In other words, the thing-in-itself is something altogether different from the idea. If, now, this thing-in-itself is *the will*, as I believe I have fully and convincingly proved it to be, then, regarded as such and apart from its manifestation, it lies outside time and space, and therefore knows no multiplicity, and is consequently *one.* Yet, as I have said, it is not one in the sense in which an individual or a concept is one, but as something to which the condition of the possibility of multiplicity, the *principium individuationis*, is foreign. The multiplicity of things in space and time, which collectively constitute the objectification of will, does not affect the will itself, which remains indivisible notwithstanding it. It is not the case that, in some way or other, a smaller part of will is in the stone and a larger part in the man, for the relation of part and whole belongs exclusively to space, and has no longer any meaning when we go beyond this form of intuition or perception. The more and the less have application only to the phenomenon of will, that is, its visibility, its objectification. Of this there is a higher grade in the plant than in the stone; in the animal a higher grade than in the plant: indeed, the passage of will into visibility, its

objectification, has grades as innumerable as exist between the dimmest twilight and the brightest sunshine, the loudest sound and the faintest echo. We shall return later to the consideration of these grades of visibility which belong to the objectification of the will, to the reflection of its nature. But as the grades of its objectification do not directly concern the will itself, still less is it concerned by the multiplicity of the phenomena of these different grades, *i.e.*, the multitude of individuals of each form, or the particular manifestations of each force. For this multiplicity is directly conditioned by time and space, into which the will itself never enters. The will reveals itself as completely and as much in *one* oak as in millions. Their number and multiplication in space and time has no meaning with regard to it, but only with regard to the multiplicity of individuals who know in space and time, and who are themselves multiplied and dispersed in these. The multiplicity of these individuals itself belongs not to the will, but only to its manifestation. We may therefore say that if, *per impossibile*, a single real existence, even the most insignificant, were to be entirely annihilated, the whole world would necessarily perish with it. The great mystic Angelus Silesius feels this when he says—

> "I know God cannot live an instant without me,
> He must give up the ghost if I should cease to be."

Men have tried in various ways to bring the immeasurable greatness of the material universe nearer to the comprehension of us all, and then they have seized the opportunity to make edifying remarks. They have referred perhaps to the relative smallness of the earth, and indeed of man; or, on the contrary, they have pointed out the greatness of the mind of this man who is so insignificant—the mind that can solve, comprehend, and even measure the greatness of the universe, and so forth. Now, all this is very well, but to me, when I consider the vast-

ness of the world, the most important point is this, that the thing-in-itself, whose manifestation is the world—whatever else it may be—cannot have its true self spread out and dispersed after this fashion in boundless space, but that this endless extension belongs only to its manifestation. The thing-in-itself, on the contrary, is present entire and undivided in every object of nature and in every living being. Therefore we lose nothing by standing still beside any single individual thing, and true wisdom is not to be gained by measuring out the boundless world, or, what would be more to the purpose, by actually traversing endless space. It is rather to be attained by the thorough investigation of any individual thing, for thus we seek to arrive at a full knowledge and understanding of its true and peculiar nature.

The subject which will therefore be fully considered in the next book, and which has, doubtless, already presented itself to the mind of every student of Plato, is, that these different grades of the objectification of will which are manifested in innumerable individuals, and exist as their unattained types or as the eternal forms of things, not entering themselves into time and space, which are the medium of individual things, but remaining fixed, subject to no change, always being, never becoming, while the particular things arise and pass away, always become and never are,—that these *grades of the objectification of will* are, I say, simply *Plato's Ideas*. I make this passing reference to the matter here in order that I may be able in future to use the word *Idea* in this sense. In my writings, therefore, the word is always to be understood in its true and original meaning given to it by Plato, and has absolutely no reference to those abstract productions of dogmatising scholastic reason, which Kant has inaptly and illegitimately used this word to denote, though Plato had already appropriated and used it most fitly. By Idea, then, I understand every definite and fixed grade of the objectification

of will, so far as it is thing-in-itself, and therefore has no multiplicity. These grades are related to individual things as their eternal forms or prototypes. The shortest and most concise statement of this famous Platonic doctrine is given us by Diogenes Laertes (iii. 12): "*ὁ Πλατων φησι, εν τῃ φυσει τας ιδεας ἑσταναι, καθαπερ παραδειγματα, τα δ᾽αλλα ταυταις εοικεναι, τουτων ὁμοιωμάτα καθεστωτα*"—("*Plato ideas in natura velut exemplaria dixit subsistere; cetera his esse similia, ad istarum similitudinem consistentia*"). Of Kant's misuse of the word I take no further notice; what it is needful to say about it will be found in the Appendix.

§ 26. The lowest grades of the objectification of will are to be found in those most universal forces of nature which partly appear in all matter without exception, as gravity and impenetrability, and partly have shared the given matter among them, so that certain of them reign in one species of matter and others in another species, constituting its specific difference, as rigidity, fluidity, elasticity, electricity, magnetism, chemical properties and qualities of every kind. They are in themselves immediate manifestations of will, just as much as human action; and as such they are groundless, like human character. Only their particular manifestations are subordinated to the principle of sufficient reason, like the particular actions of men. They themselves, on the other hand, can never be called either effect or cause, but are the prior and presupposed conditions of all causes and effects through which their real nature unfolds and reveals itself. It is therefore senseless to demand a cause of gravity or electricity, for they are original forces. Their expressions, indeed, take place in accordance with the law of cause and effect, so that every one of their particular manifestations has a cause, which is itself again just a similar particular manifestation which determines that this force must express itself here, must appear in space and time; but the force itself is by no means the effect of a cause, nor the cause of an

effect. It is therefore a mistake to say "gravity is the cause of a stone falling;" for the cause in this case is rather the nearness of the earth, because it attracts the stone. Take the earth away and the stone will not fall, although gravity remains. The force itself lies quite outside the chain of causes and effects, which presupposes time, because it only has meaning in relation to it; but the force lies outside time. The individual change always has for its cause another change just as individual as itself, and not the force of which it is the expression. For that which always gives its efficiency to a cause, however many times it may appear, is a force of nature. As such, it is groundless, *i.e.*, it lies outside the chain of causes and outside the province of the principle of sufficient reason in general, and is philosophically known as the immediate objectivity of will, which is the "in-itself" of the whole of nature; but in etiology, which in this reference is physics, it is set down as an original force, *i.e.*, a *qualitas occulta.*

In the higher grades of the objectivity of will we see individuality occupy a prominent position, especially in the case of man, where it appears as the great difference of individual characters, *i.e.*, as complete personality, outwardly expressed in strongly marked individual physiognomy, which influences the whole bodily form. None of the brutes have this individuality in anything like so high a degree, though the higher species of them have a trace of it; but the character of the species completely predominates over it, and therefore they have little individual physiognomy. The farther down we go, the more completely is every trace of the individual character lost in the common character of the species, and the physiognomy of the species alone remains. We know the physiological character of the species, and from that we know exactly what is to be expected from the individual; while, on the contrary, in the human species every individual has to be studied and fathomed for

himself, which, if we wish to forecast his action with some degree of certainty, is, on account of the possibility of concealment that first appears with reason, a matter of the greatest difficulty. It is probably connected with this difference of the human species from all others, that the folds and convolutions of the brain, which are entirely wanting in birds, and very weakly marked in rodents, are even in the case of the higher animals far more symmetrical on both sides, and more constantly the same in each individual, than in the case of human beings.[1] It is further to be regarded as a phenomenon of this peculiar individual character which distinguishes men from all the lower animals, that in the case of the brutes the sexual instinct seeks its satisfaction without observable choice of objects, while in the case of man this choice is, in a purely instinctive manner and independent of all reflection, carried so far that it rises into a powerful passion. While then every man is to be regarded as a specially determined and characterised phenomenon of will, and indeed to a certain extent as a special Idea, in the case of the brutes this individual character as a whole is wanting, because only the species has a special significance. And the farther we go from man, the fainter becomes the trace of this individual character, so that plants have no individual qualities left, except such as may be fully explained from the favourable or unfavourable external influences of soil, climate, and other accidents. Finally, in the inorganic kingdom of nature all individuality disappears. The crystal alone is to be regarded as to a certain extent individual. It is a unity of the tendency in definite directions, fixed by crytallisation, which makes the trace of this tendency permanent. It is at the same time a cumulative repetition of its primitive form, bound into unity by an idea, just as the

[1] Wenzel, De Structura Cerebri Hominis et Brutorum, 1812, ch. iii.; Cuvier, Leçons d'Anat., comp. leçon 9, arts. 4 and 5; Vic. d'Azyr, Hist. de l'Acad. de Sc. de Paris, 1783, pp. 470 and 483.

tree is an aggregate of the single germinating fibre which shows itself in every rib of the leaves, in every leaf, in every branch; which repeats itself, and to some extent makes each of these appear as a separate growth, nourishing itself from the greater as a parasite, so that the tree, resembling the crystal, is a systematic aggregate of small plants, although only the whole is the complete expression of an individual Idea, *i.e.*, of this particular grade of the objectification of will. But the individuals of the same species of crystal can have no other difference than such as is produced by external accidents; indeed we can make at pleasure large or small crystals of every species. The individual, however, as such, that is, with traces of an individual character, does not exist further in unorganised nature. All its phenomena are expressions of general forces of nature, *i.e.*, of those grades of the objectification of will which do not objectify themselves (as is the case in organised nature), by means of the difference of the individualities which collectively express the whole of the Idea, but show themselves only in the species, and as a whole, without any variation in each particular example of it. Time, space, multiplicity, and existence conditioned by causes, do not belong to the will or to the Idea (the grade of the objectification of will), but only to their particular phenomena. Therefore such a force of nature as, for example, gravity or electricity, must show itself as such in precisely the same way in all its million phenomena, and only external circumstances can modify these. This unity of its being in all its phenomena, this unchangeable constancy of the appearance of these, whenever, under the guidance of casuality, the necessary conditions are present, is called a *law of nature*. If such a law is once learned from experience, then the phenomenon of that force of nature, the character of which is expressed and laid down in it, may be accurately forecast and counted upon. But it is just this conformity to law of the

phenomena of the lower grades of the objectification of will which gives them such a different aspect from the phenomena of the same will in the higher, *i.e.*, the more distinct, grades of its objectification, in animals, and in men and their actions, where the stronger or weaker influence of the individual character and the susceptibility to motives which often remain hidden from the spectator, because they lie in knowledge, has had the result that the identity of the inner nature of the two kinds of phenomena has hitherto been entirely overlooked.

If we start from the knowledge of the particular, and not from that of the Idea, there is something astonishing, and sometimes even terrible, in the absolute uniformity of the laws of nature. It might astonish us that nature never once forgets her laws; that if, for example, it has once been according to a law of nature that where certain materials are brought together under given conditions, a chemical combination will take place, or gas will be evolved, or they will go on fire; if these conditions are fulfilled, whether by our interposition or entirely by chance (and in this case the accuracy is the more astonishing because unexpected), to-day just as well as a thousand years ago, the determined phenomenon will take place at once and without delay. We are most vividly impressed with the marvellousness of this fact in the case of rare phenomena, which only occur under very complex circumstances, but which we are previously informed will take place if these conditions are fulfilled. For example, when we are told that if certain metals, when arranged alternately in fluid with which an acid has been mixed, are brought into contact, silver leaf brought between the extremities of this combination will suddenly be consumed in a green flame; or that under certain conditions the hard diamond turns into carbonic acid. It is the ghostly omnipresence of natural forces that astonishes us in such

cases, and we remark here what in the case of phenomena which happen daily no longer strikes us, how the connection between cause and effect is really as mysterious as that which is imagined between a magic formula and a spirit that must appear when invoked by it. On the other hand, if we have attained to the philosophical knowledge that a force of nature is a definite grade of the objectification of will, that is to say, a definite grade of that which we recognise as our own inmost nature, and that this will, in itself, and distinguished from its phenomena and their forms, lies outside time and space, and that, therefore, the multiplicity, which is conditioned by time and space, does not belong to it, nor directly to the grade of its objectification, *i.e.*, the Idea, but only to the phenomena of the Idea; and if we remember that the law of causality has significance only in relation to time and space, inasmuch as it determines the position of the multitude of phenomena of the different Ideas in which the will reveals itself, governing the order in which they must appear; if, I say, in this knowledge the inner meaning of the great doctrine of Kant has been fully grasped, the doctrine that time, space, and causality do not belong to the thing-in-itself, but merely to the phenomenon, that they are only the forms of our knowledge, not qualities of things in themselves; then we shall understand that this astonishment at the conformity to law and accurate operation of a force of nature, this astonishment at the complete sameness of all its million phenomena and the infallibility of their occurrence, is really like that of a child or a savage who looks for the first time through a glass with many facets at a flower, and marvels at the complete similarity of the innumerable flowers which he sees, and counts the leaves of each of them separately.

Thus every universal, original force of nature is nothing but a low grade of the objectification of will, and we call

every such grade an eternal *Idea* in Plato's sense. But a *law of nature* is the relation of the Idea to the form of its manifestation. This form is time, space, and causality, which are necessarily and inseparably connected and related to each other. Through time and space the Idea multiplies itself in innumerable phenomena, but the order according to which it enters these forms of multiplicity is definitely determined by the law of causality; this law is as it were the norm of the limit of these phenomena of different Ideas, in accordance with which time, space, and matter are assigned to them. This norm is therefore necessarily related to the identity of the aggregate of existing matter, which is the common substratum of all those different phenomena. If all these were not directed to that common matter in the possession of which they must be divided, there would be no need for such a law to decide their claims. They might all at once and together fill a boundless space throughout an endless time. Therefore, because all these phenomena of the eternal Ideas are directed to one and the same matter, must there be a rule for their appearance and disappearance; for if there were not, they would not make way for each other. Thus the law of causality is essentially bound up with that of the permanence of substance; they reciprocally derive significance from each other. Time and space, again, are related to them in the same way. For time is merely the possibility of conflicting states of the same matter, and space is merely the possibility of the permanence of the same matter under all sorts of conflicting states. Accordingly, in the preceding book we explained matter as the union of space and time, and this union shows itself as change of the accidents in the permanence of the substance, of which causality or becoming is the universal possibility. And accordingly, we said that matter is through and through causality. We explained the understanding as the subjective correlative of causality, and said matter (and thus the whole

world as idea) exists only for the understanding; the understanding is its condition, its supporter as its necessary correlative. I repeat all this in passing, merely to call to mind what was demonstrated in the First Book, for it is necessary for the complete understanding of these two books that their inner agreement should be observed, since what is inseparably united in the actual world as its two sides, will and idea, has, in order that we might understand each of them more clearly in isolation, been dissevered in these two books.

It may not perhaps be superfluous to elucidate further by an example how the law of causality has meaning only in relation to time and space, and the matter which consists in the union of the two. For it determines the limits in accordance with which the phenomena of the forces of nature divide themselves in the possession of matter, while the original forces of nature, as the immediate objectification of will, which, as a thing in itself, is not subordinated to the principle of sufficient reason, lie outside these forms, within which alone all etiological explanation has validity and meaning, and just on that account can never lead us to the inner reality of nature. For this purpose let us think of some kind of machine constructed according to the laws of mechanics. Iron weights begin the motion by their gravity; copper wheels resist by their rigidity, affect and raise each other and the lever by their impenetrability, and so on. Here gravity, rigidity, and impenetrability are original unexplained forces; mechanics only gives us the condition under which, and the manner in which, they manifest themselves, appear, and govern a definite matter, time, and place. If, now, a strong magnet is made to attract the iron of the weight, and overcome its gravity, the movement of the machine stops, and the matter becomes forthwith the scene of quite a different force of nature —magnetism, of which etiology again gives no further explanation than the condition under which it appears.

Or let us suppose that the copper discs of such a machine are laid upon zinc plates, and an acid solution introduced between them. At once the same matter of the machine has become subject to another original force, galvanism, which now governs it according to its own laws, and reveals itself in it through its phenomena; and etiology can again tell us nothing about this force except the conditions under which, and the laws in accordance with which, it manifests itself. Let us now raise the temperature and add pure acid; the whole machine burns; that is to say, once more an entirely different force of nature, chemical energy, asserts at this time and in this place irresistible claims to this particular matter, and reveals itself in it as Idea, as a definite grade of the objectification of will. The calcined metal thus produced now unites with an acid, and a salt is obtained which forms itself into crystals. These are the phenomena of another Idea, which in itself is again quite inexplicable, while the appearance of its phenomena is dependent upon certain conditions which etiology can give us. The crystals dissolve, mix with other materials, and vegetation springs up from them—a new phenomenon of will: and so the same permanent matter may be followed *ad infinitum*, to observe how now this and now that natural force obtains a right to it and temporarily takes possession of it, in order to appear and reveal its own nature. The condition of this right, the point of time and space at which it becomes valid, is given by causality, but the explanation founded upon this law only extends thus far. The force itself is a manifestation of will, and as such is not subject to the forms of the principle of sufficient reason, that is, it is groundless. It lies outside all time, is omnipresent, and seems as it were to wait constantly till the circumstances occur under which it can appear and take possession of a definite matter, supplanting the forces which have reigned in it till then. All time exists only for the phenomena of such a force.

and is without significance for the force itself. Through thousands of years chemical forces slumber in matter till the contact with the reagents sets them free; then they appear; but time exists only for the phenomena, not for the forces themselves. For thousands of years galvanism slumbered in copper and zinc, and they lay quietly beside silver, which must be consumed in flame as soon as all three are brought together under the required conditions. Even in the organic kingdom we see a dry seed preserve the slumbering force through three thousand years, and when at last the favourable circumstances occur, grow up as a plant.[1]

If by this exposition the difference between a force of nature and all its phenomena has been made quite distinct; if we have seen clearly that the former is the will itself at this particular grade of its objectification, but that multiplicity comes to phenomena only through time and space, and that the law of causality is nothing but the determination of the position of these phenomena in time and space; then we shall recognise the complete truth and the deep meaning of Malebranche's doctrine of occasional causes (*causes occasionelles*). It is well worth

[1] On the 16th of September 1840, at a lecture upon Egyptian Archæology delivered by Mr. Pettigrew at the Literary and Scientific Institute of London, he showed some corns of wheat which Sir G. Wilkinson had found in a grave at Thebes, in which they must have lain for three thousand years. They were found in an hermetically sealed vase. Mr. Pettigrew had sowed twelve grains, and obtained a plant which grew five feet high, and the seeds of which were now quite ripe.—*Times*, 21st September 1840. In the same way in 1830 Mr. Haulton produced in the Medical Botanical Society of London a bulbous root which was found in the hand of an Egyptian mummy, in which it was probably put in observance of some religious rite, and which must have been at least two thousand years old. He had planted it in a flower-pot, in which it grew up and flourished. This is quoted from the Medical Journal of 1830 in the Journal of the Royal Institution of Great Britain, October 1830, p. 196.—"In the garden of Mr. Grimstone of the Herbarium, Highgate, London, is a pea in full fruit, which has sprung from a pea that Mr. Pettigrew and the officials of the British Museum took out of a vase which had been found in an Egyptian sarcophagus, where it must have lain 2844 years." —*Times*, 16th August 1844. Indeed, the living toads found in limestone lead to the conclusion that even animal life is capable of such a suspension for thousands of years, if this is begun in the dormant period and maintained by special circumstances.

while comparing this doctrine of his, as he explains it in the "*Recherches de la Vérite*," both in the 3rd Chapter of the second part of the 6th Book, and in the *éclaircissements* appended to this chapter, with this exposition of mine, and observing the complete agreement of the two doctrines in the case of such different systems of thought. Indeed I cannot help admiring how Malebranche, though thoroughly involved in the positive dogmas which his age inevitably forced upon him, yet, in such bonds and under such a burden, hit the truth so happily, so correctly, and even knew how to combine it with these dogmas, at all events verbally.

For the power of truth is incredibly great and of unspeakable endurance. We find constant traces of it in all, even the most eccentric and absurd dogmas, of different times and different lands,—often indeed in strange company, curiously mixed up with other things, but still recognisable. It is like a plant that germinates under a heap of great stones, but still struggles up to the light, working itself through with many deviations and windings, disfigured, worn out, stunted in its growth,—but yet, to the light.

In any case Malebranche is right: every natural cause is only an occasional cause. It only gives opportunity or occasion for the manifestation of the one indivisible will which is the "in-itself" of all things, and whose graduated objectification is the whole visible world. Only the appearance, the becoming visible, in this place, at this time, is brought about by the cause and is so far dependent on it, but not the whole of the phenomenon, nor its inner nature. This is the will itself, to which the principle of sufficient reason has not application, and which is therefore groundless. Nothing in the world has a sufficient cause of its existence generally, but only a cause of existence just here and just now. That a stone exhibits now gravity, now rigidity, now electricity, now chemical qualities, depends upon causes,

upon impressions upon it from without, and is to be explained from these. But these qualities themselves, and thus the whole inner nature of the stone which consists in them, and therefore manifests itself in all the ways referred to; thus, in general, that the stone is such as it is, that it exists generally—all this, I say, has no ground, but is the visible appearance of the groundless will. Every cause is thus an occasional cause. We have found it to be so in nature, which is without knowledge, and it is also precisely the same when motives and not causes or stimuli determine the point at which the phenomena are to appear, that is to say, in the actions of animals and human beings. For in both cases it is one and the same will which appears; very different in the grades of its manifestation, multiplied in the phenomena of these grades, and, in respect of these, subordinated to the principle of sufficient reason, but in itself free from all this. Motives do not determine the character of man, but only the phenomena of his character, that is, his actions; the outward fashion of his life, not its inner meaning and content. These proceed from the character which is the immediate manifestation of the will, and is therefore groundless. That one man is bad and another good, does not depend upon motives or outward influences, such as teaching and preaching, and is in this sense quite inexplicable. But whether a bad man shows his badness in petty acts of injustice, cowardly tricks, and low knavery which he practises in the narrow sphere of his circumstances, or whether as a conqueror he oppresses nations, throws a world into lamentation, and sheds the blood of millions; this is the outward form of his manifestation, that which is unessential to it, and depends upon the circumstances in which fate has placed him, upon his surroundings, upon external influences, upon motives; but his decision upon these motives can never be explained from them; it proceeds from the will, of which this man is a manifestation. Of this we shall

speak in the Fourth Book. The manner in which the character discloses its qualities is quite analogous to the way in which those of every material body in unconscious nature are disclosed. Water remains water with its intrinsic qualities, whether as a still lake it reflects its banks, or leaps in foam from the cliffs, or, artificially confined, spouts in a long jet into the air. All that depends upon external causes; the one form is as natural to it as the other, but it will always show the same form in the same circumstances; it is equally ready for any, but in every case true to its character, and at all times revealing this alone. So will every human character under all circumstances reveal itself, but the phenomena which proceed from it will always be in accordance with the circumstances.

§ 27. If, from the foregoing consideration of the forces of nature and their phenomena, we have come to see clearly how far an explanation from causes can go, and where it must stop if it is not to degenerate into the vain attempt to reduce the content of all phenomena to their mere form, in which case there would ultimately remain nothing but form, we shall be able to settle in general terms what is to be demanded of etiology as a whole. It must seek out the causes of all phenomena in nature, *i.e.*, the circumstances under which they invariably appear. Then it must refer the multitude of phenomena which have various forms in various circumstances to what is active in every phenomenon, and is presupposed in the cause,—original forces of nature. It must correctly distinguish between a difference of the phenomenon which arises from a difference of the force, and one which results merely from a difference of the circumstances under which the force expresses itself; and with equal care it must guard against taking the expressions of one and the same force under different circumstances for the manifestations of different forces, and conversely against taking for manifestations of one

and the same force what originally belongs to different forces. Now this is the direct work of the faculty of judgment, and that is why so few men are capable of increasing our insight in physics, while all are able to enlarge experience. Indolence and ignorance make us disposed to appeal too soon to original forces. This is exemplified with an exaggeration that savours of irony in the entities and quidities of the schoolmen. Nothing is further from my desire than to favour their resuscitation. We have just as little right to appeal to the objectification of will, instead of giving a physical explanation, as we have to appeal to the creative power of God. For physics demands causes, and the will is never a cause. Its whole relation to the phenomenon is not in accordance with the principle of sufficient reason. But that which in itself is the will exists in another aspect as idea; that is to say, is phenomenon. As such, it obeys the laws which constitute the form of the phenomenon. Every movement, for example, although it is always a manifestation of will, must yet have a cause from which it is to be explained in relation to a particular time and space; that is, not in general in its inner nature, but as a *particular* phenomenon. In the case of the stone, this is a mechanical cause; in that of the movement of a man, it is a motive; but in no case can it be wanting. On the other hand, the universal common nature of all phenomena of one particular kind, that which must be presupposed if the explanation from causes is to have any sense and meaning, is the general force of nature, which, in physics, must remain a *qualitas occulta*, because with it the etiological explanation ends and the metaphysical begins. But the chain of causes and effects is never broken by an original force to which it has been necessary to appeal. It does not run back to such a force as if it were its first link, but the nearest link, as well as the remotest, presupposes the original force, and could otherwise explain nothing. A series of

causes and effects may be the manifestation of the most different kinds of forces, whose successive visible appearances are conducted through it, as I have illustrated above by the example of a metal machine. But the difference of these original forces, which cannot be referred to each other, by no means breaks the unity of that chain of causes, and the connection between all its links. The etiology and the philosophy of nature never do violence to each other, but go hand in hand, regarding the same object from different points of view. Etiology gives an account of the causes which necessarily produce the particular phenomenon to be explained. It exhibits, as the foundation of all its explanations, the universal forces which are active in all these causes and effects. It accurately defines, enumerates, and distinguishes these forces, and then indicates all the different effects in which each force appears, regulated by the difference of the circumstances, always in accordance with its own peculiar character, which it discloses in obedience to an invariable rule, called *a law of nature.* When all this has been thoroughly accomplished by physics in every particular, it will be complete, and its work will be done. There will then remain no unknown force in unorganised nature, nor any effect, which has not been proved to be the manifestation of one of these forces under definite circumstances, in accordance with a law of nature. Yet a law of nature remains merely the observed rule according to which nature invariably proceeds whenever certain definite circumstances occur. Therefore a law of nature may be defined as a fact expressed generally—*un fait généralisé*—and thus a complete enumeration of all the laws of nature would only be a complete register of facts. The consideration of nature as a whole is thus completed in *morphology*, which enumerates, compares, and arranges all the enduring forms of organised nature. Of the causes of the appearance of the individual creature it has little to say, for in all cases this is procreation (the theory of

which is a separate matter), and in rare cases the *generatio æquivoca.* But to this last belongs, strictly speaking, the manner in which all the lower grades of the objectification of will, that is to say, physical and chemical phenomena, appear as individual, and it is precisely the task of etiology to point out the conditions of this appearance. Philosophy, on the other hand, concerns itself only with the universal, in nature as everywhere else. The original forces themselves are here its object, and it recognises in them the different grades of the objectivity of will, which is the inner nature, the "in-itself" of this world; and when it regards the world apart from will, it explains it as merely the idea of the subject. But if etiology, instead of preparing the way for philosophy, and supplying its doctrines with practical application by means of instances, supposes that its aim is rather to deny the existence of all original forces, except perhaps *one,* the most general, for example, impenetrability, which it imagines it thoroughly understands, and consequently seeks forcibly to refer all the others to it—it forsakes its own province and can only give us error instead of truth. The content of nature is supplanted by its form, everything is ascribed to the circumstances which work from without, and nothing to the inner nature of the thing. Now if it were possible to succeed by this method, a problem in arithmetic would ultimately, as we have already remarked, solve the riddle of the universe. But this is the method adopted by those, referred to above, who think that all physiological effects ought to be reduced to form and combination, this, perhaps, to electricity, and this again to chemism, and chemism to mechanism. The mistake of Descartes, for example, and of all the Atomists, was of this last description. They referred the movements of the globe to the impact of a fluid, and the qualities of matter to the connection and form of the atoms, and hence they laboured to explain all the phenomena of nature as merely manifestations of impenetra-

bility and cohesion. Although this has been given up, precisely the same error is committed in our own day by the electrical, chemical, and mechanical physiologists, who obstinately attempt to explain the whole of life and all the functions of the organism from "form and combination." In Meckel's "Archiv für Physiologie" (1820, vol. v. p. 185) we still find it stated that the aim of physiological explanation is the reduction of organic life to the universal forces with which physics deals. Lamarck also, in his "*Philosophie Zoologique*," explains life as merely the effect of warmth and electricity: *le calorique et la matière électrique suffisent parfaitement pour composer ensemble cette cause essentielle de la vie* (p. 16). According to this, warmth and electricity would be the "thing-in-itself," and the world of animals and plants its phenomenal appearance. The absurdity of this opinion becomes glaringly apparent at the 306th and following pages of that work. It is well known that all these opinions, that have been so often refuted, have reappeared quite recently with renewed confidence. If we carefully examine the foundation of these views, we shall find that they ultimately involve the presupposition that the organism is merely an aggregate of phenomena of physical, chemical, and mechanical forces, which have come together here by chance, and produced the organism as a freak of nature without further significance. The organism of an animal or of a human being would therefore be, if considered philosophically, not the exhibition of a special Idea, that is, not itself immediate objectivity of the will at a definite higher grade, but in it would appear only those Ideas which objectify the will in electricity, in chemism, and in mechanism. Thus the organism would be as fortuitously constructed by the concurrence of these forces as the forms of men and beasts in clouds and stalactites, and would therefore in itself be no more interesting than they are. However, we shall see immediately how far the application of physical and chemical modes of explana-

tion to the organism may yet, within certain limits, be allowable and useful; for I shall explain that the vital force certainly avails itself of and uses the forces of unorganised nature; yet these forces no more constitute the vital force than a hammer and anvil make a blacksmith. Therefore even the most simple example of plant life can never be explained from these forces by any theory of capillary attraction and endosmose, much less animal life. The following observations will prepare the way for this somewhat difficult discussion.

It follows from all that has been said that it is certainly an error on the part of natural science to seek to refer the higher grades of the objectification of will to the lower; for the failure to recognise, or the denial of, original and self-existing forces of nature is just as wrong as the groundless assumption of special forces when what occurs is merely a peculiar kind of manifestation of what is already known. Thus Kant rightly says that it would be absurd to hope for a blade of grass from a Newton, that is, from one who reduced the blade of grass to the manifestions of physical and chemical forces, of which it was the chance product, and therefore a mere freak of nature, in which no special Idea appeared, *i.e.*, the will did not directly reveal itself in it in a higher and specific grade, but just as in the phenomena of unorganised nature and by chance in this form. The schoolmen, who certainly would not have allowed such a doctrine, would rightly have said that it was a complete denial of the *forma substantialis*, and a degradation of it to the *forma accidentalis*. For the *forma substantialis* of Aristotle denotes exactly what I call the grade of the objectification of will in a thing. On the other hand, it is not to be overlooked that in all Ideas, that is, in all forces of unorganised, and all forms of organised nature, it is *one and the same* will that reveals itself, that is to say, which enters the form of the idea and passes into *objectivity*. Its unity must therefore be also recognisable

through an inner relationship between all its phenomena. Now this reveals itself in the higher grades of the objectification of will, where the whole phenomenon is more distinct, thus in the vegetable and animal kingdoms, through the universally prevailing analogy of all forms, the fundamental type which recurs in all phenomena. This has, therefore, become the guiding principle of the admirable zoological system which was originated by the French in this century, and it is most completely established in comparative anatomy as *l'unité de plan, l'uniformité de l'élément anatomique.* To discover this fundamental type has been the chief concern, or at any rate the praiseworthy endeavour, of the natural philosophers of the school of Schelling, who have in this respect considerable merit, although in many cases their hunt after analogies in nature degenerated into mere conceits. They have, however, rightly shown that that general relationship and family likeness exists also in the Ideas of unorganised nature; for example, between electricity and magnetism, the identity of which was afterwards established; between chemical attraction and gravitation, and so forth. They specially called attention to the fact that *polarity*, that is, the sundering of a force into two qualitatively different and opposed activities striving after reunion, which also shows itself for the most part in space as a dispersion in opposite directions, is a fundamental type of almost all the phenomena of nature, from the magnet and the crystal to man himself. Yet this knowledge has been current in China from the earliest times, in the doctrine of opposition of Yin and Yang. Indeed, since all things in the world are the objectification of one and the same will, and therefore in their inner nature identical, it must not only be the case that there is that unmistakable analogy between them, and that in every phenomenon the trace, intimation, and plan of the higher phenomenon that lies next to it in point of

development shows itself, but also because all these forms belong to the world as *idea*, it is indeed conceivable that even in the most universal forms of the idea, in that peculiar framework of the phenomenal world space and time, it may be possible to discern and establish the fundamental type, intimation, and plan of what fills the forms. It seems to have been a dim notion of this that was the origin of the Cabala and all the mathematical philosophy of the Pythagoreans, and also of the Chinese in Y-king. In the school of Schelling also, to which we have already referred, we find, among their efforts to bring to light the similarity among the phenomena of nature, several attempts (though rather unfortunate ones) to deduce laws of nature from the laws of pure space and time. However, one can never tell to what extent a man of genius will realise both endeavours.

Now, although the difference between phenomenon and thing-in-itself is never lost sight of, and therefore the identity of the will which objectifies itself in all Ideas can never (because it has different grades of its objectification) be distorted to mean identity of the particular Ideas themselves in which it appears, so that, for example, chemical or electrical attraction can never be reduced to the attraction of gravitation, although this inner analogy is known, and the former may be regarded as, so to speak, higher powers of the latter, just as little does the similarity of the construction of all animals warrant us in mixing and identifying the species and explaining the more developed as mere variations of the less developed; and although, finally, the physiological functions are never to be reduced to chemical or physical processes, yet, in justification of this procedure, within certain limits, we may accept the following observations as highly probable.

If several of the phenomena of will in the lower grades of its objectification—that is, in unorganised nature—come into conflict because each of them, under the

guidance of causality, seeks to possess a given portion of matter, there arises from the conflict the phenomenon of a higher Idea which prevails over all the less developed phenomena previously there, yet in such a way that it allows the essence of these to continue to exist in a subordinate manner, in that it takes up into itself from them something which is analogous to them. This process is only intelligible from the identity of the will which manifests itself in all the Ideas, and which is always striving after higher objectification. We thus see, for example, in the hardening of the bones, an unmistakable analogy to crystallisation, as the force which originally had possession of the chalk, although ossification is never to be reduced to crystallisation. The analogy shows itself in a weaker degree in the flesh becoming firm. The combination of humours in the animal body and secretion are also analogous to chemical combination and separation. Indeed, the laws of chemistry are still strongly operative in this case, but subordinated, very much modified, and mastered by a higher Idea; therefore mere chemical forces outside the organism will never afford us such humours; but

> **"Encheiresin naturæ nennt es die Chemie,**
> **Spottet ihrer selbst und weiss nicht wie."**

The more developed Idea resulting from this victory over several lower Ideas or objectifications of will, gains an entirely new character by taking up into itself from every Idea over which it has prevailed a strengthened analogy. The will objectifies itself in a new, more distinct way. It originally appears in *generatio æquivoca;* afterwards in assimilation to the given germ, organic moisture, plant, animal, man. Thus from the strife of lower phenomena the higher arise, swallowing them all up, but yet realising in the higher grade the tendency of all the lower. Here, then, already the law applies—*Serpens nisi serpentem comederit non fit draco.*

I wish it had been possible for me to dispel by clearness of explanation the obscurity which clings to the subject of these thoughts; but I see very well that the reader's own consideration of the matter must materially aid me if I am not to remain uncomprehended or misunderstood. According to the view I have expressed, the traces of chemical and physical modes of operation will indeed be found in the organism, but it can never be explained from them; because it is by no means a phenomenon even accidentally brought about through the united actions of such forces, but a higher Idea which has overcome these lower ideas by *subduing assimilation;* for the *one* will which objectifies itself in all Ideas always seeks the highest possible objectification, and has therefore in this case given up the lower grades of its manifestation after a conflict, in order to appear in a higher grade, and one so much the more powerful. No victory without conflict: since the higher Idea or objectification of will can only appear through the conquest of the lower, it endures the opposition of these lower Ideas, which, although brought into subjection, still constantly strive to obtain an independent and complete expression of their being. The magnet that has attracted a piece of iron carries on a perpetual conflict with gravitation, which, as the lower objectification of will, has a prior right to the matter of the iron; and in this constant battle the magnet indeed grows stronger, for the opposition excites it, as it were, to greater effort. In the same way every manifestation of the will, including that which expresses itself in the human organism, wages a constant war against the many physical and chemical forces which, as lower Ideas, have a prior right to that matter. Thus the arm falls which for a while, overcoming gravity, we have held stretched out; thus the pleasing sensation of health, which proclaims the victory of the Idea of the self-conscious organism over the physical and chemical laws, which originally governed the humours of

the body, is so often interrupted, and is indeed always accompanied by greater or less discomfort, which arises from the resistance of these forces, and on account of which the vegetative part of our life is constantly attended by slight pain. Thus also digestion weakens all the animal functions, because it requires the whole vital force to overcome the chemical forces of nature by assimilation. Hence also in general the burden of physical life, the necessity of sleep, and, finally, of death; for at last these subdued forces of nature, assisted by circumstances, win back from the organism, wearied even by the constant victory, the matter it took from them, and attain to an unimpeded expression of their being. We may therefore say that every organism expresses the Idea of which it is the image, only after we have subtracted the part of its force which is expended in subduing the lower Ideas that strive with it for matter. This seems to have been running in the mind of Jacob Böhm when he says somewhere that all the bodies of men and animals, and even all plants, are really half dead. According as the subjection in the organism of these forces of nature, which express the lower grades of the objectification of will, is more or less successful, the more or the less completely does it attain to the expression of its Idea; that is to say, the nearer it is to the *ideal* or the further from it—the *ideal* of beauty in its species.

Thus everywhere in nature we see strife, conflict, and alternation of victory, and in it we shall come to recognise more distinctly that variance with itself which is essential to the will. Every grade of the objectification of will fights for the matter, the space, and the time of the others. The permanent matter must constantly change its form; for under the guidance of causality, mechanical, physical, chemical, and organic phenomena, eagerly striving to appear, wrest the matter from each other, for each desires to reveal its own Idea. This strife may be followed through the whole of nature; indeed nature exists only through it:

ει γαρ μη ην το νεικος εν τοις πραγμασιν, ἑν αν ην ἁπαντα, ὡς φησιν Εμπεδοκλης· (nam si non inesset in rebus contentio, unum omnia essent, ut ait Empedocles. Aris. Metaph., B. 5). Yet this strife itself is only the revelation of that variance with itself which is essential to the will. This universal conflict becomes most distinctly visible in the animal kingdom. For animals have the whole of the vegetable kingdom for their food, and even within the animal kingdom every beast is the prey and the food of another; that is, the matter in which its Idea expresses itself must yield itself to the expression of another Idea, for each animal can only maintain its existence by the constant destruction of some other. Thus the will to live everywhere preys upon itself, and in different forms is its own nourishment, till finally the human race, because it subdues all the others, regards nature as a manufactory for its use. Yet even the human race, as we shall see in the Fourth Book, reveals in itself with most terrible distinctness this conflict, this variance with itself of the will, and we find *homo homini lupus.* Meanwhile we can recognise this strife, this subjugation, just as well in the lower grades of the objectification of will. Many insects (especially ichneumon-flies) lay their eggs on the skin, and even in the body of the larvæ of other insects, whose slow destruction is the first work of the newly hatched brood. The young hydra, which grows like a bud out of the old one, and afterwards separates itself from it, fights while it is still joined to the old one for the prey that offers itself, so that the one snatches it out of the mouth of the other (Trembley, Polypod., ii. p. 110, and iii. p. 165). But the bulldog-ant of Australia affords us the most extraordinary example of this kind; for if it is cut in two, a battle begins between the head and the tail. The head seizes the tail with its teeth, and the tail defends itself bravely by stinging the head: the battle may last for half an hour, until they die or are dragged away by other ants. This contest takes place

every time the experiment is tried. (From a letter by Howitt in the W. Journal, reprinted in Galignani's Messenger, 17th November 1855.) On the banks of the Missouri one sometimes sees a mighty oak the stem and branches of which are so encircled, fettered, and interlaced by a gigantic wild vine, that it withers as if choked. The same thing shows itself in the lowest grades; for example, when water and carbon are changed into vegetable sap, or vegetables or bread into blood by organic assimilation; and so also in every case in which animal secretion takes place, along with the restriction of chemical forces to a subordinate mode of activity. This also occurs in unorganised nature, when, for example, crystals in process of formation meet, cross, and mutually disturb each other to such an extent that they are unable to assume the pure crystalline form, so that almost every cluster of crystals is an image of such a conflict of will at this low grade of its objectification; or again, when a magnet forces its magnetism upon iron, in order to express its Idea in it; or when galvanism overcomes chemical affinity, decomposes the closest combinations, and so entirely suspends the laws of chemistry that the acid of a decomposed salt at the negative pole must pass to the positive pole without combining with the alkalies through which it goes on its way, or turning red the litmus paper that touches it. On a large scale it shows itself in the relation between the central body and the planet, for although the planet is in absolute dependence, yet it always resists, just like the chemical forces in the organism; hence arises the constant tension between centripetal and centrifugal force, which keeps the globe in motion, and is itself an example of that universal essential conflict of the manifestation of will which we are considering. For as every body must be regarded as the manifestation of a will, and as will necessarily expresses itself as a struggle, the original condition of every world that is formed into a globe cannot be rest, but motion, a striving forward in boundless space

without rest and without end. Neither the law of inertia nor that of causality is opposed to this: for as, according to the former, matter as such is alike indifferent to rest and motion, its original condition may just as well be the one as the other, therefore if we first find it in motion, we have just as little right to assume that this was preceded by a condition of rest, and to inquire into the cause of the origin of the motion, as, conversely, if we found it at rest, we would have to assume a previous motion and inquire into the cause of its suspension. It is, therefore, not needful to seek for a first impulse for centrifugal force, for, according to the hypothesis of Kant and Laplace, it is, in the case of the planets, the residue of the original rotation of the central body, from which the planets have separated themselves as it contracted. But to this central body itself motion is essential; it always continues its rotation, and at the same time rushes forward in endless space, or perhaps circulates round a greater central body invisible to us. This view entirely agrees with the conjecture of astronomers that there is a central sun, and also with the observed advance of our whole solar system, and perhaps of the whole stellar system to which our sun belongs. From this we are finally led to assume a general advance of fixed stars, together with the central sun, and this certainly loses all meaning in boundless space (for motion in absolute space cannot be distinguished from rest), and becomes, as is already the case from its striving and aimless flight, an expression of that nothingness, that failure of all aim, which, at the close of this book, we shall be obliged to recognise in the striving of will in all its phenomena. Thus boundless space and endless time must be the most universal and essential forms of the collective phenomena of will, which exist for the expression of its whole being. Lastly, we can recognise that conflict which we are considering of all phenomena of will against each other in simple matter regarded as such; for the real character-

istic of matter is correctly expressed by Kant as repulsive and attractive force; so that even crude matter has its existence only in the strife of conflicting forces. If we abstract from all chemical differences in matter, or go so far back in the chain of causes and effects that as yet there is no chemical difference, there remains mere matter,—the world rounded to a globe, whose life, *i.e.*, objectification of will, is now constituted by the conflict between attractive and repulsive forces, the former as gravitation pressing from all sides towards the centre, the latter as impenetrability always opposing the former either as rigidity or elasticity; and this constant pressure and resistance may be regarded as the objectivity of will in its very lowest grade, and even there it expresses its character.

We should see the will express itself here in the lowest grade as blind striving, an obscure, inarticulate impulse, far from susceptible of being directly known. It is the simplest and the weakest mode of its objectification. But it appears as this blind and unconscious striving in the whole of unorganised nature, in all those original forces of which it is the work of physics and chemistry to discover and to study the laws, and each of which manifests itself to us in millions of phenomena which are exactly similar and regular, and show no trace of individual character, but are mere multiplicity through space and time, *i.e.*, through the *principium individuationis*, as a picture is multiplied through the facets of a glass.

From grade to grade objectifying itself more distinctly, yet still completely without consciousness as an obscure striving force, the will acts in the vegetable kingdom also, in which the bond of its phenomena consists no longer properly of causes, but of stimuli; and, finally, also in the vegetative part of the animal phenomenon, in the production and maturing of the animal, and in sustaining its inner economy, in which the manifestation of

will is still always necessarily determined by stimuli. The ever-ascending grades of the objectification of will bring us at last to the point at which the individual that expresses the Idea could no longer receive food for its assimilation through mere movement following upon stimuli. For such a stimulus must be waited for, but the food has now come to be of a more special and definite kind, and with the ever-increasing multiplicity of the individual phenomena, the crowd and confusion has become so great that they interfere with each other, and the chance of the individual that is moved merely by stimuli and must wait for its food would be too unfavourable. From the point, therefore, at which the animal has delivered itself from the egg or the womb in which it vegetated without consciousness, its food must be sought out and selected. For this purpose movement following upon motives, and therefore consciousness, becomes necessary, and consequently it appears as an agent, *μηχανη*, called in at this stage of the objectification of will for the conservation of the individual and the propagation of the species. It appears represented by the brain or a large ganglion, just as every other effort or determination of the will which objectifies itself is represented by an organ, that is to say, manifests itself for the idea as an organ.[1] But with this means of assistance, this *μηχανη*, the *world as idea* comes into existence at a stroke, with all its forms, object and subject, time, space, multiplicity, and causality. The world now shows its second side. Till now *mere will*, it becomes also *idea*, object of the knowing subject. The will, which up to this point followed its tendency in the dark with unerring certainty, has at this grade kindled for itself a light as a means which became necessary for getting rid of the disadvantage which arose from the throng and the complicated

[1] Cf. Chap. xxii. of the Supplement, and also my work "Ueber den Willen in der Natur," p. 54 *et seq.*, and pp. 70–79 of the first edition, or p. 46 *et seq.*, and pp. 63–72 of the second, or p. 48 *et seq.*, and pp. 69–77 of the third edition.

nature of its manifestations, and which would have accrued precisely to the most perfect of them. The hitherto infallible certainty and regularity with which it worked in unorganised and merely vegetative nature, rested upon the fact that it alone was active in its original nature, as blind impulse, will, without assistance, and also without interruption, from a second and entirely different world, the world as idea, which is indeed only the image of its own inner being, but is yet of quite another nature, and now encroaches on the connected whole of its phenomena. Hence its infallible certainty comes to an end. Animals are already exposed to illusion, to deception. They have, however, merely ideas of perception, no conceptions, no reflection, and they are therefore bound to the present; they cannot have regard for the future. It seems as if this knowledge without reason was not in all cases sufficient for its end, and at times required, as it were, some assistance. For the very remarkable phenomenon presents itself, that the blind working of the will and the activity enlightened by knowledge encroach in a most astonishing manner upon each other's spheres in two kinds of phenomena. In the one case we find in the very midst of those actions of animals which are guided by perceptive knowledge and its motives one kind of action which is accomplished apart from these, and thus through the necessity of the blindly acting will. I refer to those mechanical instincts which are guided by no motive or knowledge, and which yet have the appearance of performing their work from abstract rational motives. The other case, which is opposed to this, is that in which, on the contrary, the light of knowledge penetrates into the workshop of the blindly active will, and illuminates the vegetative functions of the human organism. I mean clairvoyance. Finally, when the will has attained to the highest grade of its objectification, that knowledge of the understanding given to brutes to which the senses supply the data, out of which there arises mere perception con-

fined to what is immediately present, does not suffice. That complicated, many-sided, imaginative being, man, with his many needs, and exposed as he is to innumerable dangers, must, in order to exist, be lighted by a double knowledge; a higher power, as it were, of perceptive knowledge must be given him, and also reason, as the faculty of framing abstract conceptions. With this there has appeared reflection, surveying the future and the past, and, as a consequence, deliberation, care, the power of premeditated action independent of the present, and finally, the full and distinct consciousness of one's own deliberate volition as such. Now if with mere knowledge of perception there arose the possibility of illusion and deception, by which the previous infallibility of the blind striving of will was done away with, so that mechanical and other instincts, as expressions of unconscious will, had to lend their help in the midst of those that were conscious, with the entrance of reason that certainty and infallibility of the expressions of will (which at the other extreme in unorganised nature appeared as strict conformity to law) is almost entirely lost; instinct disappears altogether; deliberation, which is supposed to take the place of everything else, begets (as was shown in the First Book) irresolution and uncertainty; then error becomes possible, and in many cases obstructs the adequate objectification of the will in action. For although in the character the will has already taken its definite and unchangeable bent or direction, in accordance with which volition, when occasioned by the presence of a motive, invariably takes place, yet error can falsify its expressions, for it introduces illusive motives that take the place of the real ones which they resemble;[1] as, for example, when superstition forces on a man imaginary motives which impel him to a course of action directly opposed

[1] The Scholastics therefore said very truly: *Causa finalis movet non secundum suum esse reale, sed secundum esse cognitum.* Cf. Suarez, Disp. Metaph. disp. xxiii., sec. 7 and 8.

to the way in which the will would otherwise express itself in the given circumstances. Agamemnon slays his daughter; a miser dispenses alms, out of pure egotism, in the hope that he will some day receive an hundred-fold; and so on.

Thus knowledge generally, rational as well as merely sensuous, proceeds originally from the will itself, belongs to the inner being of the higher grades of its objectification as a mere *μηχανη*, a means of supporting the individual and the species, just like any organ of the body. Originally destined for the service of the will for the accomplishment of its aims, it remains almost throughout entirely subjected to its service: it is so in all brutes and in almost all men. Yet we shall see in the Third Book how in certain individual men knowledge can deliver itself from this bondage, throw off its yoke, and, free from all the aims of will, exist purely for itself, simply as a clear mirror of the world, which is the source of art. Finally, in the Fourth Book, we shall see how, if this kind of knowledge reacts on the will, it can bring about self-surrender, *i.e.*, resignation, which is the final goal, and indeed the inmost nature of all virtue and holiness, and is deliverance from the world.

§ 28. We have considered the great multiplicity and diversity of the phenomena in which the will objectifies itself, and we have seen their endless and implacable strife with each other. Yet, according to the whole discussion up to this point, the will itself, as thing-in-itself, is by no means included in that multiplicity and change. The diversity of the (Platonic) Ideas, *i.e.*, grades of objectification, the multitude of individuals in which each of these expresses itself, the struggle of forms for matter,—all this does not concern it, but is only the manner of its objectification, and only through this has an indirect relation to it, by virtue of which it belongs to the expression of the nature of will for the idea. As the magic-lantern shows many different pictures, which

are all made visible by one and the same light, so in all the multifarious phenomena which fill the world together or throng after each other as events, only *one will* manifests itself, of which everything is the visibility, the objectivity, and which remains unmoved in the midst of this change; it alone is thing-in-itself; all objects are manifestations, or, to speak the language of Kant, phenomena. Although in man, as (Platonic) Idea, the will finds its clearest and fullest objectification, yet man alone could not express its being. In order to manifest the full significance of the will, the Idea of man would need to appear, not alone and sundered from everything else, but accompanied by the whole series of grades, down through all the forms of animals, through the vegetable kingdom to unorganised nature. All these supplement each other in the complete objectification of will; they are as much presupposed by the Idea of man as the blossoms of a tree presuppose leaves, branches, stem, and root; they form a pyramid, of which man is the apex. If fond of similes, one might also say that their manifestations accompany that of man as necessarily as the full daylight is accompanied by all the gradations of twilight, through which, little by little, it loses itself in darkness; or one might call them the echo of man, and say: Animal and plant are the descending fifth and third of man, the inorganic kingdom is the lower octave. The full truth of this last comparison will only become clear to us when, in the following book, we attempt to fathom the deep significance of music, and see how a connected, progressive melody, made up of high, quick notes, may be regarded as in some sense expressing the life and efforts of man connected by reflection, while the unconnected complemental notes and the slow bass, which make up the harmony necessary to perfect the music, represent the rest of the animal kingdom and the whole of nature that is without knowledge. But of this in its own place, where it will not sound so para-

doxical. We find, however, that the *inner necessity* of the gradation of its manifestations, which is inseparable from the adequate objectification of the will, is expressed by an *outer necessity* in the whole of these manifestations themselves, by reason of which man has need of the beasts for his support, the beasts in their grades have need of each other as well as of plants, which in their turn require the ground, water, chemical elements and their combinations, the planet, the sun, rotation and motion round the sun, the curve of the ellipse, &c., &c. At bottom this results from the fact that the will must live on itself, for there exists nothing beside it, and it is a hungry will. Hence arise eager pursuit, anxiety, and suffering.

It is only the knowledge of the unity of will as thing-in-itself, in the endless diversity and multiplicity of the phenomena, that can afford us the true explanation of that wonderful, unmistakable analogy of all the productions of nature, that family likeness on account of which we may regard them as variations on the same ungiven theme. So in like measure, through the distinct and thoroughly comprehended knowledge of that harmony, that essential connection of all the parts of the world, that necessity of their gradation which we have just been considering, we shall obtain a true and sufficient insight into the inner nature and meaning of the undeniable *teleology* of all organised productions of nature, which, indeed, we presupposed *a priori*, when considering and investigating them.

This *teleology* is of a twofold description; sometimes an *inner teleology*, that is, an agreement of all the parts of a particular organism, so ordered that the sustenance of the individual and the species results from it, and therefore presents itself as the end of that disposition or arrangement. Sometimes, however, there is an *outward teleology*, a relation of unorganised to organised nature in general, or of particular parts of organised nature to each

other, which makes the maintenance of the whole of organised nature, or of the particular animal species, possible, and therefore presents itself to our judgment as the means to this end.

Inner teleology is connected with the scheme of our work in the following way. If, in accordance with what has been said, all variations of form in nature, and all multiplicity of individuals, belong not to the will itself, but merely to its objectivity and the form of this objectivity, it necessarily follows that the will is indivisible and is present as a whole in every manifestation, although the grades of its objectification, the (Platonic) Ideas, are very different from each other. We may, for the sake of simplicity, regard these different Ideas as in themselves individual and simple acts of the will, in which it expresses its nature more or less. Individuals, however, are again manifestations of the Ideas, thus of these acts, in time, space, and multiplicity. Now, in the lowest grades of objectivity, such an act (or an Idea) retains its unity in the manifestation; while, in order to appear in higher grades, it requires a whole series of conditions and developments in time, which only collectively express its nature completely. Thus, for example the Idea that reveals itself in any general force of nature has always one single expression, although it presents itself differently according to the external relations that are present: otherwise its identity could not be proved, for this is done by abstracting the diversity that arises merely from external relations. In the same way the crystal has only *one* manifestation of life, crystallisation, which afterwards has its fully adequate and exhaustive expression in the rigid form, the corpse of that momentary life. The plant, however, does not express the Idea, whose phenomenon it is, at once and through a single manifestation, but in a succession of developments of its organs in time. The animal not only develops its organism in the same manner, in a succession of forms which are often very different

(metamorphosis), but this form itself, although it is already objectivity of will at this grade, does not attain to a full expression of its Idea. This expression must be completed through the actions of the animal, in which its empirical character, common to the whole species, manifests itself, and only then does it become the full revelation of the Idea, a revelation which presupposes the particular organism as its first condition. In the case of man, the empirical character is peculiar to every individual (indeed, as we shall see in the Fourth Book, even to the extent of supplanting entirely the character of the species, through the self-surrender of the whole will). That which is known as the empirical character, through the necessary development in time, and the division into particular actions that is conditioned by it, is, when we abstract from this temporal form of the manifestation the *intelligible character*, according to the expression of Kant, who shows his undying merit especially in establishing this distinction and explaining the relation between freedom and necessity, *i.e.*, between the will as thing-in-itself and its manifestations in time.[1] Thus the intelligible character coincides with the Idea, or, more accurately, with the original act of will which reveals itself in it. So far then, not only the empirical character of every man, but also that of every species of animal and plant, and even of every original force of unorganised nature, is to be regarded as the manifestation of an intelligible character, that is, of a timeless, indivisible act of will. I should like here to draw attention in passing to the naïveté with which every plant expresses and lays open its whole character in its mere form, reveals its whole being and will. This is

[1] Cf. "Critique of Pure Reason. Solution of the Cosmological Ideas of the Totality of the Deduction of the Events in the Universe," pp. 560–586 of the fifth, and p. 532 and following of first edition; and "Critique of Practical Reason," fourth edition, pp. 169–179; Rosenkranz' edition, p. 224 and following. Cf. my Essay on the Principle of Sufficient Reason, § 43.

why the physiognomy of plants is so interesting; while in order to know an animal in its Idea, it is necessary to observe the course of its action. As for man, he must be fully investigated and tested, for reason makes him capable of a high degree of dissimulation. The beast is as much more naïve than the man as the plant is more naïve than the beast. In the beast we see the will to live more naked, as it were, than in the man, in whom it is clothed with so much knowledge, and is, moreover, so veiled through the capacity for dissimulation, that it is almost only by chance, and here and there, that its true nature becomes apparent. In the plant it shows itself quite naked, but also much weaker, as mere blind striving for existence without end or aim. For the plant reveals its whole being at the first glance, and with complete innocence, which does not suffer from the fact that it carries its organs of generation exposed to view on its upper surface, though in all animals they have been assigned to the most hidden part. This innocence of the plant results from its complete want of knowledge. Guilt does not lie in willing, but in willing with knowledge. Every plant speaks to us first of all of its home, of the climate, and the nature of the ground in which it has grown. Therefore, even those who have had little practice easily tell whether an exotic plant belongs to the tropical or the temperate zone, and whether it grows in water, in marshes, on mountain, or on moorland. Besides this, however, every plant expresses the special will of its species, and says something that cannot be uttered in any other tongue. But we must now apply what has been said to the teleological consideration of the organism, so far as it concerns its inner design. If in unorganised nature the Idea, which is everywhere to be regarded as a single act of will, reveals itself also in a single manifestation which is always the same, and thus one may say that here the empirical character directly partakes of the

unity of the intelligible, coincides, as it were, with it, so that no inner design can show itself here; if, on the contrary, all organisms express their Ideas through a series of successive developments, conditioned by a multiplicity of co-existing parts, and thus only the sum of the manifestations of the empirical character collectively constitute the expression of the intelligible character; this necessary co-existence of the parts and succession of the stages of development does not destroy the unity of the appearing Idea, the act of will which expresses itself; nay, rather this unity finds its expression in the necessary relation and connection of the parts and stages of development with each other, in accordance with the law of causality. Since it is the will which is one, indivisible, and therefore entirely in harmony with itself, that reveals itself in the whole Idea as in act, its manifestation, although broken up into a number of different parts and conditions, must yet show this unity again in the thorough agreement of all of these. This is effected by a necessary relation and dependence of all the parts upon each other, by means of which the unity of the Idea is re-established in the manifestation. In accordance with this, we now recognise these different parts and functions of the organism as related to each other reciprocally as means and end, but the organism itself as the final end of all. Consequently, neither the breaking up of the Idea, which in itself is simple, into the multiplicity of the parts and conditions of the organism, on the one hand, nor, on the other hand, the re-establishment of its unity through the necessary connection of the parts and functions which arises from the fact that they are the cause and effect, the means and end, of each other, is peculiar and essential to the appearing will as such, to the thing-in-itself, but only to its manifestation in space, time, and casuality (mere modes of the principle of sufficient reason, the form of the phenomenon). They belong to the world as

idea, not to the world as will; they belong to the way in which the will becomes object, *i.e.*, idea at this grade of its objectivity. Every one who has grasped the meaning of this discussion—a discussion which is perhaps somewhat difficult—will now fully understand the doctrine of Kant, which follows from it, that both the design of organised and the conformity to law of unorganised nature are only introduced by our understanding, and therefore both belong only to the phenomenon, not to the thing-in-itself. The surprise, which was referred to above, at the infallible constancy of the conformity to law of unorganised nature, is essentially the same as the surprise that is excited by design in organised nature; for in both cases what we wonder at is only the sight of the original unity of the Idea, which, for the phenomenon, has assumed the form of multiplicity and diversity.[1]

As regards the second kind of teleology, according to the division made above, the *outer* design, which shows itself, not in the inner economy of the organisms, but in the support and assistance they receive from without, both from unorganised nature and from each other; its general explanation is to be found in the exposition we have just given. For the whole world, with all its phenomena, is the objectivity of the one indivisible will, the Idea, which is related to all other Ideas as harmony is related to the single voice. Therefore that unity of the will must show itself also in the agreement of all its manifestations. But we can very much increase the clearness of this insight if we go somewhat more closely into the manifestations of that outer teleology and agreement of the different parts of nature with each other, an inquiry which will also throw some light on the foregoing exposition. We shall best attain this end by considering the following analogy.

The character of each individual man, so far as it is

[1] Cf. "Ueber den Willen in der Natur," at the end of the section on Comparative Anatomy.

thoroughly individual, and not entirely included in that of the species, may be regarded as a special Idea, corresponding to a special act of the objectification of will. This act itself would then be his intelligible character, and his empirical character would be the manifestation of it. The empirical character is entirely determined through the intelligible, which is without ground, *i.e.*, as thing-in-itself is not subordinated to the principle of sufficient reason (the form of the phenomenon). The empirical character must in the course of life afford us the express image of the intelligible, and can only become what the nature of the latter demands. But this property extends only to the essential, not to the unessential in the course of life to which it applies. To this unessential belong the detailed events and actions which are the material in which the empirical character shows itself. These are determined by outward circumstances, which present the motives upon which the character reacts according to its nature; and as they may be very different, the outward form of the manifestation of the empirical character, that is, the definite actual or historical form of the course of life, will have to accommodate itself to their influence. Now this form may be very different, although what is essential to the manifestation, its content, remains the same. Thus, for example it is immaterial whether a man plays for nuts or for crowns; but whether a man cheats or plays fairly, that is the real matter; the latter is determined by the intelligible character, the former by outward circumstances. As the same theme may be expressed in a hundred different variations, so the same character may be expressed in a hundred very different lives. But various as the outward influence may be, the empirical character which expresses itself in the course of life must yet, whatever form it takes, accurately objectify the intelligible character, for the latter adapts its objectification to the given material of actual circumstances. We have now to assume something analogous to the

influence of outward circumstances upon the life that is determined in essential matters by the character, if we desire to understand how the will, in the original act of its objectification, determines the various Ideas in which it objectifies itself, that is, the different forms of natural existence of every kind, among which it distributes its objectification, and which must therefore necessarily have a relation to each other in the manifestation. We must assume that between all these manifestations of the *one* will there existed a universal and reciprocal adaptation and accommodation of themselves to each other, by which, however, as we shall soon see more clearly, all time-determination is to be excluded, for the Idea lies outside time. In accordance with this, every manifestation must have adapted itself to the surroundings into which it entered, and these again must have adapted themselves to it, although it occupied a much later position in time; and we see this *consensus naturæ* everywhere. Every plant is therefore adapted to its soil and climate, every animal to its element and the prey that will be its food, and is also in some way protected, to a certain extent, against its natural enemy; the eye is adapted to the light and its refrangibility, the lungs and the blood to the air, the air-bladder of fish to water, the eye of the seal to the change of the medium in which it must see, the water-pouch in the stomach of the camel to the drought of the African deserts, the sail of the nautilus to the wind that is to drive its little bark, and so on down to the most special and astonishing outward adaptations.[1] We must abstract however here from all temporal relations, for these can only concern the manifestation of the Idea, not the Idea itself. Accordingly this kind of explanation must also be used retrospectively, and we must not merely admit that every species accommodated itself to the given environment, but also that this environment itself, which preceded it in time, had just as much regard for the being

[1] Cf. "Ueber den Willen in die Natur," the section on Comparative Anatomy.

that would some time come into it. For it is one and the same will that objectifies itself in the whole world; it knows no time, for this form of the principle of sufficient reason does not belong to it, nor to its original objectivity, the Ideas, but only to the way in which these are known by the individuals who themselves are transitory, *i.e.*, to the manifestation of the Ideas. Thus, time has no significance for our present examination of the manner in which the objectification of the will distributes itself among the Ideas, and the Ideas whose *manifestations* entered into the course of time earlier, according to the law of causality, to which as phenomena they are subject, have no advantage over those whose manifestation entered later; nay rather, these last are the completest objectifications of the will, to which the earlier manifestations must adapt themselves just as much as they must adapt themselves to the earlier. Thus the course of the planets, the tendency to the ellipse, the rotation of the earth, the division of land and sea, the atmosphere, light, warmth, and all such phenomena, which are in nature what bass is in harmony, adapted themselves in anticipation of the coming species of living creatures of which they were to become the supporter and sustainer. In the same way the ground adapted itself to the nutrition of plants, plants adapted themselves to the nutrition of animals, animals to that of other animals, and conversely they all adapted themselves to the nutrition of the ground. All the parts of nature correspond to each other, for it is *one* will that appears in them all, but the course of time is quite foreign to its original and only *adequate objectification* (this expression will be explained in the following book), the Ideas. Even now, when the species have only to sustain themselves, no longer to come into existence, we see here and there some such forethought of nature extending to the future, and abstracting as it were from the process of time, a self-adaptation of what is to what

is yet to come. The bird builds the nest for the young which it does not yet know; the beaver constructs a dam the object of which is unknown to it; ants, marmots, and bees lay in provision for the winter they have never experienced; the spider and the ant-lion make snares, as if with deliberate cunning, for future unknown prey; insects deposit their eggs where the coming brood finds future nourishment. In the spring-time the female flower of the diœcian valisneria unwinds the spirals of its stalk, by which till now it was held at the bottom of the water, and thus rises to the surface. Just then the male flower, which grows on a short stalk from the bottom, breaks away, and so, at the sacrifice of its life, reaches the surface, where it swims about in search of the female. The latter is fructified, and then draws itself down again to the bottom by contracting its spirals, and there the fruit grows.[1] I must again refer here to the larva of the male stag-beetle, which makes the hole in the wood for its metamorphosis as big again as the female does, in order to have room for its future horns. The instinct of animals in general gives us the best illustration of what remains of teleology in nature. For as instinct is an action, like that which is guided by the conception of an end, and yet is entirely without this; so all construction of nature resembles that which is guided by the conception of an end, and yet is entirely without it. For in the outer as in the inner teleology of nature, what we are obliged to think as means and end is, in every case, *the manifestation of the unity of the one will so thoroughly agreeing with itself*, which has assumed multiplicity in space and time for our manner of knowing.

The reciprocal adaptation and self-accommodation of phenomena that springs from this unity cannot, however, annul the inner contradiction which appears in the universal conflict of nature described above, and which

[1] Chatin, Sur la Valisneria Spiralis, in the Comptes Rendus de l'Acad. de Sc., No. 13, 1855.

is essential to the will. That harmony goes only so far as to render possible the duration of the world and the different kinds of existences in it, which without it would long since have perished. Therefore it only extends to the continuance of the species, and the general conditions of life, but not to that of the individual. If, then, by reason of that harmony and accommodation, the *species* in organised nature and the *universal forces* in unorganised nature continue to exist beside each other, and indeed support each other reciprocally, on the other hand, the inner contradiction of the will which objectifies itself in all these ideas shows itself in the ceaseless internecine war of the *individuals* of these species, and in the constant struggle of the *manifestations* of these natural forces with each other, as we pointed out above. The scene and the object of this conflict is matter, which they try to wrest from each other, and also space and time, the combination of which through the form of causality is, in fact, matter, as was explained in the First Book.[1]

§ 29. I here conclude the second principal division of my exposition, in the hope that, so far as is possible in the case of an entirely new thought, which cannot be quite free from traces of the individuality in which it originated, I have succeeded in conveying to the reader the complete certainty that this world in which we live and have our being is in its whole nature through and through *will*, and at the same time through and through *idea:* that this idea, as such, already presupposes a form, object and subject, is therefore relative; and if we ask what remains if we take away this form, and all those forms which are subordinate to it, and which express the principle of sufficient reason, the answer must be that as something *toto genere* different from idea, this can be nothing but *will*, which is thus properly the *thing-in-itself*. Every one finds that he himself is this will, in which the real nature of the world consists, and he also

[1] Cf. Chaps. xxvi. and xxvii. of the Supplement.

finds that he is the knowing subject, whose idea the whole world is, the world which exists only in relation to his consciousness, as its necessary supporter. Every one is thus himself in a double aspect the whole world, the microcosm; finds both sides whole and complete in himself. And what he thus recognises as his own real being also exhausts the being of the whole world—the macrocosm; thus the world, like man, is through and through *will*, and through and through *idea*, and nothing more than this. So we see the philosophy of Thales, which concerned the macrocosm, unite at this point with that of Socrates, which dealt with the microcosm, for the object of both is found to be the same. But all the knowledge that has been communicated in the two first books will gain greater completeness, and consequently greater certainty, from the two following books, in which I hope that several questions that have more or less distinctly arisen in the course of our work will also be sufficiently answered.

In the meantime *one* such question may be more particularly considered, for it can only properly arise so long as one has not fully penetrated the meaning of the foregoing exposition, and may so far serve as an illustration of it. It is this: Every will is a will towards something, has an object, an end of its willing; what then is the final end, or towards what is that will striving that is exhibited to us as the being-in-itself of the world? This question rests, like so many others, upon the confusion of the thing-in-itself with the manifestation. The principle of sufficient reason, of which the law of motivation is also a form, extends only to the latter, not to the former. It is only of phenomena, of individual things, that a ground can be given, never of the will itself, nor of the Idea in which it adequately objectifies itself. So then of every particular movement or change of any kind in nature, a cause is to be sought, that is, a condition that of necessity produced it, but never of the

natural force itself which is revealed in this and innumerable similar phenomena; and it is therefore simple misunderstanding, arising from want of consideration, to ask for a cause of gravity, electricity, and so on. Only if one had somehow shown that gravity and electricity were not original special forces of nature, but only the manifestations of a more general force already known, would it be allowable to ask for the cause which made this force produce the phenomena of gravity or of electricity here. All this has been explained at length above. In the same way every particular act of will of a knowing individual (which is itself only a manifestation of will as the thing-in-itself) has necessarily a motive without which that act would never have occurred; but just as material causes contain merely the determination that at this time, in this place, and in this matter, a manifestation of this or that natural force must take place, so the motive determines only the act of will of a knowing being, at this time, in this place, and under these circumstances, as a particular act, but by no means determines that that being wills in general or wills in this manner; this is the expression of his intelligible character, which, as will itself, the thing-in-itself, is without ground, for it lies outside the province of the principle of sufficient reason. Therefore every man has permanent aims and motives by which he guides his conduct, and he can always give an account of his particular actions; but if he were asked why he wills at all, or why in general he wills to exist, he would have no answer, and the question would indeed seem to him meaningless; and this would be just the expression of his consciousness that he himself is nothing but will, whose willing stands by itself and requires more particular determination by motives only in its individual acts at each point of time.

In fact, freedom from all aim, from all limits, belongs to the nature of the will, which is an endless striving. This was already touched on above in the reference to

centrifugal force. It also discloses itself in its simplest form in the lowest grade of the objectification of will, in gravitation, which we see constantly exerting itself, though a final goal is obviously impossible for it. For if, according to its will, all existing matter were collected in one mass, yet within this mass gravity, ever striving towards the centre, would still wage war with impenetrability as rigidity or elasticity. The tendency of matter can therefore only be confined, never completed or appeased. But this is precisely the case with all tendencies of all phenomena of will. Every attained end is also the beginning of a new course, and so on *ad infinitum*. The plant raises its manifestation from the seed through the stem and the leaf to the blossom and the fruit, which again is the beginning of a new seed, a new individual, that runs through the old course, and so on through endless time. Such also is the life of the animal; procreation is its highest point, and after attaining to it, the life of the first individual quickly or slowly sinks, while a new life ensures to nature the endurance of the species and repeats the same phenomena. Indeed, the constant renewal of the matter of every organism is also to be regarded as merely the manifestation of this continual pressure and change, and physiologists are now ceasing to hold that it is the necessary reparation of the matter wasted in motion, for the possible wearing out of the machine can by no means be equivalent to the support it is constantly receiving through nourishment. Eternal becoming, endless flux, characterises the revelation of the inner nature of will. Finally, the same thing shows itself in human endeavours and desires, which always delude us by presenting their satisfaction as the final end of will. As soon as we attain to them they no longer appear the same, and therefore they soon grow stale, are forgotten, and though not openly disowned, are yet always thrown aside as vanished illusions. We are fortunate enough if there

still remains something to wish for and to strive after, that the game may be kept up of constant transition from desire to satisfaction, and from satisfaction to a new desire, the rapid course of which is called happiness, and the slow course sorrow, and does not sink into that stagnation that shows itself in fearful ennui that paralyses life, vain yearning without a definite object, deadening languor. According to all this, when the will is enlightened by knowledge, it always knows what it wills now and here, never what it wills in general; every particular act of will has its end, the whole will has none; just as every particular phenomenon of nature is determined by a sufficient cause so far as concerns its appearance in this place at this time, but the force which manifests itself in it has no general cause, for it belongs to the thing-in-itself, to the groundless will. The single example of self-knowledge of the will as a whole is the idea as a whole, the whole world of perception. It is the objectification, the revelation, the mirror of the will. What the will expresses in it will be the subject of our further consideration.[1]

[1] Cf. Chap. xxviii. of the Supplement.

Third Book.

THE WORLD AS IDEA.

SECOND ASPECT.

THE IDEA INDEPENDENT OF THE PRINCIPLE OF SUFFICIENT REASON: THE PLATONIC IDEA: THE OBJECT OF ART.

Τί τὸ ὂν μὲν ἀεί, γένεσιν δὲ οὐκ ἔχον; καὶ τί τὸ γιγνόμενον μὲν καὶ ἀπολλύμενον, ὄντως δε οὐδέποτε ὄν.—ΠΛΑΤΩΝ

III.

§ 30. In the First Book the world was explained as mere *idea*, object for a subject. In the Second Book we considered it from its other side, and found that in this aspect it is *will*, which proved to be simply that which this world is besides being idea. In accordance with this knowledge we called the world as idea, both as a whole and in its parts, the *objectification of will*, which therefore means the will become object, *i.e.*, idea. Further, we remember that this objectification of will was found to have many definite grades, in which, with gradually increasing distinctness and completeness, the nature of will appears in the idea, that is to say, presents itself as object. In these grades we already recognised the Platonic Ideas, for the grades are just the determined species, or the original unchanging forms and qualities of all natural bodies, both organised and unorganised, and also the general forces which reveal themselves according to natural laws. These Ideas, then, as a whole express themselves in innumerable individuals and particulars, and are related to these as archetypes to their copies. The multiplicity of such individuals is only conceivable through time and space, their appearing and passing away through causality, and in all these forms we recognise merely the different modes of the principle of sufficient reason, which is the ultimate principle of all that is finite, of all individual existence, and the universal form of the idea as it appears in the knowledge of the individual as such. The Platonic Idea, on the other

hand, does not come under this principle, and has therefore neither multiplicity nor change. While the individuals in which it expresses itself are innumerable, and unceasingly come into being and pass away, it remains unchanged as one and the same, and the principle of sufficient reason has for it no meaning. As, however, this is the form under which all knowledge of the subject comes, so far as the subject knows as an *individual*, the Ideas lie quite outside the sphere of its knowledge. If, therefore, the Ideas are to become objects of knowledge, this can only happen by transcending the individuality of the knowing subject. The more exact and detailed explanation of this is what will now occupy our attention.

§ 31. First, however, the following very essential remark. I hope that in the preceding book I have succeeded in producing the conviction that what is called in the Kantian philosophy the *thing-in-itself*, and appears there as so significant, and yet so obscure and paradoxical a doctrine, and especially on account of the manner in which Kant introduced it as an inference from the caused to the cause, was considered a stumbling-stone, and, in fact, the weak side of his philosophy,—that this, I say, if it is reached by the entirely different way by which we have arrived at it, is nothing but the *will* when the sphere of that conception is extended and defined in the way I have shown. I hope, further, that after what has been said there will be no hesitation in recognising the definite grades of the objectification of the will, which is the inner reality of the world, to be what Plato called the *eternal Ideas* or unchangeable forms (*εἰδῆ*); a doctrine which is regarded as the principal, but at the same time the most obscure and paradoxical dogma of his system, and has been the subject of reflection and controversy of ridicule and of reverence to so many and such differently endowed minds in the course of many centuries.

If now the will is for us the *thing-in-itself*, and the Idea is the immediate objectivity of that will at a definite grade, we find that Kant's thing-in-itself, and Plato's Idea, which to him is the only *οντως ον*, these two great obscure paradoxes of the two greatest philosophers of the West are not indeed identical, but yet very closely related, and only distinguished by a single circumstance. The purport of these two great paradoxes, with all inner harmony and relationship, is yet so very different on account of the remarkable diversity of the individuality of their authors, that they are the best commentary on each other, for they are like two entirely different roads that conduct us to the same goal. This is easily made clear. What Kant says is in substance this:—"Time, space, and causality are not determinations of the thing-in-itself, but belong only to its phenomenal existence, for they are nothing but the forms of our knowledge. Since, however, all multiplicity, and all coming into being and passing away, are only possible through time, space, and causality, it follows that they also belong only to the phenomenon, not to the thing-in-itself. But as our knowledge is conditioned by these forms, the whole of experience is only knowledge of the phenomenon, not of the thing-in-itself; therefore its laws cannot be made valid for the thing-in-itself. This extends even to our own *ego*, and we know it only as phenomenon, and not according to what it may be in itself." This is the meaning and content of the doctrine of Kant in the important respect we are considering. What Plato says is this:—"The things of this world which our senses perceive have no true being; *they always become, they never are:* they have only a relative being; they all exist merely in and through their relations to each other; their whole being may, therefore, quite as well be called a non-being. They are consequently not objects of a true knowledge (*επιστημη*), for such a knowledge can only be of what exists for itself, and always in the same way;

they, on the contrary, are only the objects of an opinion based on sensation (*δοξα μετ' αισθησεως αλογου*). So long as we are confined to the perception of these, we are like men who sit in a dark cave, bound so fast that they cannot turn their heads, and who see nothing but the shadows of real things which pass between them and a fire burning behind them, the light of which casts the shadows on the wall opposite them; and even of themselves and of each other they see only the shadows on the wall. Their wisdom would thus consist in predicting the order of the shadows learned from experience. The real archetypes, on the other hand, to which these shadows correspond, the eternal Ideas, the original forms of all things, can alone be said to have true being (*οντως ον*), because they *always are, but never become nor pass away.* To them belongs *no multiplicity;* for each of them is according to its nature only one, for it is the archetype itself, of which all particular transitory things of the same kind which are named after it are copies or shadows. They have also *no coming into being nor passing away,* for they are truly being, never becoming nor vanishing, like their fleeting shadows. (It is necessarily presupposed, however, in these two negative definitions, that time, space, and casuality have no significance or validity for these Ideas, and that they do not exist in them.) Of these only can there be true knowledge, for the object of such knowledge can only be that which always and in every respect (thus in-itself) is; not that which is and again is not, according as we look at it." This is Plato's doctrine. It is clear, and requires no further proof that the inner meaning of both doctrines is entirely the same; that both explain the visible world as a manifestation, which in itself is nothing, and which only has meaning and a borrowed reality through that which expresses itself in it (in the one case the thing-in-self, in the other the Idea). To this last, which has true being, all the forms of that phenomenal existence, even

the most universal and essential, are, according to both doctrines, entirely foreign. In order to disown these forms Kant has directly expressed them even in abstract terms, and distinctly refused time, space, and casuality as mere forms of the phenomenon to the thing-in-itself. Plato, on the other hand, did not attain to the fullest expression, and has only distinctly refused these forms to his Ideas in that he denies of the Ideas what is only possible through these forms, multiplicity of similar things, coming into being and passing away. Though it is perhaps superfluous, I should like to illustrate this remarkable and important agreement by an example. There stands before us, let us suppose, an animal in the full activity of life. Plato would say, "This animal has no true existence, but merely an apparent existence, a constant becoming, a relative existence which may just as well be called non-being as being. Only the Idea which expresses itself in that animal is truly 'being,' or the animal in-itself (*αυτο το θηριον*), which is dependent upon nothing, but is in and for itself (*καθ' ἑαυτο, αει ὡς αυτως*); it has not become, it will not end, but always is in the same way (*αει ον, και μηδεποτε ουτε γιγνομενον ουτε απολλυμενον*). If now we recognise its Idea in this animal, it is all one and of no importance whether we have this animal now before us or its progenitor of a thousand years ago, whether it is here or in a distant land, whether it presents itself in this or that manner, position, or action; whether, lastly, it is this or any other individual of the same species; all this is nothing, and only concerns the phenomenon; the Idea of the animal alone has true being, and is the object of real knowledge." So Plato; Kant would say something of this kind, "This animal is a phenomenon in time, space, and casuality, which are collectively the conditions *a priori* of the possibility of experience, lying in our faculty of knowledge, not determinations of the thing-in-itsef. Therefore this animal as we perceive it at this definite point of time, in

this particular place, as an individual in the connection of experience (*i.e.*, in the chain of causes and effects), which has come into being, and will just as necessarily pass away, is not a thing-in-itself, but a phenomenon which only exists in relation to our knowledge. To know it as what it may be in itself, that is to say, independent of all the determinations which lie in time, space, and casuality, would demand another kind of knowledge than that which is possible for us through the senses and the understanding."

In order to bring Kant's mode of expression nearer the Platonic, we might say: Time, space, and causality are that arrangement of our intellect by virtue of which the *one* being of each kind which alone really is, manifests itself to us as a multiplicity of similar beings, constantly appearing and disappearing in endless succession. The apprehension of things by means of and in accordance with this arrangement is *immanent* knowledge; that, on the other hand, which is conscious of the true state of the case, is *transcendental* knowledge. The latter is obtained *in abstracto* through the criticism of pure reason, but in exceptional cases it may also appear intuitively. This last is an addition of my own, which I am endeavouring in this Third Book to explain.

If the doctrine of Kant had ever been properly understood and grasped, and since Kant's time that of Plato, if men had truly and earnestly reflected on the inner meaning and content of the teaching of these two great masters, instead of involving themselves in the technicalities of the one and writing parodies of the style of the other, they could not have failed to discern long ago to what an extent these two great philosophers agree, and that the true meaning, the aim of both systems, is the same. Not only would they have refrained from constantly comparing Plato to Leibnitz, on whom his spirit certainly did not rest, or indeed to a

well-known gentleman who is still alive,[1] as if they wanted to mock the manes of the great thinker of the past; but they would have advanced much farther in general, or rather they would not have fallen so disgracefully far behind as they have in the last forty years. They would not have let themselves be led by the nose, to-day by one vain boaster and to-morrow by another, nor would they have opened the nineteenth century, which promised so much in Germany, with the philosophical farces that were performed over the grave of Kant (as the ancients sometimes did at the funeral obsequies of their dead), and which deservedly called forth the derision of other nations, for such things least become the earnest and strait-laced German. But so small is the chosen public of true philosophers, that even students who understand are but scantily brought them by the centuries—*Εισι δη ναρθηκοφοροι μεν πολλοι, βακχοι δε γε παυροι* (*Thyrsigeri quidem multi, Bacchi vero pauci*). *Ἡ ατιμια φιλοσοφια δια ταυτα προσπεπτωκεν, ὁτι ου κατ αξιαν αυτης ἁπτονται· ου γαρ νοθους εδει ἁπτεσθαι, αλλα γνησιους* (*Eam ob rem philosophia in infamiam incidit, quod non pro dignitate ipsam attingunt: neque enim a spuriis, sed a legitimis erat attrectanda*).—Plato.

Men followed the words,—such words as "*a priori* ideas," "forms of perception and thought existing in consciousness independently of experience," "fundamental conceptions of the pure understanding," &c., &c.,—and asked whether Plato's Ideas, which were also original conceptions, and besides this were supposed to be reminiscences of a perception before life of the truly real things, were in some way the same as Kant's forms of perception and thought, which lie *a priori* in our consciousness. On account of some slight resemblance in the expression of these two entirely different doctrines, the Kantian doctrine of the forms which limit the knowledge of the individual to the phenomenon, and the Platonic doctrine

[1] F. H. Jacobi.

of Ideas, the knowledge of which these very forms expressly deny, these so far diametrically opposed doctrines were carefully compared, and men deliberated and disputed as to whether they were identical, found at last that they were not the same, and concluded that Plato's doctrine of Ideas and Kant's "Critique of Reason" had nothing in common. But enough of this.[1]

§ 32. It follows from our consideration of the subject, that, for us, Idea and thing-in-itself are not entirely one and the same, in spite of the inner agreement between Kant and Plato, and the identity of the aim they had before them, or the conception of the world which roused them and led them to philosophise. The Idea is for us rather the direct, and therefore adequate, objectivity of the thing-in-itself, which is, however, itself the *will*—the will as not yet objectified, not yet become idea. For the thing-in-itself must, even according to Kant, be free from all the forms connected with knowing as such; and it is merely an error on his part (as is shown in the Appendix) that he did not count among these forms, before all others, that of being object for a subject, for it is the first and most universal form of all phenomena, *i.e.*, of all idea; he should therefore have distinctly denied objective existence to his thing-in-itself, which would have saved him from a great inconsistency that was soon discovered. The Platonic Idea, on the other hand, is necessarily object, something known, an idea, and in that respect is different from the thing-in-itself, but in that respect only. It has merely laid aside the subordinate forms of the phenomenon, all of which we include in the principle of sufficient reason, or rather it has not yet assumed them; but it has retained the first and most universal form, that of the idea in general, the form of being object for a subject. It is the forms

[1] See for example, "Immanuel Kant, a Reminiscence, by Fr. Bouterweck," p. 49, and Buhle's "History of Philosophy," vol. vi. pp. 802-815 and 823.

which are subordinate to this (whose general expression is the principle of sufficient reason) that multiply the Idea in particular transitory individuals, whose number is a matter of complete indifference to the Idea. The principle of sufficient reason is thus again the form into which the Idea enters when it appears in the knowledge of the subject as individual. The particular thing that manifests itself in accordance with the principle of sufficient reason is thus only an indirect objectification of the thing-in-itself (which is the will), for between it and the thing-in-itself stands the Idea as the only direct objectivity of the will, because it has assumed none of the special forms of knowledge as such, except that of the idea in general, *i.e.*, the form of being object for a subject. Therefore it alone is the most *adequate objectivity* of the will or thing-in-itself which is possible; indeed it is the whole thing-in-itself, only under the form of the idea; and here lies the ground of the great agreement between Plato and Kant, although, in strict accuracy, that of which they speak is not the same. But the particular things are no really adequate objectivity of the will, for in them it is obscured by those forms whose general expression is the principle of sufficient reason, but which are conditions of the knowledge which belongs to the individual as such. If it is allowable to draw conclusions from an impossible presupposition, we would, in fact, no longer know particular things, nor events, nor change, nor multiplicity, but would comprehend only Ideas,—only the grades of the objectification of that one will, of the thing-in-itself, in pure unclouded knowledge. Consequently our world would be a *nunc stans*, if it were not that, as knowing subjects, we are also individuals, *i.e.*, our perceptions come to us through the medium of a body, from the affections of which they proceed, and which is itself only concrete willing, objectivity of the will, and thus is an object among objects, and as such comes into the knowing consciousness in the only way in

which an object can, through the forms of the principle of sufficient reason, and consequently already presupposes, and therefore brings in, time, and all other forms which that principle expresses. Time is only the broken and piecemeal view which the individual being has of the Ideas, which are outside time, and consequently *eternal.* Therefore Plato says time is the moving picture of eternity: *αιωνος εικων κινητη ὁ χρονος.*[1]

§ 33. Since now, as individuals, we have no other knowledge than that which is subject to the principle of sufficient reason, and this form of knowledge excludes the Ideas, it is certain that if it is possible for us to raise ourselves from the knowledge of particular things to that of the Ideas, this can only happen by an alteration taking place in the subject which is analogous and corresponds to the great change of the whole nature of the object, and by virtue of which the subject, so far as it knows an Idea, is no more individual.

It will be remembered from the preceding book that knowledge in general belongs to the objectification of will at its higher grades, and sensibility, nerves, and brain, just like the other parts of the organised being, are the expression of the will at this stage of its objectivity, and therefore the idea which appears through them is also in the same way bound to the service of will as a means (*μηχανη*) for the attainment of its now complicated (*πολυτελεστερα*) aims for sustaining a being of manifold requirements. Thus originally and according to its nature, knowledge is completely subject to the will, and, like the immediate object, which, by means of the application of the law of causality, is its starting-point, all knowledge which proceeds in accordance with the principle of sufficient reason remains in a closer or more distant relation to the will. For the individual finds his body as an object among objects, to all of which it is related and connected according to the principle

[1] Cf. Chap. xxix. of Supplement.

of sufficient reason. Thus all investigations of these relations and connections lead back to his body, and consequently to his will. Since it is the principle of sufficient reason which places the objects in this relation to the body, and, through it, to the will, the one endeavour of the knowledge which is subject to this principle will be to find out the relations in which objects are placed to each other through this principle, and thus to trace their innumerable connections in space, time, and causality. For only through these is the object *interesting* to the individual, *i.e.*, related to the will. Therefore the knowledge which is subject to the will knows nothing further of objects than their relations, knows the objects only so far as they exist at this time, in this place, under these circumstances, from these causes, and with these effects—in a word, as particular things; and if all these relations were to be taken away, the objects would also have disappeared for it, because it knew nothing more about them. We must not disguise the fact that what the sciences consider in things is also in reality nothing more than this; their relations, the connections of time and space, the causes of natural changes, the resemblance of forms, the motives of actions,—thus merely relations. What distinguishes science from ordinary knowledge is merely its systematic form, the facilitating of knowledge by the comprehension of all particulars in the universal, by means of the subordination of concepts, and the completeness of knowledge which is thereby attained. All relation has itself only a relative existence; for example, all being in time is also non-being; for time is only that by means of which opposite determinations can belong to the same thing; therefore every phenomenon which is in time again is not, for what separates its beginning from its end is only time, which is essentially a fleeting, inconstant, and relative thing, here called duration. But time is the most universal form of all objects of the

knowledge which is subject to the will, and the prototype of its other forms.

Knowledge now, as a rule, remains always subordinate to the service of the will, as indeed it originated for this service, and grew, so to speak, to the will, as the head to the body. In the case of the brutes this subjection of knowledge to the will can never be abolished. In the case of men it can be abolished only in exceptional cases, which we shall presently consider more closely. This distinction between man and brute is outwardly expressed by the difference of the relation of the head to the body. In the case of the lower brutes both are deformed: in all brutes the head is directed towards the earth, where the objects of its will lie; even in the higher species the head and the body are still far more one than in the case of man, whose head seems freely set upon his body, as if only carried by and not serving it. This human excellence is exhibited in the highest degree by the Apollo of Belvedere; the head of the god of the Muses, with eyes fixed on the far distance, stands so freely on his shoulders that it seems wholly delivered from the body, and no more subject to its cares.

§ 34. The transition which we have referred to as possible, but yet to be regarded as only exceptional, from the common knowledge of particular things to the knowledge of the Idea, takes place suddenly; for knowledge breaks free from the service of the will, by the subject ceasing to be merely individual, and thus becoming the pure will-less subject of knowledge, which no longer traces relations in accordance with the principle of sufficient reason, but rests in fixed contemplation of the object presented to it, out of its connection with all others, and rises into it.

A full explanation is necessary to make this clear, and the reader must suspend his surprise for a while, till he has grasped the whole thought expressed in this work, and then it will vanish of itself.

If, raised by the power of the mind, a man relinquishes the common way of looking at things, gives up tracing, under the guidance of the forms of the principle of sufficient reason, their relations to each other, the final goal of which is always a relation to his own will; if he thus ceases to consider the where, the when, the why, and the whither of things, and looks simply and solely at the *what;* if, further, he does not allow abstract thought, the concepts of the reason, to take possession of his consciousness, but, instead of all this, gives the whole power of his mind to perception, sinks himself entirely in this, and lets his whole consciousness be filled with the quiet contemplation of the natural object actually present, whether a landscape, a tree, a mountain, a building, or whatever it may be; inasmuch as he *loses* himself in this object (to use a pregnant German idiom), *i.e.*, forgets even his individuality, his will, and only continues to exist as the pure subject, the clear mirror of the object, so that it is as if the object alone were there, without any one to perceive it, and he can no longer separate the perceiver from the perception, but both have become one, because the whole consciousness is filled and occupied with one single sensuous picture; if thus the object has to such an extent passed out of all relation to something outside it, and the subject out of all relation to the will, then that which is so known is no longer the particular thing as such; but it is the *Idea,* the eternal form, the immediate objectivity of the will at this grade; and, therefore, he who is sunk in this perception is no longer individual, for in such perception the individual has lost himself; but he is *pure,* will-less, painless, timeless *subject of knowledge.* This, which in itself is so remarkable (which I well know confirms the saying that originated with Thomas Paine, *Du sublime au ridicule il n'y a qu'un pas*), will by degrees become clearer and less surprising from what follows. It was this that was running in Spinoza's mind when he wrote: *Meus æterna est, quatenus res sub æternitatis specie*

concipit (Eth. V. pr. 31, Schol.)[1] In such contemplation the particular thing becomes at once the *Idea* of its species, and the perceiving individual becomes *pure subject of knowledge.* The individual, as such, knows only particular things; the pure subject of knowledge knows only Ideas. For the individual is the subject of knowledge in its relation to a definite particular manifestation of will, and in subjection to this. This particular manifestation of will is, as such, subordinated to the principle of sufficient reason in all its forms; therefore, all knowledge which relates itself to it also follows the principle of sufficient reason, and no other kind of knowledge is fitted to be of use to the will but this, which always consists merely of relations to the object. The knowing individual as such, and the particular things known by him, are always in some place, at some time, and are links in the chain of causes and effects. The pure subject of knowledge and his correlative, the Idea, have passed out of all these forms of the principle of sufficient reason: time, place, the individual that knows, and the individual that is known, have for them no meaning. When an individual knower has raised himself in the manner described to be pure subject of knowledge, and at the same time has raised the observed object to the Platonic Idea, the *world as idea* appears complete and pure, and the full objectification of the will takes place, for the Platonic Idea alone is its *adequate objectivity.* The Idea includes object and subject in like manner in itself, for they are its one form; but in it they are absolutely of equal importance; for as the object is here, as elsewhere, simply the idea of the subject, the subject, which passes entirely into the perceived object has thus become this object itself, for the whole consciousness is nothing but its per-

[1] I also recommend the perusal of what Spinoza says in his Ethics (Book II., Prop. 40, Schol. 2, and Book V., Props. 25–38), concerning the *cognitio tertii generis, sive intuitiva,* in illustration of the kind of knowledge we are considering, and very specially Prop. 29, Schol.; prop. 36, Schol., and Prop. 38, Demonst. et Schol.

fectly distinct picture. Now this consciousness constitutes the whole *world as idea,* for one imagines the whole of the Platonic Ideas, or grades of the objectivity of will, in their series passing through it. The particular things of all time and space are nothing but Ideas multiplied through the principle of sufficient reason (the form of the knowledge of the individual as such), and thus obscured as regards their pure objectivity. When the Platonic Idea appears, in it subject and object are no longer to be distinguished, for the Platonic Idea, the adequate objectivity of will, the true world as idea, arises only when the subject and object reciprocally fill and penetrate each other completely; and in the same way the knowing and the known individuals, as things in themselves, are not to be distinguished. For if we look entirely away from the true *world as idea,* there remains nothing but *the world as will.* The will is the "in-itself" of the Platonic Idea, which fully objectifies it; it is also the "in-itself" of the particular thing and of the individual that knows it, which objectify it incompletely. As will, outside the idea and all its forms, it is one and the same in the object contemplated and in the individual, who soars aloft in this contemplation, and becomes conscious of himself as pure subject. These two are, therefore, in themselves not different, for in themselves they are will, which here knows itself; and multiplicity and difference exist only as the way in which this knowledge comes to the will, *i.e.,* only in the phenomenon, on account of its form, the principle of sufficient reason.

Now the known thing, without me as the subject of knowledge, is just as little an object, and not mere will, blind effort, as without the object, without the idea, I am a knowing subject and not mere blind will. This will is in itself, *i.e.,* outside the idea, one and the same with mine: only in the world as idea, whose form is always at least that of subject and object, we are separated as the known and the knowing individual. As

soon as knowledge, the world as idea, is abolished, there remains nothing but mere will, blind effort. That it should receive objectivity, become idea, supposes at once both subject and object; but that this should be pure, complete, and adequate objectivity of the will, supposes the object as Platonic Idea, free from the forms of the principle of sufficient reason, and the subject as the pure subject of knowledge, free from individuality and subjection to the will.

Whoever now, has, after the manner referred to, become so absorbed and lost in the perception of nature that he only continues to exist as the pure knowing subject, becomes in this way directly conscious that, as such, he is the condition, that is, the supporter, of the world and all objective existence; for this now shows itself as dependent upon his existence. Thus he draws nature into himself, so that he sees it to be merely an accident of his own being. In this sense Byron says—

> "Are not the mountains, waves, and skies, a part
> Of me and of my soul, as I of them?"

But how shall he who feels this, regard himself as absolutely transitory, in contrast to imperishable nature? Such a man will rather be filled with the consciousness, which the Upanishad of the Veda expresses: *Hæ omnes creaturæ in totum ego sum, et præter me aliud ens non est* (Oupnekhat, i. 122).[1]

§ 35. In order to gain a deeper insight into the nature of the world, it is absolutely necessary that we should learn to distinguish the will as thing-in-itself from its adequate objectivity, and also the different grades in which this appears more and more distinctly and fully, *i.e.*, the Ideas themselves, from the merely phenomenal existence of these Ideas in the forms of the principle of sufficient reason, the restricted method of knowledge of the individual. We shall then agree with Plato when he

[1] Cf. Chap. xxx. of the Supplement.

attributes actual being only to the Ideas, and allows only an illusive, dream-like existence to things in space and time, the real world for the individual. Then we shall understand how one and the same Idea reveals itself in so many phenomena, and presents its nature only bit by bit to the individual, one side after another. Then we shall also distinguish the Idea itself from the way in which its manifestation appears in the observation of the individual, and recognise the former as essential and the latter as unessential. Let us consider this with the help of examples taken from the most insignificant things, and also from the greatest. When the clouds move, the figures which they form are not essential, but indifferent to them; but that as elastic vapour they are pressed together, drifted along, spread out, or torn asunder by the force of the wind: this is their nature, the essence of the forces which objectify themselves in them, the Idea; their actual forms are only for the individual observer. To the brook that flows over stones, the eddies, the waves, the foam-flakes which it forms are indifferent and unessential; but that it follows the attraction of gravity, and behaves as inelastic, perfectly mobile, formless, transparent fluid: this is its nature; this, *if known through perception*, is its Idea; these accidental forms are only for us so long as we know as individuals. The ice on the window-pane forms itself into crystals according to the laws of crystallisation, which reveal the essence of the force of nature that appears here, exhibit the Idea; but the trees and flowers which it traces on the pane are unessential, and are only there for us. What appears in the clouds, the brook, and the crystal is the weakest echo of that will which appears more fully in the plant, more fully still in the beast, and most fully in man. But only the essential in all these grades of its objectification constitutes the Idea; on the other hand, its unfolding or development, because broken up in the forms of the principle of sufficient reason into a multiplicity of many-

sided phenomena, is unessential to the Idea, lies merely in the kind of knowledge that belongs to the individual and has reality only for this. The same thing necessarily holds good of the unfolding of that Idea which is the completest objectivity of will. Therefore, the history of the human race, the throng of events, the change of times, the multifarious forms of human life in different lands and countries, all this is only the accidental form of the manifestation of the Idea, does not belong to the Idea itself, in which alone lies the adequate objectivity of the will, but only to the phenomenon which appears in the knowledge of the individual, and is just as foreign, unessential, and indifferent to the Idea itself as the figures which they assume are to the clouds, the form of its eddies and foam-flakes to the brook, or its trees and flowers to the ice.

To him who has thoroughly grasped this, and can distinguish between the will and the Idea, and between the Idea and its manifestation, the events of the world will have significance only so far as they are the letters out of which we may read the Idea of man, but not in and for themselves. He will not believe with the vulgar that time may produce something actually new and significant; that through it, or in it, something absolutely real may attain to existence, or indeed that it itself as a whole has beginning and end, plan and development, and in some way has for its final aim the highest perfection (according to their conception) of the last generation of man, whose life is a brief thirty years. Therefore he will just as little, with Homer, people a whole Olympus with gods to guide the events of time, as, with Ossian, he will take the forms of the clouds for individual beings; for, as we have said, both have just as much meaning as regards the Idea which appears in them. In the manifold forms of human life and in the unceasing change of events, he will regard the Idea only as the abiding and essential, in which the will to live has its fullest objec-

tivity, and which shows its different sides in the capacities, the passions, the errors and the excellences of the human race; in self-interest, hatred, love, fear, boldness, frivolity, stupidity, slyness, wit, genius, and so forth, all of which crowding together and combining in thousands of forms (individuals), continually create the history of the great and the little world, in which it is all the same whether they are set in motion by nuts or by crowns. Finally, he will find that in the world it is the same as in the dramas of Gozzi, in all of which the same persons appear, with like intention, and with a like fate; the motives and incidents are certainly different in each piece, but the spirit of the incidents is the same; the actors in one piece know nothing of the incidents of another, although they performed in it themselves; therefore, after all experience of former pieces, Pantaloon has become no more agile or generous, Tartaglia no more conscientious, Brighella no more courageous, and Columbine no more modest.

Suppose we were allowed for once a clearer glance into the kingdom of the possible, and over the whole chain of causes and effects; if the earth-spirit appeared and showed us in a picture all the greatest men, enlighteners of the world, and heroes, that chance destroyed before they were ripe for their work; then the great events that would have changed the history of the world and brought in periods of the highest culture and enlightenment, but which the blindest chance, the most insignificant accident, hindered at the outset; lastly, the splendid powers of great men, that would have enriched whole ages of the world, but which, either misled by error or passion, or compelled by necessity, they squandered uselessly on unworthy or unfruitful objects, or even wasted in play. If we saw all this, we would shudder and lament at the thought of the lost treasures of whole periods of the world. But the earth-spirit would smile and say, "The source from which the individuals and their powers

proceed is inexhaustible and unending as time and space; for, like these forms of all phenomena, they also are only phenomena, visibility of the will. No finite measure can exhaust that infinite source; therefore an undiminished eternity is always open for the return of any event or work that was nipped in the bud. In this world of phenomena true loss is just as little possible as true gain. The will alone is; it is the thing in-itself, and the source of all these phenomena. Its self-knowledge and its assertion or denial, which is then decided upon, is the only event in-itself."[1]

§ 36. History follows the thread of events; it is pragmatic so far as it deduces them in accordance with the law of motivation, a law that determines the self-manifesting will wherever it is enlightened by knowledge. At the lowest grades of its objectivity, where it still acts without knowledge, natural science, in the form of etiology, treats of the laws of the changes of its phenomena, and, in the form of morphology, of what is permanent in them. This almost endless task is lightened by the aid of concepts, which comprehend what is general in order that we may deduce what is particular from it. Lastly, mathematics treats of the mere forms, time and space, in which the Ideas, broken up into multiplicity, appear for the knowledge of the subject as individual. All these, of which the common name is science, proceed according to the principle of sufficient reason in its different forms, and their theme is always the phenomenon, its laws, connections, and the relations which result from them. But what kind of knowledge is concerned with that which is outside and independent of all relations, that which alone is really essential to the world, the true content of its phenomena, that which is subject to no change, and therefore is known with equal truth for all time, in a word, the *Ideas*, which are the direct and adequate objec-

[1] This last sentence cannot be understood without some acquaintance with the next book.

tivity of the thing in-itself, the will? We answer, *Art*, the work of genius. It repeats or reproduces the eternal Ideas grasped through pure contemplation, the essential and abiding in all the phenomena of the world; and according to what the material is in which it reproduces, it is sculpture or painting, poetry or music. Its one source is the knowledge of Ideas; its one aim the communication of this knowledge. While science, following the unresting and inconstant stream of the fourfold forms of reason and consequent, with each end attained sees further, and can never reach a final goal nor attain full satisfaction, any more than by running we can reach the place where the clouds touch the horizon; art, on the contrary, is everywhere at its goal. For it plucks the object of its contemplation out of the stream of the world's course, and has it isolated before it. And this particular thing, which in that stream was a small perishing part, becomes to art the representative of the whole, an equivalent of the endless multitude in space and time. It therefore pauses at this particular thing; the course of time stops; the relations vanish for it; only the essential, the Idea, is its object. We may, therefore, accurately define it as the *way of viewing things independent of the principle of sufficient reason*, in opposition to the way of viewing them which proceeds in accordance with that principle, and which is the method of experience and of science. This last method of considering things may be compared to a line infinitely extended in a horizontal direction, and the former to a vertical line which cuts it at any point. The method of viewing things which proceeds in accordance with the principle of sufficient reason is the rational method, and it alone is valid and of use in practical life and in science. The method which looks away from the content of this principle is the method of genius, which is only valid and of use in art. The first is the method of Aristotle; the second is, on the whole, that of Plato. The first is like

the mighty storm, that rushes along without beginning and without aim, bending, agitating, and carrying away everything before it; the second is like the silent sunbeam, that pierces through the storm quite unaffected by it. The first is like the innumerable showering drops of the waterfall, which, constantly changing, never rest for an instant; the second is like the rainbow, quietly resting on this raging torrent. Only through the pure contemplation described above, which ends entirely in the object, can Ideas be comprehended; and the nature of *genius* consists in pre-eminent capacity for such contemplation. Now, as this requires that a man should entirely forget himself and the relations in which he stands, *genius* is simply the completest *objectivity, i.e.*, the objective tendency of the mind, as opposed to the subjective, which is directed to one's own self—in other words, to the will. Thus genius is the faculty of continuing in the state of pure perception, of losing oneself in perception, and of enlisting in this service the knowledge which originally existed only for the service of the will; that is to say, genius is the power of leaving one's own interests, wishes, and aims entirely out of sight, thus of entirely renouncing one's own personality for a time, so as to remain *pure knowing subject*, clear vision of the world; and this not merely at moments, but for a sufficient length of time, and with sufficient consciousness, to enable one to reproduce by deliberate art what has thus been apprehended, and "to fix in lasting thoughts the wavering images that float before the mind." It is as if, when genius appears in an individual, a far larger measure of the power of knowledge falls to his lot than is necessary for the service of an individual will; and this superfluity of knowledge, being free, now becomes subject purified from will, a clear mirror of the inner nature of the world. This explains the activity, amounting even to disquietude, of men of genius, for the present can seldom satisfy them, because it does not fill their consciousness. This gives

them that restless aspiration, that unceasing desire for new things, and for the contemplation of lofty things, and also that longing that is hardly ever satisfied, for men of similar nature and of like stature, to whom they might communicate themselves; whilst the common mortal, entirely filled and satisfied by the common present, ends in it, and finding everywhere his like, enjoys that peculiar satisfaction in daily life that is denied to genius.

Imagination has rightly been recognised as an essential element of genius; it has sometimes even been regarded as identical with it; but this is a mistake. As the objects of genius are the eternal Ideas, the permanent, essential forms of the world and all its phenomena, and as the knowledge of the Idea is necessarily knowledge through perception, is not abstract, the knowledge of the genius would be limited to the Ideas of the objects actually present to his person, and dependent upon the chain of circumstances that brought these objects to him, if his imagination did not extend his horizon far beyond the limits of his actual personal existence, and thus enable him to construct the whole out of the little that comes into his own actual apperception, and so to let almost all possible scenes of life pass before him in his own consciousness. Further, the actual objects are almost always very imperfect copies of the Ideas expressed in them; therefore the man of genius requires imagination in order to see in things, not that which Nature has actually made, but that which she endeavoured to make, yet could not because of that conflict of her forms among themselves which we referred to in the last book. We shall return to this farther on in treating of sculpture. The imagination then extends the intellectual horizon of the man of genius beyond the objects which actually present themselves to him, both as regards quality and quantity. Therefore extraordinary strength of imagination accompanies, and is indeed a necessary condition of genius. But the converse does not hold, for strength of imagi-

nation does not indicate genius; on the contrary, men who have no touch of genius may have much imagination. For as it is possible to consider a real object in two opposite ways, purely objectively, the way of genius grasping its Idea, or in the common way, merely in the relations in which it stands to other objects and to one's own will, in accordance with the principle of sufficient reason, it is also possible to perceive an imaginary object in both of these ways. Regarded in the first way, it is a means to the knowledge of the Idea, the communication of which is the work of art; in the second case, the imaginary object is used to build castles in the air congenial to egotism and the individual humour, and which for the moment delude and gratify; thus only the relations of the phantasies so linked together are known. The man who indulges in such an amusement is a dreamer; he will easily mingle those fancies that delight his solitude with reality, and so unfit himself for real life: perhaps he will write them down, and then we shall have the ordinary novel of every description, which entertains those who are like him and the public at large, for the readers imagine themselves in the place of the hero, and then find the story very agreeable.

The common mortal, that manufacture of Nature which she produces by the thousand every day, is, as we have said, not capable, at least not continuously so, of observation that in every sense is wholly disinterested, as sensuous contemplation, strictly so called, is. He can turn his attention to things only so far as they have some relation to his will, however indirect it may be. Since in this respect, which never demands anything but the knowledge of relations, the abstract conception of the thing is sufficient, and for the most part even better adapted for use; the ordinary man does not linger long over the mere perception, does not fix his attention long on one object, but in all that is presented to him hastily seeks merely the concept under which it is to be brought,

as the lazy man seeks a chair, and then it interests him no further. This is why he is so soon done with everything, with works of art, objects of natural beauty, and indeed everywhere with the truly significant contemplation of all the scenes of life. He does not linger; only seeks to know his own way in life, together with all that might at any time become his way. Thus he makes topographical notes in the widest sense; over the consideration of life itself as such he wastes no time. The man of genius, on the other hand, whose excessive power of knowledge frees it at times from the service of will, dwells on the consideration of life itself, strives to comprehend the Idea of each thing, not its relations to other things; and in doing this he often forgets to consider his own path in life, and therefore for the most part pursues it awkwardly enough. While to the ordinary man his faculty of knowledge is a lamp to lighten his path, to the man of genius it is the sun which reveals the world. This great diversity in their way of looking at life soon becomes visible in the outward appearance both of the man of genius and of the ordinary mortal. The man in whom genius lives and works is easily distinguished by his glance, which is both keen and steady, and bears the stamp of perception, of contemplation. This is easily seen from the likenesses of the few men of genius whom Nature has produced here and there among countless millions. On the other hand, in the case of an ordinary man, the true object of his contemplation, what he is prying into, can be easily seen from his glance, if indeed it is not quite stupid and vacant, as is generally the case. Therefore the expression of genius in a face consists in this, that in it a decided predominance of knowledge over will is visible, and consequently there also shows itself in it a knowledge that is entirely devoid of relation to will, *i.e., pure knowing.* On the contrary, in ordinary countenances there is a predominant expression of will; and we see that knowledge only comes into activity under

the impulse of will, and thus is directed merely by motives.

Since the knowledge that pertains to genius, or the knowledge of Ideas, is that knowledge which does not follow the principle of sufficient reason, so, on the other hand, the knowledge which does follow that principle is that which gives us prudence and rationality in life, and which creates the sciences. Thus men of genius are affected with the deficiencies entailed in the neglect of this latter kind of knowledge. Yet what I say in this regard is subject to the limitation that it only concerns them in so far as and while they are actually engaged in that kind of knowledge which is peculiar to genius; and this is by no means at every moment of their lives, for the great though spontaneous exertion which is demanded for the comprehension of Ideas free from will must necessarily relax, and there are long intervals during which men of genius are placed in very much the same position as ordinary mortals, both as regards advantages and deficiencies. On this account the action of genius has always been regarded as an inspiration, as indeed the name indicates, as the action of a superhuman being distinct from the individual himself, and which takes possession of him only periodically. The disinclination of men of genius to direct their attention to the content of the principle of sufficient reason will first show itself, with regard to the ground of being, as dislike of mathematics; for its procedure is based upon the most universal forms of the phenomenon space and time, which are themselves merely modes of the principle of sufficient reason, and is consequently precisely the opposite of that method of thought which seeks merely the content of the phenomenon, the Idea which expresses itself in it apart from all relations. The logical method of mathematics is also antagonistic to genius, for it does not satisfy but obstructs true insight, and presents merely a chain of conclusions in accordance with the principle of

the ground of knowing. The mental faculty upon which it makes the greatest claim is memory, for it is necessary to recollect all the earlier propositions which are referred to. Experience has also proved that men of great artistic genius have no faculty for mathematics; no man was ever very distinguished for both. Alfieri relates that he was never able to understand the fourth proposition of Euclid. Goethe was constantly reproached with his want of mathematical knowledge by the ignorant opponents of his theory of colours. Here certainly, where it was not a question of calculation and measurement upon hypothetical data, but of direct knowledge by the understanding of causes and effects, this reproach was so utterly absurd and inappropriate, that by making it they have exposed their entire want of judgment, just as much as by the rest of their ridiculous arguments. The fact that up to the present day, nearly half a century after the appearance of Goethe's theory of colours, even in Germany the Newtonian fallacies still have undisturbed possession of the professorial chair, and men continue to speak quite seriously of the seven homogeneous rays of light and their different refrangibility, will some day be numbered among the great intellectual peculiarities of men generally, and especially of Germans. From the same cause as we have referred to above, may be explained the equally well-known fact that, conversely, admirable mathematicians have very little susceptibility for works of fine art. This is very naïvely expressed in the well-known anecdote of the French mathematician, who, after having read Racine's "Iphigenia," shrugged his shoulders and asked, "*Qu'est ce que cela prouve?*" Further, as quick comprehension of relations in accordance with the laws of causality and motivation is what specially constitutes prudence or sagacity, a prudent man, so far as and while he is so, will not be a genius, and a man of genius, so far as and while he is so, will not be a prudent man. Lastly, perceptive knowledge generally,

in the province of which the Idea always lies, is directly opposed to rational or abstract knowledge, which is guided by the principle of the ground of knowing. It is also well known that we seldom find great genius united with pre-eminent reasonableness; on the contrary, persons of genius are often subject to violent emotions and irrational passions. But the ground of this is not weakness of reason, but partly unwonted energy of that whole phenomenon of will—the man of genius—which expresses itself through the violence of all his acts of will, and partly preponderance of the knowledge of perception through the senses and understanding over abstract knowledge, producing a decided tendency to the perceptible, the exceedingly lively impressions of which so far outshine colourless concepts, that they take their place in the guidance of action, which consequently becomes irrational. Accordingly the impression of the present moment is very strong with such persons, and carries them away into unconsidered action, violent emotions and passions. Moreover, since, in general, the knowledge of persons of genius has to some extent freed itself from the service of will, they will not in conversation think so much of the person they are addressing as of the thing they are speaking about, which is vividly present to them; and therefore they are likely to judge or narrate things too objectively for their own interests; they will not pass over in silence what would more prudently be concealed, and so forth. Finally, they are given to soliloquising, and in general may exhibit certain weaknesses which are actually akin to madness. It has often been remarked that there is a side at which genius and madness touch, and even pass over into each other, and indeed poetical inspiration has been called a kind of madness: *amabilis insania*, Horace calls it (Od. iii. 4), and Wieland in the introduction to "Oberon" speaks of it as "amiable madness." Even Aristotle, as quoted by Seneca (De Tranq. Animi, 15, 16), is reported to have

said: *Nullum magnum ingenium sine mixtura dementiæ fuit.* Plato expresses it in the figure of the dark cave, referred to above (De Rep. 7), when he says: "Those who, outside the cave, have seen the true sunlight and the things that have true being (Ideas), cannot afterwards see properly down in the cave, because their eyes are not accustomed to the darkness; they cannot distinguish the shadows, and are jeered at for their mistakes by those who have never left the cave and its shadows." In the "Phædrus" also (p. 317), he distinctly says that there can be no true poet without a certain madness; in fact, (p. 327), that every one appears mad who recognises the eternal Ideas in fleeting things. Cicero also quotes: *Negat enim sine furore, Democritus, quemquam poetam magnum esse posse; quod idem dicit Plato* (De Divin., i. 37). And, lastly, Pope says—

> "Great wits to madness sure are near allied,
> And thin partitions do their bounds divide."

Especially instructive in this respect is Goethe's "Torquato Tasso," in which he shows us not only the suffering, the martyrdom of genius as such, but also how it constantly passes into madness. Finally, the fact of the direct connection of genius and madness is established by the biographies of great men of genius, such as Rousseau, Byron, and Alfieri, and by anecdotes from the lives of others. On the other hand, I must mention that, by a diligent search in lunatic asylums, I have found individual cases of patients who were unquestionably endowed with great talents, and whose genius distinctly appeared through their madness, which, however, had completely gained the upper hand. Now this cannot be ascribed to chance, for on the one hand the number of mad persons is relatively very small, and on the other hand a person of genius is a phenomenon which is rare beyond all ordinary estimation, and only appears in nature as the greatest exception. It will be sufficient to convince us of this if we compare the

number of really great men of genius that the whole of civilised Europe has produced, both in ancient and modern times, with the two hundred and fifty millions who are always living in Europe, and who change entirely every thirty years. In estimating the number of men of outstanding genius, we must of course only count those who have produced works which have retained through all time an enduring value for mankind. I shall not refrain from mentioning, that I have known some persons of decided, though not remarkable, mental superiority, who also showed a slight trace of insanity. It might seem from this that every advance of intellect beyond the ordinary measure, as an abnormal development, disposes to madness. In the meantime, however, I will explain as briefly as possible my view of the purely intellectual ground of the relation between genius and madness, for this will certainly assist the explanation of the real nature of genius, that is to say, of that mental endowment which alone can produce genuine works of art. But this necessitates a brief explanation of madness itself.[1]

A clear and complete insight into the nature of madness, a correct and distinct conception of what constitutes the difference between the sane and the insane, has, as far as I know, not as yet been found. Neither reason nor understanding can be denied to madmen, for they talk and understand, and often draw very accurate conclusions; they also, as a rule, perceive what is present quite correctly, and apprehend the connection between cause and effect. Visions, like the phantasies of delirium, are no ordinary symptom of madness: delirium falsifies perception, madness the thoughts. For the most part, madmen do not err in the knowledge of what is immediately *present;* their raving always relates to what is *absent* and *past*, and only through these to their connection with what is present. Therefore it seems to me that

[1] Cf. Chap. xxxi. of the Supplement.

their malady specially concerns the memory; not indeed that memory fails them entirely, for many of them know a great deal by heart, and sometimes recognise persons whom they have not seen for a long time; but rather that the thread of memory is broken, the continuity of its connection destroyed, and no uniformly connected recollection of the past is possible. Particular scenes of the past are known correctly, just like the particular present; but there are gaps in their recollection which they fill up with fictions, and these are either always the same, in which case they become fixed ideas, and the madness that results is called monomania or melancholy; or they are always different, momentary fancies, and then it is called folly, *fatuitas*. This is why it is so difficult to find out their former life from lunatics when they enter an asylum. The true and the false are always mixed up in their memory. Although the immediate present is correctly known, it becomes falsified through its fictitious connection with an imaginary past; they therefore regard themselves and others as identical with persons who exist only in their imaginary past; they do not recognise some of their acquaintances at all, and thus while they perceive correctly what is actually present, they have only false conceptions of its relations to what is absent. If the madness reaches a high degree, there is complete absence of memory, so that the madman is quite incapable of any reference to what is absent or past, and is only determined by the caprice of the moment in connection with the fictions which, in his mind, fill the past. In such a case, we are never for a moment safe from violence or murder, unless we constantly make the madman aware of the presence of superior force. The knowledge of the madman has this in common with that of the brute, both are confined to the present. What distinguishes them is that the brute has really no idea of the past as such, though the past acts upon it through the medium of custom, so that, for example, the dog

recognises its former master even after years, that is to say, it receives the wonted impression at the sight of him; but of the time that has passed since it saw him it has no recollection. The madman, on the other hand, always carries about in his reason an abstract past, but it is a false past, which exists only for him, and that either constantly, or only for the moment. The influence of this false past prevents the use of the true knowledge of the present which the brute is able to make. The fact that violent mental suffering or unexpected and terrible calamities should often produce madness, I explain in the following manner. All such suffering is as an actual event confined to the present. It is thus merely transitory, and is consequently never excessively heavy; it only becomes unendurably great when it is lasting pain; but as such it exists only in thought, and therefore lies in the *memory*. If now such a sorrow, such painful knowledge or reflection, is so bitter that it becomes altogether unbearable, and the individual is prostrated under it, then, terrified Nature seizes upon *madness* as the last resource of life; the mind so fearfully tortured at once destroys the thread of its memory, fills up the gaps with fictions, and thus seeks refuge in madness from the mental suffering that exceeds its strength, just as we cut off a mortified limb and replace it with a wooden one. The distracted Ajax, King Lear, and Ophelia may be taken as examples; for the creations of true genius, to which alone we can refer here, as universally known, are equal in truth to real persons; besides, in this case, frequent actual experience shows the same thing. A faint analogy of this kind of transition from pain to madness is to be found in the way in which all of us often seek, as it were mechanically, to drive away a painful thought that suddenly occurs to us by some loud exclamation or quick movement—to turn ourselves from it, to distract our minds by force.

We see, from what has been said, that the madman has

a true knowledge of what is actually present, and also of certain particulars of the past, but that he mistakes the connection, the relations, and therefore falls into error and talks nonsense. Now this is exactly the point at which he comes into contact with the man of genius; for he also leaves out of sight the knowledge of the connection of things, since he neglects that knowledge of relations which conforms to the principle of sufficient reason, in order to see in things only their Ideas, and to seek to comprehend their true nature, which manifests itself to perception, and in regard to which *one thing* represents its whole species, in which way, as Goethe says, one case is valid for a thousand. The particular object of his contemplation, or the present which is perceived by him with extraordinary vividness, appear in so strong a light that the other links of the chain to which they belong are at once thrown into the shade, and this gives rise to phenomena which have long been recognised as resembling those of madness. That which in particular given things exists only incompletely and weakened by modifications, is raised by the man of genius, through his way of contemplating it, to the Idea of the thing, to completeness: he therefore sees everywhere extremes, and therefore his own action tends to extremes; he cannot hit the mean, he lacks soberness, and the result is what we have said. He knows the Ideas completely but not the individuals. Therefore it has been said that a poet may know mankind deeply and thoroughly, and may yet have a very imperfect knowledge of men. He is easily deceived, and is a tool in the hands of the crafty.

§ 37. Genius, then, consists, according to our explanation, in the capacity for knowing, independently of the principle of sufficient reason, not individual things, which have their existence only in their relations, but the Ideas of such things, and of being oneself the correlative of the Idea, and thus no longer an individual, but the pure subject of knowledge. Yet this faculty must exist in all

men in a smaller and different degree; for if not, they would be just as incapable of enjoying works of art as of producing them; they would have no susceptibility for the beautiful or the sublime; indeed, these words could have no meaning for them. We must therefore assume that there exists in all men this power of knowing the Ideas in things, and consequently of transcending their personality for the moment, unless indeed there are some men who are capable of no æsthetic pleasure at all. The man of genius excels ordinary men only by possessing this kind of knowledge in a far higher degree and more continuously. Thus, while under its influence he retains the presence of mind which is necessary to enable him to repeat in a voluntary and intentional work what he has learned in this manner; and this repetition is the work of art. Through this he communicates to others the Idea he has grasped. This Idea remains unchanged and the same, so that æsthetic pleasure is one and the same whether it is called forth by a work of art or directly by the contemplation of nature and life. The work of art is only a means of facilitating the knowledge in which this pleasure consists. That the Idea comes to us more easily from the work of art than directly from nature and the real world, arises from the fact that the artist, who knew only the Idea, no longer the actual, has reproduced in his work the pure Idea, has abstracted it from the actual, omitting all disturbing accidents. The artist lets us see the world through his eyes. That he has these eyes, that he knows the inner nature of things apart from all their relations, is the gift of genius, is inborn; but that he is able to lend us this gift, to let us see with his eyes, is acquired, and is the technical side of art. Therefore, after the account which I have given in the preceding pages of the inner nature of æsthetical knowledge in its most general outlines, the following more exact philosophical treatment of the beautiful and the sublime will explain them both, in nature and in art, without separating

them further. First of all we shall consider what takes place in a man when he is affected by the beautiful and the sublime; whether he derives this emotion directly from nature, from life, or partakes of it only through the medium of art, does not make any essential, but merely an external, difference.

§ 38. In the æsthetical mode of contemplation we have found *two inseparable constituent parts*—the knowledge of the object, not as individual thing but as Platonic Idea, that is, as the enduring form of this whole species of things; and the self-consciousness of the knowing person, not as individual, but as *pure will-less subject of knowledge.* The condition under which both these constituent parts appear always united was found to be the abandonment of the method of knowing which is bound to the principle of sufficient reason, and which, on the other hand, is the only kind of knowledge that is of value for the service of the will and also for science. Moreover, we shall see that the pleasure which is produced by the contemplation of the beautiful arises from these two constituent parts, sometimes more from the one, sometimes more from the other, according to what the object of the æsthetical contemplation may be.

All *willing* arises from want, therefore from deficiency, and therefore from suffering. The satisfaction of a wish ends it; yet for one wish that is satisfied there remain at least ten which are denied. Further, the desire lasts long, the demands are infinite; the satisfaction is short and scantily measured out. But even the final satisfaction is itself only apparent; every satisfied wish at once makes room for a new one; both are illusions; the one is known to be so, the other not yet. No attained object of desire can give lasting satisfaction, but merely a fleeting gratification; it is like the alms thrown to the beggar, that keeps him alive to-day that his misery may be prolonged till the morrow. Therefore, so long as our consciousness is filled by our will, so long as we are

given up to the throng of desires with their constant hopes and fears, so long as we are the subject of willing, we can never have lasting happiness nor peace. It is essentially all the same whether we pursue or flee, fear injury or seek enjoyment; the care for the constant demands of the will, in whatever form it may be, continually occupies and sways the consciousness; but without peace no true well-being is possible. The subject of willing is thus constantly stretched on the revolving wheel of Ixion, pours water into the sieve of the Danaids, is the ever-longing Tantalus.

But when some external cause or inward disposition lifts us suddenly out of the endless stream of willing, delivers knowledge from the slavery of the will, the attention is no longer directed to the motives of willing, but comprehends things free from their relation to the will, and thus observes them without personal interest, without subjectivity, purely objectively, gives itself entirely up to them so far as they are ideas, but not in so far as they are motives. Then all at once the peace which we were always seeking, but which always fled from us on the former path of the desires, comes to us of its own accord, and it is well with us. It is the painless state which Epicurus prized as the highest good and as the state of the gods; for we are for the moment set free from the miserable striving of the will; we keep the Sabbath of the penal servitude of willing; the wheel of Ixion stands still.

But this is just the state which I described above as necessary for the knowledge of the Idea, as pure contemplation, as sinking oneself in perception, losing oneself in the object, forgetting all individuality, surrendering that kind of knowledge which follows the principle of sufficient reason, and comprehends only relations; the state by means of which at once and inseparably the perceived particular thing is raised to the Idea of its whole species, and the knowing individual to the pure subject of will-

less knowledge, and as such they are both taken out of the stream of time and all other relations. It is then all one whether we see the sun set from the prison or from the palace.

Inward disposition, the predominance of knowing over willing, can produce this state under any circumstances. This is shown by those admirable Dutch artists who directed this purely objective perception to the most insignificant objects, and established a lasting monument of their objectivity and spiritual peace in their pictures of *still life*, which the æsthetic beholder does not look on without emotion; for they present to him the peaceful, still, frame of mind of the artist, free from will, which was needed to contemplate such insignificant things so objectively, to observe them so attentively, and to repeat this perception so intelligently; and as the picture enables the onlooker to participate in this state, his emotion is often increased by the contrast between it and the unquiet frame of mind, disturbed by vehement willing, in which he finds himself. In the same spirit, landscape-painters, and particularly Ruisdael, have often painted very insignificant country scenes, which produce the same effect even more agreeably.

All this is accomplished by the inner power of an artistic nature alone; but that purely objective disposition is facilitated and assisted from without by suitable objects, by the abundance of natural beauty which invites contemplation, and even presses itself upon us. Whenever it discloses itself suddenly to our view, it almost always succeeds in delivering us, though it may be only for a moment, from subjectivity, from the slavery of the will, and in raising us to the state of pure knowing. This is why the man who is tormented by passion, or want, or care, is so suddenly revived, cheered, and restored by a single free glance into nature: the storm of passion, the pressure of desire and fear, and all the miseries of willing are then at once, and in a marvellous manner,

calmed and appeased. For at the moment at which, freed from the will, we give ourselves up to pure will-less knowing, we pass into a world from which everything is absent that influenced our will and moved us so violently through it. This freeing of knowledge lifts us as wholly and entirely away from all that, as do sleep and dreams; happiness and unhappiness have disappeared; we are no longer individual; the individual is forgotten; we are only pure subject of knowledge; we are only that *one* eye of the world which looks out from all knowing creatures, but which can become perfectly free from the service of will in man alone. Thus all difference of individuality so entirely disappears, that it is all the same whether the perceiving eye belongs to a mighty king or to a wretched beggar; for neither joy nor complaining can pass that boundary with us. So near us always lies a sphere in which we escape from all our misery; but who has the strength to continue long in it? As soon as any single relation to our will, to our person, even of these objects of our pure contemplation, comes again into consciousness, the magic is at an end; we fall back into the knowledge which is governed by the principle of sufficient reason; we know no longer the Idea, but the particular thing, the link of a chain to which we also belong, and we are again abandoned to all our woe. Most men remain almost always at this standpoint because they entirely lack objectivity, *i.e.*, genius. Therefore they have no pleasure in being alone with nature; they need company, or at least a book. For their knowledge remains subject to their will; they seek, therefore, in objects, only some relation to their will, and whenever they see anything that has no such relation, there sounds within them, like a ground bass in music, the constant inconsolable cry, "It is of no use to me;" thus in solitude the most beautiful surroundings have for them a desolate, dark, strange, and hostile appearance.

Lastly, it is this blessedness of will-less perception

which casts an enchanting glamour over the past and distant, and presents them to us in so fair a light by means of self-deception. For as we think of days long gone by, days in which we lived in a distant place, it is only the objects which our fancy recalls, not the subject of will, which bore about with it then its incurable sorrows just as it bears them now; but they are forgotten, because since then they have often given place to others. Now, objective perception acts with regard to what is remembered just as it would in what is present, if we let it have influence over us, if we surrendered ourselves to it free from will. Hence it arises that, especially when we are more than ordinarily disturbed by some want, the remembrance of past and distant scenes suddenly flits across our minds like a lost paradise. The fancy recalls only what was objective, not what was individually subjective, and we imagine that that objective stood before us then just as pure and undisturbed by any relation to the will as its image stands in our fancy now; while in reality the relation of the objects to our will gave us pain then just as it does now. We can deliver ourselves from all suffering just as well through present objects as through distant ones whenever we raise ourselves to a purely objective contemplation of them, and so are able to bring about the illusion that only the objects are present and not we ourselves. Then, as the pure subject of knowledge, freed from the miserable self, we become entirely one with these objects, and, for the moment, our wants are as foreign to us as they are to them. The world as idea alone remains, and the world as will has disappeared.

In all these reflections it has been my object to bring out clearly the nature and the scope of the subjective element in æsthetic pleasure; the deliverance of knowledge from the service of the will, the forgetting of self as an individual, and the raising of the consciousness to the pure will-less, timeless, subject of knowledge, inde-

pendent of all relations. With this subjective side of aesthetic contemplation, there must always appear as its necessary correlative the objective side, the intuitive comprehension of the Platonic Idea. But before we turn to the closer consideration of this, and to the achievements of art in relation to it, it is better that we should pause for a little at the subjective side of æsthetic pleasure, in order to complete our treatment of this by explaining the impression of the *sublime* which depends altogether upon it, and arises from a modification of it. After that we shall complete our investigation of æsthetic pleasure by considering its objective side.

But we must first add the following remarks to what has been said. Light is the pleasantest and most gladdening of things; it has become the symbol of all that is good and salutary. In all religions it symbolises salvation, while darkness symbolises damnation. Ormuzd dwells in the purest light, Ahrimines in eternal night. Dante's Paradise would look very much like Vauxhall in London, for all the blessed spirits appear as points of light and arrange themselves in regular figures. The very absence of light makes us sad; its return cheers us. Colours excite directly a keen delight, which reaches its highest degree when they are transparent. All this depends entirely upon the fact that light is the correlative and condition of the most perfect kind of knowledge of perception, the only knowledge which does not in any way affect the will. For sight, unlike the affections of the other senses, cannot, in itself, directly and through its sensuous effect, make the *sensation* of the special organ agreeable or disagreeable; that is, it has no immediate connection with the will. Such a quality can only belong to the perception which arises in the understanding, and then it lies in the relation of the object to the will. In the case of hearing this is to some extent otherwise; sounds can give pain directly, and they may also be sensuously agreeable, directly and without regard to

harmony or melody. Touch, as one with the feeling of the whole body, is still more subordinated to this direct influence upon the will; and yet there is such a thing as a sensation of touch which is neither painful nor pleasant. But smells are always either agreeable or disagreeable, and tastes still more so. Thus the last two senses are most closely related to the will, and therefore they are always the most ignoble, and have been called by Kant the subjective senses. The pleasure which we experience from light is in fact only the pleasure which arises from the objective possibility of the purest and fullest perceptive knowledge, and as such it may be traced to the fact that pure knowledge, freed and delivered from all will, is in the highest degree pleasant, and of itself constitutes a large part of æsthetic enjoyment. Again, we must refer to this view of light the incredible beauty which we associate with the reflection of objects in water. That lightest, quickest, finest species of the action of bodies upon each other, that to which we owe by far the completest and purest of our perceptions, the action of reflected rays of light, is here brought clearly before our eyes, distinct and perfect, in cause and in effect, and indeed in its entirety, hence the æsthetic delight it gives us, which, in the most important aspect, is entirely based on the subjective ground of æsthetic pleasure, and is delight in pure knowing and its method.

§ 39. All these reflections are intended to bring out the subjective part of æsthetic pleasure; that is to say, that pleasure so far as it consists simply of delight in perceptive knowledge as such, in opposition to will. And as directly connected with this, there naturally follows the explanation of that disposition or frame of mind which has been called the sense of the *sublime*.

We have already remarked above that the transition to the state of pure perception takes place most easily when the objects bend themselves to it, that is, when by their manifold and yet definite and distinct form they easily

become representatives of their Ideas, in which beauty, in the objective sense, consists. This quality belongs pre-eminently to natural beauty, which thus affords even to the most insensible at least a fleeting æsthetic satisfaction: indeed it is so remarkable how especially the vegetable world invites æsthetic observation, and, as it were, presses itself upon it, that one might say, that these advances are connected with the fact that these organisms, unlike the bodies of animals, are not themselves immediate objects of knowledge, and therefore require the assistance of a foreign intelligent individual in order to rise out of the world of blind will and enter the world of idea, and that thus they long, as it were, for this entrance, that they may attain at least indirectly what is denied them directly. But I leave this suggestion which I have hazarded, and which borders perhaps upon extravagance, entirely undecided, for only a very intimate and devoted consideration of nature can raise or justify it.[1] As long as that which raises us from the knowledge of mere relations subject to the will, to æsthetic contemplation, and thereby exalts us to the position of the subject of knowledge free from will, is this fittingness of nature, this significance and distinctness of its forms, on account of which the Ideas individualised in them readily present themselves to us; so long is it merely *beauty* that affects us and the sense of the *beautiful* that is excited. But if these very objects whose significant forms invite us to pure contemplation, have a hostile relation to the human will in general, as it exhibits itself in its objectivity, the human body, if they are opposed to it, so that it is menaced by the irresistible predominance of their power, or sinks into insignificance before their immeasurable

[1] I am all the more delighted and astonished, forty years after I so timidly and hesitatingly advanced this thought, to discover that it has already been expressed by St. Augustine: *Arbusta formas suas varias, quibus mundi hujus visibilis structura formosa est, sentiendas sensibus praebent; ut, pro eo quod* NOSSE *non possunt, quasi* INNOTESCERE *velle videantur.—De civ. Dei, xi, 27.*

greatness; if, nevertheless, the beholder does not direct his attention to this eminently hostile relation to his will, but, although perceiving and recognising it, turns consciously away from it, forcibly detaches himself from his will and its relations, and, giving himself up entirely to knowledge, quietly contemplates those very objects that are so terrible to the will, comprehends only their Idea, which is foreign to all relation, so that he lingers gladly over its contemplation, and is thereby raised above himself, his person, his will, and all will:—in that case he is filled with the sense of the *sublime*, he is in the state of spiritual exaltation, and therefore the object producing such a state is called *sublime*. Thus what distinguishes the sense of the sublime from that of the beautiful is this: in the case of the beautiful, pure knowledge has gained the upper hand without a struggle, for the beauty of the object, *i.e.*, that property which facilitates the knowledge of its Idea, has removed from consciousness without resistance, and therefore imperceptibly, the will and the knowledge of relations which is subject to it, so that what is left is the pure subject of knowledge without even a remembrance of will. On the other hand, in the case of the sublime that state of pure knowledge is only attained by a conscious and forcible breaking away from the relations of the same object to the will, which are recognised as unfavourable, by a free and conscious transcending of the will and the knowledge related to it.

This exaltation must not only be consciously won, but also consciously retained, and it is therefore accompanied by a constant remembrance of will; yet not of a single particular volition, such as fear or desire, but of human volition in general, so far as it is universally expressed in its objectivity the human body. If a single real act of will were to come into consciousness, through actual personal pressure and danger from the object, then the individual will thus actually influenced would at once

gain the upper hand, the peace of contemplation would become impossible, the impression of the sublime would be lost, because it yields to the anxiety, in which the effort of the individual to right itself has sunk every other thought. A few examples will help very much to elucidate this theory of the æsthetic sublime and remove all doubt with regard to it; at the same time they will bring out the different degrees of this sense of the sublime. It is in the main identical with that of the beautiful, with pure will-less knowing, and the knowledge, that necessarily accompanies it of Ideas out of all relation determined by the principle of sufficient reason, and it is distinguished from the sense of the beautiful only by the additional quality that it rises above the known hostile relation of the object contemplated to the will in general. Thus there come to be various degrees of the sublime, and transitions from the beautiful to the sublime, according as this additional quality is strong, bold, urgent, near, or weak, distant, and merely indicated. I think it is more in keeping with the plan of my treatise, first to give examples of these transitions, and of the weaker degrees of the impression of the sublime, although persons whose æsthetical susceptibility in general is not very great, and whose imagination is not very lively, will only understand the examples given later of the higher and more distinct grades of that impression; and they should therefore confine themselves to these, and pass over the examples of the very weak degrees of the sublime that are to be given first.

As man is at once impetuous and blind striving of will (whose pole or focus lies in the genital organs), and eternal, free, serene subject of pure knowing (whose pole is the brain); so, corresponding to this antithesis, the sun is both the source of *light*, the condition of the most perfect kind of knowledge, and therefore of the most delightful of things—and the source of *warmth*, the first condition of life, *i.e.*, of all phenomena of will in its higher grades.

Therefore, what warmth is for the will, light is for knowledge. Light is the largest gem in the crown of beauty, and has the most marked influence on the knowledge of every beautiful object. Its presence is an indispensable condition of beauty; its favourable disposition increases the beauty of the most beautiful. Architectural beauty more than any other object is enhanced by favourable light, though even the most insignificant things become through its influence most beautiful. If, in the dead of winter, when all nature is frozen and stiff, we see the rays of the setting sun reflected by masses of stone, illuminating without warming, and thus favourable only to the purest kind of knowledge, not to the will; the contemplation of the beautiful effect of the light upon these masses lifts us, as does all beauty, into a state of pure knowing. But, in this case, a certain transcending of the interests of the will is needed to enable us to rise into the state of pure knowing, because there is a faint recollection of the lack of warmth from these rays, that is, an absence of the principle of life; there is a slight challenge to persist in pure knowing, and to refrain from all willing, and therefore it is an example of a transition from the sense of the beautiful to that of the sublime. It is the faintest trace of the sublime in the beautiful; and beauty itself is indeed present only in a slight degree. The following is almost as weak an example.

Let us imagine ourselves transported to a very lonely place, with unbroken horizon, under a cloudless sky, trees and plants in the perfectly motionless air, no animals, no men, no running water, the deepest silence. Such surroundings are, as it were, a call to seriousness and contemplation, apart from all will and its cravings; but this is just what imparts to such a scene of desolate stillness a touch of the sublime. For, because it affords no object, either favourable or unfavourable, for the will which is constantly in need of striving and attaining,

there only remains the state of pure contemplation, and whoever is incapable of this, is ignominiously abandoned to the vacancy of unoccupied will, and the misery of ennui. So far it is a test of our intellectual worth, of which, generally speaking, the degree of our power of enduring solitude, or our love of it, is a good criterion. The scene we have sketched affords us, then, an example of the sublime in a low degree, for in it, with the state of pure knowing in its peace and all-sufficiency, there is mingled, by way of contrast, the recollection of the dependence and poverty of the will which stands in need of constant action. This is the species of the sublime for which the sight of the boundless prairies of the interior of North America is celebrated.

But let us suppose such a scene, stripped also of vegetation, and showing only naked rocks; then from the entire absence of that organic life which is necessary for existence, the will at once becomes uneasy, the desert assumes a terrible aspect, our mood becomes more tragic; the elevation to the sphere of pure knowing takes place with a more decided tearing of ourselves away from the interests of the will; and because we persist in continuing in the state of pure knowing, the sense of the sublime distinctly appears.

The following situation may occasion this feeling in a still higher degree: Nature convulsed by a storm; the sky darkened by black threatening thunder-clouds; stupendous, naked, overhanging cliffs, completely shutting out the view; rushing, foaming torrents; absolute desert; the wail of the wind sweeping through the clefts of the rocks. Our dependence, our strife with hostile nature, our will broken in the conflict, now appears visibly before our eyes. Yet, so long as the personal pressure does not gain the upper hand, but we continue in æsthetic contemplation, the pure subject of knowing gazes unshaken and unconcerned through that strife of nature, through that picture of the broken will, and quietly comprehends

the Ideas even of those objects which are threatening and terrible to the will. In this contrast lies the sense of the sublime.

But the impression becomes still stronger, if, when we have before our eyes, on a large scale, the battle of the raging elements, in such a scene we are prevented from hearing the sound of our own voice by the noise of a falling stream; or, if we are abroad in the storm of tempestuous seas, where the mountainous waves rise and fall, dash themselves furiously against steep cliffs, and toss their spray high into the air; the storm howls, the sea boils, the lightning flashes from black clouds, and the peals of thunder drown the voice of storm and sea. Then, in the undismayed beholder, the two-fold nature of his consciousness reaches the highest degree of distinctness. He perceives himself, on the one hand, as an individual, as the frail phenomenon of will, which the slightest touch of these forces can utterly destroy, helpless against powerful nature, dependent, the victim of chance, a vanishing nothing in the presence of stupendous might; and, on the other hand, as the eternal, peaceful, knowing subject, the condition of the object, and, therefore, the supporter of this whole world; the terrific strife of nature only his idea; the subject itself free and apart from all desires and necessities, in the quiet comprehension of the Ideas. This is the complete impression of the sublime. Here he obtains a glimpse of a power beyond all comparison superior to the individual, threatening it with annihilation.

The impression of the sublime may be produced in quite another way, by presenting a mere immensity in space and time; its immeasurable greatness dwindles the individual to nothing. Adhering to Kant's nomenclature and his accurate division, we may call the first kind the dynamical, and the second the mathematical sublime, although we entirely dissent from his explanation of the inner nature of the impression, and can allow no share

in it either to moral reflections, or to hypostases from scholastic philosophy.

If we lose ourselves in the contemplation of the infinite greatness of the universe in space and time, meditate on the thousands of years that are past or to come, or if the heavens at night actually bring before our eyes innumerable worlds and so force upon our consciousness the immensity of the universe, we feel ourselves dwindle to nothing; as individuals, as living bodies, as transient phenomena of will, we feel ourselves pass away and vanish into nothing like drops in the ocean. But at once there rises against this ghost of our own nothingness, against such lying impossibility, the immediate consciousness that all these worlds exist only as our idea, only as modifications of the eternal subject of pure knowing, which we find ourselves to be as soon as we forget our individuality, and which is the necessary supporter of all worlds and all times the condition of their possibility. The vastness of the world which disquieted us before, rests now in us; our dependence upon it is annulled by its dependence upon us. All this, however, does not come at once into reflection, but shows itself merely as the felt consciousness that in some sense or other (which philosophy alone can explain) we are one with the world, and therefore not oppressed, but exalted by its immensity. It is the felt consciousness of this that the Upanishads of the Vedas repeatedly express in such a multitude of different ways; very admirably in the saying already quoted: *Hæ omnes creaturæ in totum ego sum, et præter me aliud ens non est* (Oupnek'hat, vol. i. p. 122.) It is the transcending of our own individuality, the sense of the sublime.

We receive this impression of the mathematical-sublime, quite directly, by means of a space which is small indeed as compared with the world, but which has become directly perceptible to us, and affects us with its whole extent in all its three dimensions, so as to make our own

body seem almost infinitely small. An empty space can never be thus perceived, and therefore never an open space, but only space that is directly perceptible in all its dimensions by means of the limits which enclose it; thus for example a very high, vast dome, like that of St. Peter's at Rome, or St. Paul's in London. The sense of the sublime here arises through the consciousness of the vanishing nothingness of our own body in the presence of a vastness which, from another point of view, itself exists only in our idea, and of which we are as knowing subject, the supporter. Thus here as everywhere it arises from the contrast between the insignificance and dependence of ourselves as individuals, as phenomena of will, and the consciousness of ourselves as pure subject of knowing. Even the vault of the starry heaven produces this if it is contemplated without reflection; but just in the same way as the vault of stone, and only by its apparent, not its real extent. Some objects of our perception excite in us the feeling of the sublime because, not only on account of their spatial vastness, but also of their great age, that is, their temporal duration, we feel ourselves dwarfed to insignificance in their presence, and yet revel in the pleasure of contemplating them: of this kind are very high mountains, the Egyptian pyramids, and colossal ruins of great antiquity.

Our explanation of the sublime applies also to the ethical, to what is called the sublime character. Such a character arises from this, that the will is not excited by objects which are well calculated to excite it, but that knowledge retains the upper hand in their presence. A man of sublime character will accordingly consider men in a purely objective way, and not with reference to the relations which they might have to his will; he will, for example, observe their faults, even their hatred and injustice to himself, without being himself excited to hatred; he will behold their happiness without envy; he will recognise their good qualities without desiring any

closer relations with them; he will perceive the beauty of women, but he will not desire them. His personal happiness or unhappiness will not greatly affect him, he will rather be as Hamlet describes Horatio:—

> ". . . for thou hast been,
> As one, in suffering all, that suffers nothing;
> A man that fortune's buffets and rewards
> Hast ta'en with equal thanks," &c. (A. 3. Sc. 2.)

For in the course of his own life and its misfortunes, he will consider less his individual lot than that of humanity in general, and will therefore conduct himself in its regard, rather as knowing than as suffering.

§ 40. Opposites throw light upon each other, and therefore the remark may be in place here, that the proper opposite of the sublime is something which would not at the first glance be recognised, as such: *the charming* or *attractive.* By this, however, I understand, that which excites the will by presenting to it directly its fulfilment, its satisfaction. We saw that the feeling of the sublime arises from the fact, that something entirely unfavourable to the will, becomes the object of pure contemplation, so that such contemplation can only be maintained by persistently turning away from the will, and transcending its interests; this constitutes the sublimity of the character. The charming or attractive, on the contrary, draws the beholder away from the pure contemplation which is demanded by all apprehension of the beautiful, because it necessarily excites this will, by objects which directly appeal to it, and thus he no longer remains pure subject of knowing, but becomes the needy and dependent subject of will. That every beautiful thing which is bright or cheering should be called charming, is the result of a too general concept, which arises from a want of accurate discrimination, and which I must entirely set aside, and indeed condemn. But in the sense of the word which has been given and explained, I

find only two species of the charming or attractive in the province of art, and both of them are unworthy of it. The one species, a very low one, is found in Dutch paintings of still life, when they err by representing articles of food, which by their deceptive likeness necessarily excite the appetite for the things they represent, and this is just an excitement of the will, which puts an end to all æsthetic contemplation of the object. Painted fruit is yet admissible, because we may regard it as the further development of the flower, and as a beautiful product of nature in form and colour, without being obliged to think of it as eatable; but unfortunately we often find, represented with deceptive naturalness, prepared and served dishes, oysters, herrings, crabs, bread and butter, beer, wine, and so forth, which is altogether to be condemned. In historical painting and in sculpture the charming consists in naked figures, whose position, drapery, and general treatment are calculated to excite the passions of the beholder, and thus pure æsthetical contemplation is at once annihilated, and the aim of art is defeated. This mistake corresponds exactly to that which we have just censured in the Dutch paintings. The ancients are almost always free from this fault in their representations of beauty and complete nakedness of form, because the artist himself created them in a purely objective spirit, filled with ideal beauty, not in the spirit of subjective, and base sensuality. The charming is thus everywhere to be avoided in art.

There is also a negative species of the charming or exciting which is even more reprehensible than the positive form which has been discussed; this is the disgusting or the loathsome. It arouses the will of the beholder, just as what is properly speaking charming, and therefore disturbs pure æsthetic contemplation. But it is an active aversion and opposition which is excited by it; it arouses the will by presenting to it objects which it abhors. Therefore it has always been recognised that it is

altogether inadmissible in art, where even what is ugly, when it is not disgusting, is allowable in its proper place, as we shall see later.

§ 41. The course of the discussion has made it necessary to insert at this point the treatment of the sublime, though we have only half done with the beautiful, as we have considered its subjective side only. For it was merely a special modification of this subjective side that distinguished the beautiful from the sublime. This difference was found to depend upon whether the state of pure will-less knowing, which is presupposed and demanded by all æsthetic contemplation, was reached without opposition, by the mere disappearance of the will from consciousness, because the object invited and drew us towards it; or whether it was only attained through the free, conscious transcending of the will, to which the object contemplated had an unfavourable and even hostile relation, which would destroy contemplation altogether, if we were to give ourselves up to it. This is the distinction between the beautiful and the sublime. In the object they are not essentially different, for in every case the object of æsthetical contemplation is not the individual thing, but the Idea in it which is striving to reveal itself; that is to say, adequate objectivity of will at a particular grade. Its necessary correlative, independent, like itself of the principle of sufficient reason, is the pure subject of knowing; just as the correlative of the particular thing is the knowing individual, both of which lie within the province of the principle of sufficient reason.

When we say that a thing is *beautiful*, we thereby assert that it is an object of our æsthetic contemplation, and this has a double meaning; on the one hand it means that the sight of the thing makes us *objective*, that is to say, that in contemplating it we are no longer conscious of ourselves as individuals, but as pure will-less subjects of knowledge; and on the other hand it means that we recognise in the object, not the particular thing,

but an Idea; and this can only happen, so far as our contemplation of it is not subordinated to the principle of sufficient reason, does not follow the relation of the object to anything outside it (which is always ultimately connected with relations to our own will), but rests in the object itself. For the Idea and the pure subject of knowledge always appear at once in consciousness as necessary correlatives, and on their appearance all distinction of time vanishes, for they are both entirely foreign to the principle of sufficient reason in all its forms, and lie outside the relations which are imposed by it; they may be compared to the rainbow and the sun, which have no part in the constant movement and succession of the falling drops. Therefore, if, for example, I contemplate a tree æsthetically, *i.e.*, with artistic eyes, and thus recognise, not it, but its Idea, it becomes at once of no consequence whether it is this tree or its predecessor which flourished a thousand years ago, and whether the observer is this individual or any other that lived anywhere and at any time; the particular thing and the knowing individual are abolished with the principle of sufficient reason, and there remains nothing but the Idea and the pure subject of knowing, which together constitute the adequate objectivity of will at this grade. And the Idea dispenses not only with time, but also with space, for the Idea proper is not this special form which appears before me but its expression, its pure significance, its inner being, which discloses itself to me and appeals to me, and which may be quite the same though the spatial relations of its form be very different.

Since, on the one hand, every given thing may be observed in a purely objective manner and apart from all relations; and since, on the other hand, the will manifests itself in everything at some grade of its objectivity, so that everything is the expression of an Idea; it follows that everything is also *beautiful.* That even the most insignificant things admit of pure objective and

will-less contemplation, and thus prove that they are beautiful, is shown by what was said above in this reference about the Dutch pictures of still-life (§ 38). But one thing is more beautiful than another, because it makes this pure objective contemplation easier, it lends itself to it, and, so to speak, even compels it, and then we call it very beautiful. This is the case sometimes because, as an individual thing, it expresses in its purity the Idea of its species by the very distinct, clearly defined, and significant relation of its parts, and also fully reveals that Idea through the completeness of all the possible expressions of its species united in it, so that it makes the transition from the individual thing to the Idea, and therefore also the condition of pure contemplation, very easy for the beholder. Sometimes this possession of special beauty in an object lies in the fact that the Idea itself which appeals to us in it is a high grade of the objectivity of will, and therefore very significant and expressive. Therefore it is that man is more beautiful than all other objects, and the revelation of his nature is the highest aim of art. Human form and expression are the most important objects of plastic art, and human action the most important object of poetry. Yet each thing has its own peculiar beauty, not only every organism which expresses itself in the unity of an individual being, but also everything unorganised and formless, and even every manufactured article. For all these reveal the Ideas through which the will objectifies itself at it lowest grades, they give, as it were, the deepest resounding bass-notes of nature. Gravity, rigidity, fluidity, light, and so forth, are the Ideas which express themselves in rocks, in buildings, in waters. Landscape-gardening or architecture can do no more than assist them to unfold their qualities distinctly, fully, and variously; they can only give them the opportunity of expressing themselves purely, so that they lend themselves to æsthetic contemplation and make it easier.

Inferior buildings or ill-favoured localities, on the contrary, which nature has neglected or art has spoiled, perform this task in a very slight degree or not at all; yet even from them these universal, fundamental Ideas of nature cannot altogether disappear. To the careful observer they present themselves here also, and even bad buildings and the like are capable of being æsthetically considered; the Ideas of the most universal properties of their materials are still recognisable in them, only the artificial form which has been given them does not assist but hinders æsthetic contemplation. Manufactured articles also serve to express Ideas, only it is not the Idea of the manufactured article which speaks in them, but the Idea of the material to which this artificial form has been given. This may be very conveniently expressed in two words, in the language of the schoolmen, thus,—the manufactured article expresses the Idea of its *forma substantialis*, but not that of its *forma accidentalis;* the latter leads to no Idea, but only to a human conception of which it is the result. It is needless to say that by manufactured article no work of plastic art is meant. The schoolmen understand, in fact, by *forma substantialis* that which I call the grade of the objectification of will in a thing. We shall return immediately, when we treat of architecture, to the Idea of the material. Our view, then, cannot be reconciled with that of Plato if he is of opinion that a table or a chair express the Idea of a table or a chair (De Rep., x., pp. 284, 285, et Parmen., p. 79, ed. Bip.), but we say that they express the Ideas which are already expressed in their mere material as such. According to Aristotle (Metap. xi., chap. 3), however, Plato himself only maintained Ideas of natural objects: ὁ Πλατων εφη, ὁτι ειδη εστιν ὁποσα φυσει (*Plato dixit, quod ideæ eorum sunt, quæ natura sunt*), and in chap. 5 he says that, according to the Platonists, there are no Ideas of house and ring. In any case, Plato's earliest disciples, as Alcinous informs us (*Intro-*

ductio in Platonicam Philosophiam, chap. 9), denied that there were any ideas of manufactured articles. He says: *Ὁριζονται δε την ιδεαν, παραδειγμα των κατα φυσιν αιωνιον. Ουτε γαρ τοις πλειστοις των απο Πλατωνος αρεσκει, των τεχνικων ειναι ιδεας, ὁιον ασπιδος η λυρας, ουτε μην των παρα φυσιν, ὁιον πυρετου και χολερας, ουτε των κατα μερος, ὁιον Σωκρατους και Πλατωνος, αλλ' ουτε των ευτελων τινος, ὁιον ρυπου και καρφους, ουτε των προς τι, ὁιον μειζονος και ὑπερεχοντος· ειναι γαρ τας ιδεας νοησεις θεου αιωνιους τε και αυτοτελεις* (*Definiunt autem* IDEAM *exemplar æternum eorum, quæ secundum naturam existunt. Nam plurimis ex iis, qui Platonem secuti sunt, minime placuit, arte factorum ideas esse, ut clypei atque lyræ; neque rursus eorum, quæ præter naturam, ut febris et choleræ, neque particularium, ceu Socratis et Platonis; neque etiam rerum vilium, veluti sordium et festucæ; neque relationum, ut majoris et excedentis: esse namque ideas intellectiones dei æternas, ac seipsis perfectas*). We may take this opportunity of mentioning another point in which our doctrine of Ideas differs very much from that of Plato. He teaches (De Rep., x., p. 288) that the object which art tries to express, the ideal of painting and poetry, is not the Idea but the particular thing. Our whole exposition hitherto has maintained exactly the opposite, and Plato's opinion is the less likely to lead us astray, inasmuch as it is the source of one of the greatest and best known errors of this great man, his depreciation and rejection of art, and especially poetry; he directly connects his false judgment in reference to this with the passage quoted.

§ 42. I return to the exposition of the æsthetic impression. The knowledge of the beautiful always supposes at once and inseparably the pure knowing subject and the known Idea as object. Yet the source of æsthetic satisfaction will sometimes lie more in the comprehension of the known Idea, sometimes more in the blessedness and spiritual peace of the pure knowing sub-

ject freed from all willing, and therefore from all individuality, and the pain that proceeds from it. And, indeed, this predominance of one or the other constituent part of æsthetic feeling will depend upon whether the intuitively grasped Idea is a higher or a lower grade of the objectivity of will. Thus in æsthetic contemplation (in the real, or through the medium of art) of the beauty of nature in the inorganic and vegetable worlds, or in works of architecture, the pleasure of pure will-less knowing will predominate, because the Ideas which are here apprehended are only low grades of the objectivity of will, and are therefore not manifestations of deep significance and rich content. On the other hand, if animals and man are the objects of æsthetic contemplation or representation, the pleasure will consist rather in the comprehension of these Ideas, which are the most distinct revelation of will; for they exhibit the greatest multiplicity of forms, the greatest richness and deep significance of phenomena, and reveal to us most completely the nature of will, whether in its violence, its terribleness, its satisfaction or its aberration (the latter in tragic situations), or finally in its change and self-surrender, which is the peculiar theme of christian painting; as the Idea of the will enlightened by full knowledge is the object of historical painting in general, and of the drama. We shall now go through the fine arts one by one, and this will give completeness and distinctness to the theory of the beautiful which we have advanced.

§ 43. Matter as such cannot be the expression of an Idea. For, as we found in the first book, it is throughout nothing but casuality: its being consists in its casual action. But casuality is a form of the principle of sufficient reason; knowledge of the Idea, on the other hand, absolutely excludes the content of that principle. We also found, in the second book, that matter is the common substratum of all particular phenomena of the Ideas, and consequently is the connecting link between

the Idea and the phenomenon, or the particular thing. Accordingly for both of these reasons it is impossible that matter can for itself express any Idea. This is confirmed *a posteriori* by the fact that it is impossible to have a perceptible idea of matter as such, but only an abstract conception; in the former, *i.e.*, in perceptible ideas are exhibited only the forms and qualities of which matter is the supporter, and in all of which Ideas reveal themselves. This corresponds also with the fact, that casuality (the whole essence of matter) cannot for itself be presented perceptibly, but is merely a definite casual connection. On the other hand, *every phenomenon* of an Idea, because as such it has entered the form of the principle of sufficient reason, or the *principium individuationis*, must exhibit itself in matter, as one of its qualities. So far then matter is, as we have said, the connecting link between the Idea and the *principium individuationis*, which is the form of knowledge of the individual, or the principle of sufficient reason. Plato is therefore perfectly right in his enumeration, for after the Idea and the phenomenon, which include all other things in the world, he gives matter only, as a third thing which is different from both (Timaus, p. 345). The individual, as a phenomenon of the Idea, is always matter. Every quality of matter is also the phenomenon of an Idea, and as such it may always be an object of æsthetic contemplation, *i.e.*, the Idea expressed in it may always be recognised. This holds good of even the most universal qualities of matter, without which it never appears, and which are the weakest objectivity of will. Such are gravity, cohesion, rigidity, fluidity, sensitiveness to light, and so forth.

If now we consider *architecture* simply as a fine art and apart from its application to useful ends, in which it serves the will and not pure knowledge, and therefore ceases to be art in our sense; we can assign to it no other aim than that of bringing to greater distinctness

some of those ideas, which are the lowest grades of the objectivity of will; such as gravity, cohesion, rigidity, hardness, those universal qualities of stone, those first, simplest, most inarticulate manifestations of will; the bass notes of nature; and after these light, which in many respects is their opposite. Even at these low grades of the objectivity of will we see its nature revealing itself in discord; for properly speaking the conflict between gravity and rigidity is the sole æsthetic material of architecture; its problem is to make this conflict appear with perfect distinctness in a multitude of different ways. It solves it by depriving these indestructible forces of the shortest way to their satisfaction, and conducting them to it by a circuitous route, so that the conflict is lengthened and the inexhaustible efforts of both forces become visible in many different ways. The whole mass of the building, if left to its original tendency, would exhibit a mere heap or clump, bound as closely as possible to the earth, to which gravity, the form in which the will appears here, continually presses, while rigidity, also objectivity of will, resists. But this very tendency, this effort, is hindered by architecture from obtaining direct satisfaction, and only allowed to reach it indirectly and by roundabout ways. The roof, for example, can only press the earth through columns, the arch must support itself, and can only satisfy its tendency towards the earth through the medium of the pillars, and so forth. But just by these enforced digressions, just by these restrictions, the forces which reside in the crude mass of stone unfold themselves in the most distinct and multifarious ways; and the purely æsthetic aim of architecture can go no further than this. Therefore the beauty, at any rate, of a building lies in the obvious adaptation of every part, not to the outward arbitrary end of man (so far the work belongs to practical architecture), but directly to the stability of the whole, to which the position, dimensions, and form of every part must have so

necessary a relation that, where it is possible, if any one part were taken away, the whole would fall to pieces. For just because each part bears just as much as it conveniently can, and each is supported just where it requires to be and just to the necessary extent, this opposition unfolds itself, this conflict between rigidity and gravity, which constitutes the life, the manifestation of will, in the stone, becomes completely visible, and these lowest grades of the objectivity of will reveal themselves distinctly. In the same way the form of each part must not be determined arbitrarily, but by its end, and its relation to the whole. The column is the simplest form of support, determined simply by its end: the twisted column is tasteless; the four-cornered pillar is in fact not so simple as the round column, though it happens that it is easier to make it. The forms also of frieze, rafter, roof, and dome are entirely determined by their immediate end, and explain themselves from it. The decoration of capitals, &c., belongs to sculpture, not to architecture, which admits it merely as extraneous ornament, and could dispense with it. According to what has been said, it is absolutely necessary, in order to understand the æsthetic satisfaction afforded by a work of architecture, to have immediate knowledge through perception of its matter as regards its weight, rigidity, and cohesion, and our pleasure in such a work would suddenly be very much diminished by the discovery that the material used was pumice-stone; for then it would appear to us as a kind of sham building. We would be affected in almost the same way if we were told that it was made of wood, when we had supposed it to be of stone, just because this alters and destroys the relation between rigidity and gravity, and consequently the significance and necessity of all the parts, for these natural forces reveal themselves in a far weaker degree in a wooden building. Therefore no real work of architecture as a fine art can be made of wood, although it assumes all forms so easily; this can only be

explained by our theory. If we were distinctly told that a building, the sight of which gave us pleasure, was made of different kinds of material of very unequal weight and consistency, but not distinguishable to the eye, the whole building would become as utterly incapable of affording us pleasure as a poem in an unknown language. All this proves that architecture does not affect us mathematically, but also dynamically, and that what speaks to us through it, is not mere form and symmetry, but rather those fundamental forces of nature, those first Ideas, those lowest grades of the objectivity of will. The regularity of the building and its parts is partly produced by the direct adaptation of each member to the stability of the whole, partly it serves to facilitate the survey and comprehension of the whole, and finally, regular figures to some extent enhance the beauty because they reveal the constitution of space as such. But all this is of subordinate value and necessity, and by no means the chief concern; indeed, symmetry is not invariably demanded, as ruins are still beautiful.

Works of architecture have further quite a special relation to light; they gain a double beauty in the full sunshine, with the blue sky as a background, and again they have quite a different effect by moonlight. Therefore, when a beautiful work of architecture is to be erected, special attention is always paid to the effects of the light and to the climate. The reason of all this is, indeed, principally that all the parts and their relations are only made clearly visible by a bright, strong light; but besides this I am of opinion that it is the function of architecture to reveal the nature of light just as it reveals that of things so opposite to it as gravity and rigidity. For the light is intercepted, confined, and reflected by the great opaque, sharply outlined, and variously formed masses of stone, and thus it unfolds its nature and qualities in the purest and clearest way, to the great pleasure of the beholders, for light is the

most joy-giving of things, as the condition and the objective correlative of the most perfect kind of knowledge of perception.

Now, because the Ideas which architecture brings to clear perception, are the lowest grades of the objectivity of will, and consequently their objective significance, which architecture reveals to us, is comparatively small; the æsthetic pleasure of looking at a beautiful building in a good light will lie, not so much in the comprehension of the Idea, as in the subjective correlative which accompanies this comprehension; it will consist preeminently in the fact that the beholder, set free from the kind of knowledge that belongs to the individual, and which serves the will and follows the principle of sufficient reason, is raised to that of the pure subject of knowing free from will. It will consist then principally in pure contemplation itself, free from all the suffering of will and of individuality. In this respect the opposite of architecture, and the other extreme of the series of the fine arts, is the drama, which brings to knowledge the most significant Ideas. Therefore in the æsthetic pleasure afforded by the drama the objective side is throughout predominant.

Architecture has this distinction from plastic art and poetry: it does not give us a copy but the thing itself. It does not repeat, as they do, the known Idea, so that the artist lends his eyes to the beholder, but in it the artist merely presents the object to the beholder, and facilitates for him the comprehension of the Idea by bringing the actual, individual object to a distinct and complete expression of its nature.

Unlike the works of the other arts, those of architecture are very seldom executed for purely æsthetic ends. These are generally subordinated to other useful ends which are foreign to art itself. Thus the great merit of the architect consists in achieving and attaining the pure æsthetic ends, in spite of their subordination to other

ends which are foreign to them. This he does by cleverly adapting them in a variety of ways to the arbitrary ends in view, and by rightly judging which form of æsthetical architectonic beauty is compatible and may be associated with a temple, which with a palace, which with a prison, and so forth. The more a harsh climate increases these demands of necessity and utility, determines them definitely, and prescribes them more inevitably, the less free play has beauty in architecture. In the mild climate of India, Egypt, Greece, and Rome, where the demands of necessity were fewer and less definite, architecture could follow its æsthetic ends with the greatest freedom. But under a northern sky this was sorely hindered. Here, when caissons, pointed roofs and towers were what was demanded, architecture could only unfold its own beauty within very narrow limits, and therefore it was obliged to make amends by resorting all the more to the borrowed ornaments of sculpture, as is seen in Gothic architecture.

We thus see that architecture is greatly restricted by the demands of necessity and utility; but on the other hand it has in them a very powerful support, for, on account of the magnitude and costliness of its works, and the narrow sphere of its æsthetic effect, it could not continue to exist merely as a fine art, if it had not also, as a useful and necessary profession, a firm and honourable place among the occupations of men. It is the want of this that prevents another art from taking its place beside architecture as a sister art, although in an æsthetical point of view it is quite properly to be classed along with it as its counterpart; I mean artistic arrangements of water. For what architecture accomplishes for the Idea of gravity when it appears in connection with that of rigidity, hydraulics accomplishes for the same Idea, when it is connected with fluidity, *i.e.*, formlessness, the greatest mobility and transparency. Leaping waterfalls foaming and tumbling over rocks,

cataracts dispersed into floating spray, springs gushing up as high columns of water, and clear reflecting lakes, reveal the Ideas of fluid and heavy matter, in precisely the same way as the works of architecture unfold the Ideas of rigid matter. Artistic hydraulics, however, obtains no support from practical hydraulics, for, as a rule, their ends cannot be combined; yet, in exceptional cases, this happens; for example, in the Cascata di Trevi at Rome.[1]

§ 44. What the two arts we have spoken of accomplish for these lowest grades of the objectivity of will, is performed for the higher grades of vegetable nature by artistic horticulture. The landscape beauty of a scene consists, for the most part, in the multiplicity of natural objects which are present in it, and then in the fact that they are clearly separated, appear distinctly, and yet exhibit a fitting connection and alternation. These two conditions are assisted and promoted by landscape-gardening, but it has by no means such a mastery over its material as architecture, and therefore its effect is limited. The beauty with which it is concerned belongs almost exclusively to nature; it has done little for it; and, on the other hand, it can do little against unfavourable nature, and when nature works, not for it, but against it, its achievements are small.

The vegetable world offers itself everywhere for æsthetic enjoyment without the medium of art; but so far as it is an object of art, it belongs principally to landscape-painting; to the province of which all the rest of unconscious nature also belongs. In paintings of still life, and of mere architecture, ruins, interiors of churches, &c., the subjective side of æsthetic pleasure is predominant, *i.e.*, our satisfaction does not lie principally in the direct comprehension of the represented Ideas, but rather in the subjective correlative of this comprehension, pure, willless knowing. For, because the painter lets us see these

[1] Cf. Chap. 35 of Supplement.

things through his eyes, we at once receive a sympathetic and reflected sense of the deep spiritual peace and absolute silence of the will, which were necessary in order to enter with knowledge so entirely into these lifeless objects, and comprehend them with such love, *i.e.*, in this case with such a degree of objectivity. The effect of landscape-painting proper is indeed, as a whole, of this kind; but because the Ideas expressed are more distinct and significant, as higher grades of the objectivity of will, the objective side of æsthetic pleasure already comes more to the front and assumes as much importance as the subjective side. Pure knowing as such is no longer the paramount consideration, for we are equally affected by the known Platonic Idea, the world as idea at an important grade of the objectification of will.

But a far higher grade is revealed by animal painting and sculpture. Of the latter we have some important antique remains; for example, horses at Venice, on Monte Cavallo, and on the Elgin Marbles, also at Florence in bronze and marble; the ancient boar, howling wolves, the lions in the arsenal at Venice, also in the Vatican a whole room almost filled with ancient animals, &c. In these representations the objective side of æsthetic pleasure obtains a marked predominance over the subjective. The peace of the subject which knows these Ideas, which has silenced its own will, is indeed present, as it is in all æsthetic contemplation; but its effect is not felt, for we are occupied with the restlessness and impetuosity of the will represented. It is that very will, which constitutes our own nature, that here appears to us in forms, in which its manifestation is not, as in us, controlled and tempered by intellect, but exhibits itself in stronger traits, and with a distinctness that borders on the grotesque and monstrous. For this very reason there is no concealment; it is free, naive, open as the day, and this is the cause of our interest in animals. The characteristics of species appeared already in the representation

of plants, but showed itself only in the forms; here it becomes much more distinct, and expresses itself not only in the form, but in the action, position, and mien, yet always merely as the character of the species, not of the individual. This knowledge of the Ideas of higher grades, which in painting we receive through extraneous means, we may gain directly by the pure contemplative perception of plants, and observation of beasts, and indeed of the latter in their free, natural, and unrestrained state. The objective contemplation of their manifold and marvellous forms, and of their actions and behaviour, is an instructive lesson from the great book of nature, it is a deciphering of the true *signatura rerum.*[1] We see in them the manifold grades and modes of the manifestation of will, which in all beings of one and the same grade, wills always in the same way, which objectifies itself as life, as existence in such endless variety, and such different forms, which are all adaptations to the different external circumstances, and may be compared to many variations on the same theme. But if we had to communicate to the observer, for reflection, and in a word, the explanation of their inner nature, it would be best to make use of that Sanscrit formula which occurs so often in the sacred books of the Hindoos, and is called Mahavakya, *i.e.*, the great word: "*Tat twam asi,*" which means, "this living thing art thou."

§ 45. The great problem of historical painting and sculpture is to express directly and for perception the Idea in which the will reaches the highest grade of its objectification. The objective side of the pleasure afforded by the beautiful is here always predominant,

[1] Jakob Böhm in his book, "de Signatura Rerum," ch. i., § 13–15, says, "There is nothing in nature that does not manifest its internal form externally; for the internal continually labours to manifest itself. . . . Everything has its language by which to reveal itself. . . . And this is the language of nature when everything speaks out of its own property, and continually manifests and declares itself, . . . for each thing reveals its mother, which thus gives *the essence and the will* to the form.

and the subjective side has retired into the background. It is further to be observed that at the next grade below this, animal painting, the characteristic is entirely one with the beautiful; the most characteristic lion, wolf, horse, sheep, or ox, was always the most beautiful also. The reason of this is that animals have only the character of their species, no individual character. In the representation of men the character of the species is separated from that of the individual; the former is now called beauty (entirely in the objective sense), but the latter retains the name, character, or expression, and the new difficulty arises of representing both, at once and completely, in the same individual.

Human beauty is an objective expression, which means the fullest objectification of will at the highest grade at which it is knowable, the Idea of man in general, completely expressed in the sensible form. But however much the objective side of the beautiful appears here, the subjective side still always accompanies it. And just because no object transports us so quickly into pure æsthetic contemplation, as the most beautiful human countenance and form, at the sight of which we are instantly filled with unspeakable satisfaction, and raised above ourselves and all that troubles us; this is only possible because this most distinct and purest knowledge of will raises us most easily and quickly to the state of pure knowing, in which our personality, our will with its constant pain, disappears, so long as the pure æsthetic pleasure lasts. Therefore it is that Goethe says: "No evil can touch him who looks on human beauty; he feels himself at one with himself and with the world." That a beautiful human form is produced by nature must be explained in this way. At this its highest grade the will objectifies itself in an individual; and therefore through circumstances and its own power it completely overcomes all the hindrances and opposition which the phenomena of the lower grades present to it. Such are the forces

of nature, from which the will must always first extort and win back the matter that belongs to all its manifestations. Further, the phenomenon of will at its higher grades always has multiplicity in its form. Even the tree is only a systematic aggregate of innumerably repeated sprouting fibres. This combination assumes greater complexity in higher forms, and the human body is an exceedingly complex system of different parts, each of which has a peculiar life of its own, *vita propria*, subordinate to the whole. Now that all these parts are in the proper fashion subordinate to the whole, and coordinate to each other, that they all work together harmoniously for the expression of the whole, nothing superfluous, nothing restricted; all these are the rare conditions, whose result is beauty, the completely expressed character of the species. So is it in nature. But how in art? One would suppose that art achieved the beautiful by imitating nature. But how is the artist to recognise the perfect work which is to be imitated, and distinguish it from the failures, if he does not anticipate the beautiful *before experience?* And besides this, has nature ever produced a human being perfectly beautiful in all his parts? It has accordingly been thought that the artist must seek out the beautiful parts, distributed among a number of different human beings, and out of them construct a beautiful whole; a perverse and foolish opinion. For it will be asked, how is he to know that just these forms and not others are beautiful? We also see what kind of success attended the efforts of the old German painters to achieve the beautiful by imitating nature. Observe their naked figures. No knowledge of the beautiful is possible purely *a posteriori*, and from mere experience; it is always, at least in part, *a priori*, although quite different in kind, from the forms of the principle of sufficient reason, of which we are conscious *a priori*. These concern the universal form of phenomena as such, as it constitutes the possi-

bility of knowledge in general, the universal *how* of all phenomena, and from this knowledge proceed mathematics and pure natural science. But this other kind of knowledge *a priori*, which makes it possible to express the beautiful, concerns, not the form but the content of phenomena, not the *how* but the *what* of the phenomenon. That we all recognise human beauty when we see it, but that in the true artist this takes place with such clearness that he shows it as he has never seen it, and surpasses nature in his representation; this is only possible because *we ourselves are* the will whose adequate objectification at its highest grade is here to be judged and discovered. Thus alone have we in fact an anticipation of that which nature (which is just the will that constitutes our own being) strives to express. And in the true genius this anticipation is accompanied by so great a degree of intelligence that he recognises the Idea in the particular thing, and thus, as it were, *understands the half-uttered speech of nature*, and articulates clearly what she only stammered forth. He expresses in the hard marble that beauty of form which in a thousand attempts she failed to produce, he presents it to nature, saying, as it were, to her, "That is what you wanted to say!" And whoever is able to judge replies, "Yes, that is it." Only in this way was it possible for the genius of the Greeks to find the type of human beauty and establish it as a canon for the school of sculpture; and only by virtue of such an anticipation is it possible for all of us to recognise beauty, when it has actually been achieved by nature in the particular case. This anticipation is the *Ideal*. It is the *Idea* so far as it is known *a priori*, at least half, and it becomes practical for art, because it corresponds to and completes what is given *a posteriori* through nature. The possibility of such an anticipation of the beautiful *a priori* in the artist, and of its recognition *a posteriori* by the critic, lies in the fact that the artist and the critic are themselves the "in-itself" of nature, the

will which objectifies itself. For, as Empedocles said, like can only be known by like: only nature can understand itself: only nature can fathom itself: but only spirit also can understand spirit.[1]

The opinion, which is absurd, although expressed by the Socrates of Xenophon (Stobæi Floril, vol. ii. p. 384) that the Greeks discovered the established ideal of human beauty empirically, by collecting particular beautiful parts, uncovering and noting here a knee, there an arm, has an exact parallel in the art of poetry. The view is entertained, that Shakespeare, for example, observed, and then gave forth from his own experience of life, the innumerable variety of the characters in his dramas, so true, so sustained, so profoundly worked out. The impossibility and absurdity of such an assumption need not be dwelt upon. It is obvious that the man of genius produces the works of poetic art by means of an anticipation of what is characteristic, just as he produces the works of plastic and pictorial art by means of a prophetic anticipation of the beautiful; yet both require experience as a pattern or model, for thus alone can that which is dimly known *a priori* be called into clear consciousness, and an intelligent representation of it becomes possible.

Human beauty was explained above as the fullest objectification of will at the highest grade at which it is knowable. It expresses itself through the form; and this lies in space alone, and has no necessary connection with time, as, for example, motion has. Thus far then we may say: the adequate objectification of will through a merely spatial phenomenon is beauty, in the objective sense. A plant is nothing but such a merely spatial

[1] The last sentence is the German of the *il n'y a que l'esprit qui sente l'esprit*, of Helvetius. In the first edition there was no occasion to point this out, but since then the age has become so degraded and ignorant through the stupefying influence of the Hegelian sophistry, that some might quite likely say that an antithesis was intended here between "spirit and nature." I am therefore obliged to guard myself in express terms against the suspicion of such vulgar sophisms.

phenomenon of will; for no motion, and consequently no relation to time (regarded apart from its development), belongs to the expression of its nature; its mere form expresses its whole being and displays it openly. But brutes and men require, further, for the full revelation of the will which is manifested in them, a series of actions, and thus the manifestation in them takes on a direct relation to time. All this has already been explained in the preceding book; it is related to what we are considering at present in the following way. As the merely spatial manifestation of will can objectify it fully or defectively at each definite grade,—and it is this which constitutes beauty or ugliness,—so the temporal objectification of will, *i.e.*, the action, and indeed the direct action, the movement, may correspond to the will, which objectifies itself in it, purely and fully without foreign admixture, without superfluity, without defect, only expressing exactly the act of will determined in each case; —or the converse of all this may occur. In the first case the movement is made with *grace*, in the second case without it. Thus as beauty is the adequate representation of will generally, through its merely spatial manifestation; *grace* is the adequate representation of will through its temporal manifestation, that is to say, the perfectly accurate and fitting expression of each act of will, through the movement and position which objectify it. Since movement and position presuppose the body, Winckelmann's expression is very true and suitable, when he says, "Grace is the proper relation of the acting person to the action" (Works, vol. i. p. 258). It is thus evident that beauty may be attributed to a plant, but no grace, unless in a figurative sense; but to brutes and men, both beauty and grace. Grace consists, according to what has been said, in every movement being performed, and every position assumed, in the easiest, most appropriate and convenient way, and therefore being the pure, adequate expression of its intention, or of

the act of will, without any superfluity, which exhibits itself as aimless, meaningless bustle, or as wooden stiffness. Grace presupposes as its condition a true proportion of all the limbs, and a symmetrical, harmonious figure; for complete ease and evident appropriateness of all positions and movements are only possible by means of these. Grace is therefore never without a certain degree of beauty of person. The two, complete and united, are the most distinct manifestation of will at the highest grade of its objectification.

It was mentioned above that in order rightly to portray man, it is necessary to separate the character of the species from that of the individual, so that to a certain extent every man expresses an Idea peculiar to himself, as was said in the last book. Therefore the arts whose aim is the representation of the Idea of man, have as their problem, not only beauty, the character of the species, but also the character of the individual, which is called, *par excellence, character.* But this is only the case in so far as this character is to be regarded, not as something accidental and quite peculiar to the man as a single individual, but as a side of the Idea of humanity which is specially apparent in this individual, and the representation of which is therefore of assistance in revealing this Idea. Thus the character, although as such it is individual, must yet be Ideal, that is, its significance in relation to the Idea of humanity generally (the objectifying of which it assists in its own way) must be comprehended and expressed with special prominence. Apart from this the representation is a portrait, a copy of the individual as such, with all his accidental qualities. And even the portrait ought to be, as Winckelmann says, the ideal of the individual.

That *character* which is to be ideally comprehended, as the prominence of a special side of the Idea of humanity, expresses itself visibly, partly through permanent physiognomy and bodily form, partly through passing

emotion and passion, the reciprocal modification of knowing and willing by each other, which is all exhibited in the mien and movements. Since the individual always belongs to humanity, and, on the other hand, humanity always reveals itself in the individual with what is indeed peculiar ideal significance, beauty must not be destroyed by character nor character by beauty. For if the character of the species is annulled by that of the individual, the result is caricature; and if the character of the individual is annulled by that of the species, the result is an absence of meaning. Therefore the representation which aims at beauty, as sculpture principally does, will yet always modify this (the character of the species), in some respect, by the individual character, and will always express the Idea of man in a definite individual manner, giving prominence to a special side of it. For the human individual as such has to a certain extent the dignity of a special Idea, and it is essential to the Idea of man that it should express itself in individuals of special significance. Therefore we find in the works of the ancients, that the beauty distinctly comprehended by them, is not expressed in one form, but in many forms of different character. It is always apprehended, as it were, from a different side, and expressed in one way in Apollo, in another way in Bacchus, in another in Hercules, in another in Antinous; indeed the characteristic may limit the beautiful, and finally extend even to hideousness, in the drunken Silenus, in the Faun, &c. If the characteristic goes so far as actually to annul the character of the species, if it extends to the unnatural, it becomes caricuture. But we can far less afford to allow grace to be interfered with by what is characteristic than even beauty, for graceful position and movement are demanded for the expression of the character also; but yet it must be achieved in the way which is most fitting, appropriate, and easy for the person. This will be observed, not only by the sculptor and the painter, but

also by every good actor; otherwise caricature will appear here also as grimace or distortion.

In sculpture, beauty and grace are the principal concern. The special character of the mind, appearing in emotion, passion, alternations of knowing and willing, which can only be represented by the expression of the countenance and the gestures, is the peculiar sphere of *painting*. For although eyes and colour, which lie outside the province of sculpture, contribute much to beauty, they are yet far more essential to character. Further, beauty unfolds itself more completely when it is contemplated from various points of view; but the expression, the character, can only be completely comprehended from *one* point of view.

Because beauty is obviously the chief aim of sculpture, Lessing tried to explain the fact that the *Laocoon does not cry out*, by saying that crying out is incompatible with beauty. The Laocoon formed for Lessing the theme, or at least the text of a work of his own, and both before and after him a great deal has been written on the subject. I may therefore be allowed to express my views about it in passing, although so special a discussion does not properly belong to the scheme of this work, which is throughout concerned with what is general.

§ 46. That Laocoon, in the celebrated group, does not cry out is obvious, and the universal and ever-renewed surprise at this must be occasioned by the fact that any of us would cry out if we were in his place. And nature demands that it should be so; for in the case of the acutest physical pain, and the sudden seizure by the greatest bodily fear, all reflection, that might have inculcated silent endurance, is entirely expelled from consciousness, and nature relieves itself by crying out, thus expressing both the pain and the fear, summoning the deliverer and terrifying the assailer. Thus Winckelmann missed the expression of crying out; but as he wished to justify the artist he turned Laocoon into a Stoic, who considered it beneath his dignity to cry out

secundum naturam, but added to his pain the useless constraint of suppressing all utterance of it. Winckelmann therefore sees in him "the tried spirit of a great man, who writhes in agony, and yet seeks to suppress the utterance of his feeling, and to lock it up in himself. He does not break forth into loud cries, as in Virgil, but only anxious sighs escape him," &c. (Works, vol. vii. p. 98, and at greater length in vol. vi. p. 104). Now Lessing criticised this opinion of Winckelmann's in his Laocoon, and improved it in the way mentioned above. In place of the psychological he gave the purely æsthetic reason that beauty, the principle of ancient art, does not admit of the expression of crying out. Another argument which he added to this, that a merely passing state incapable of duration ought not to be represented in motionless works of art, has a hundred examples of most excellent figures against it, which are fixed in merely transitory movements, dancing, wrestling, catching, &c. Indeed Goethe, in the essay on the Laocoon, which opens the Propylaen (p. 8), holds that the choice of such a merely fleeting movement is absolutely necessary. In our own day Hirt (Horen, 1797, tenth St.) finally decided the point, deducing everything from the highest truth of expression, that Laocoon does not cry out, because he can no longer do so, as he is at the point of death from choking. Lastly, Fernow ("Römische Studien," vol. i. p. 246) expounded and weighed all these opinions; he added, however, no new one of his own, but combined these three eclectically.

I cannot but wonder that such thoughtful and acute men should laboriously bring far-fetched and insufficient reasons, should resort to psychological and physiological arguments, to explain a matter the reason of which lies so near at hand, and is obvious at once to the unprejudiced; and especially I wonder that Lessing, who came so near the true explanation, should yet have entirely missed the real point.

Before all psychological and physiological inquiries as to whether Laocoon would cry out in his position or not (and I certainly affirm that he would), it must be decided as regards the group in question, that crying out ought not to be expressed in it, for the simple reason that its expression lies quite outside the province of sculpture. A shrieking Laocoon could not be produced in marble, but only a figure with the mouth open vainly endeavouring to shriek; a Laocoon whose voice has stuck in his throat, *vox faucibus haesit.* The essence of shrieking, and consequently its effect upon the onlooker, lies entirely in sound; not in the distortion of the mouth. This phenomenon, which necessarily accompanies shrieking, derives motive and justification only from the sound produced by means of it; then it is permissible and indeed necessary, as characteristic of the action, even though it interferes with beauty. But in plastic art, to which the representation of shrieking is quite foreign and impossible, it would be actual folly to represent the medium of violent shrieking, the distorted mouth, which would disturb all the features and the remainder of the expression; for thus at the sacrifice of many other things the means would be represented, while its end, the shrieking itself, and its effect upon our feelings, would be left out. Nay more, there would be produced the spectacle of a continuous effort without effect, which is always ridiculous, and may really be compared to what happened when some one for a joke stopped the horn of a night watchman with wax while he was asleep, and then awoke him with the cry of fire, and amused himself by watching his vain endeavours to blow the horn. When, on the other hand, the expression of shrieking lies in the province of poetic or histrionic art, it is quite admissible, because it helps to express the truth, *i.e.*, the complete expression of the Idea. Thus it is with poetry, which claims the assistance of the imagination of the reader, in order to enable it to represent things percep-

tibly. Therefore Virgil makes Laocoon cry out like the bellowing of an ox that has broken loose after being struck by the axe; and Homer (Il. xx. 48–53) makes Mars and Minerva shriek horribly, without derogating from their divine dignity or beauty. The same with acting; Laocoon on the stage would certainly have to shriek. Sophocles makes Philoctetus cry out, and, on the ancient stage at any rate, he must actually have done so. As a case in point, I remember having seen in London the great actor Kemble play in a piece called Pizarro, translated from the German. He took the part of the American, a half-savage, but of very noble character. When he was wounded he cried out loudly and wildly, which had a great and admirable effect, for it was exceedingly characteristic and therefore assisted the truth of the representation very much. On the other hand, a painted or sculptured model of a man shrieking, would be much more absurd than the painted music which is censured in Goethe's Propylaen. For shrieking does far more injury to the expression and beauty of the whole than music, which at the most only occupies the hands and arms, and is to be looked upon as an occupation characteristic of the person; indeed thus far it may quite rightly be painted, as long as it demands no violent movement of the body, or distortion of the mouth: for example, St. Cecilia at the organ, Raphael's violin-player in the Sciarra Gallery at Rome, and others. Since then, on account of the limits of the art, the pain of Laocoon must not be expressed by shrieking, the artist was obliged to employ every other expression of pain; this he has done in the most perfect manner, as is ably described by Winckelmann (Works, vol. vi. p. 104), whose admirable account thus retains its full value and truth, as soon as we abstract from the stoical view which underlies it.[1]

[1] This digression is worked out more fully in the 36th Chapter of the Supplement.

§ 47. Because beauty accompanied with grace is the principal object of sculpture, it loves nakedness, and allows clothing only so far as it does not conceal the form. It makes use of drapery, not as a covering, but as a means of exhibiting the form, a method of exposition that gives much exercise to the understanding, for it can only arrive at a perception of the cause, the form of the body, through the only directly given effect, the drapery. Thus to a certain extent drapery is in sculpture what fore-shortening is in painting. Both are suggestions, yet not symbolical, but such that, if they are successful, they force the understanding directly to perceive what is suggested, just as if it were actually given.

I may be allowed, in passing, to insert here a comparison that is very pertinent to the arts we are discussing. It is this: as the beautiful bodily form is seen to the greatest advantage when clothed in the lightest way, or indeed without any clothing at all, and therefore a very handsome man, if he had also taste and the courage to follow it, would go about almost naked, clothed only after the manner of the ancients; so every one who possesses a beautiful and rich mind will always express himself in the most natural, direct, and simple way, concerned, if it be possible, to communicate his thoughts to others, and thus relieve the loneliness that he must feel in such a world as this. And conversely, poverty of mind, confusion, and perversity of thought, will clothe itself in the most far-fetched expressions and the obscurest forms of speech, in order to wrap up in difficult and pompous phraseology small, trifling, insipid, or commonplace thoughts; like a man who has lost the majesty of beauty, and trying to make up for the deficiency by means of clothing, seeks to hide the insignificance or ugliness of his person under barbaric finery, tinsel, feathers, ruffles, cuffs, and mantles. Many an author, if compelled to translate his pompous and

obscure book into its little clear content, would be as utterly spoilt as this man if he had to go naked.

§ 48. *Historical painting* has for its principal object, besides beauty and grace, character. By character we mean generally, the representation of will at the highest grade of its objectification, when the individual, as giving prominence to a particular side of the Idea of humanity, has special significance, and shows this not merely by his form, but makes it visible in his bearing and occupation, by action of every kind, and the modifications of knowing and willing that occasion and accompany it. The Idea of man must be exhibited in these circumstances, and therefore the unfolding of its many-sidedness must be brought before our eyes by means of representative individuals, and these individuals can only be made visible in their significance through various scenes, events, and actions. This is the endless problem of the historical painter, and he solves it by placing before us scenes of life of every kind, of greater or less significance. No individual and no action can be without significance; in all and through all the Idea of man unfolds itself more and more. Therefore no event of human life is excluded from the sphere of painting. It is thus a great injustice to the excellent painters of the Dutch school, to prize merely their technical skill, and to look down upon them in other respects, because, for the most part, they represent objects of common life, whereas it is assumed that only the events of the history of the world, or the incidents of biblical story, have significance. We ought first to bethink ourselves that the inward significance of an action is quite different from its outward significance, and that these are often separated from each other. The outward significance is the importance of an action in relation to its result for and in the actual world; thus according to the principle of sufficient reason. The inward significance is the depth of the insight into the Idea of man which it reveals, in that it brings

to light sides of that Idea which rarely appear, by making individuals who assert themselves distinctly and decidedly, disclose their peculiar characteristics by means of appropriately arranged circumstances. Only the inward significance concerns art; the outward belongs to history. They are both completely independent of each other; they may appear together, but may each appear alone. An action which is of the highest significance for history may in inward significance be a very ordinary and common one; and conversely, a scene of ordinary daily life may be of great inward significance, if human individuals, and the inmost recesses of human action and will, appear in it in a clear and distinct light. Further, the outward and the inward significance of a scene may be equal and yet very different. Thus, for example, it is all the same, as far as inward significance is concerned, whether ministers discuss the fate of countries and nations over a map, or boors wrangle in a beer-house over cards and dice, just as it is all the same whether we play chess with golden or wooden pieces. But apart from this, the scenes and events that make up the life of so many millions of men, their actions, their sorrows, their joys, are on that account important enough to be the object of art, and by their rich variety they must afford material enough for unfolding the many-sided Idea of man. Indeed the very transitoriness of the moment which art has fixed in such a picture (now called *genre*-painting) excites a slight and peculiar sensation; for to fix the fleeting, ever-changing world in the enduring picture of a single event, which yet represents the whole, is an achievement of the art of painting by which it seems to bring time itself to a standstill, for it raises the individual to the Idea of its species. Finally, the historical and outwardly significant subjects of painting have often the disadvantage that just what is significant in them cannot be presented to perception, but must be arrived at by thought. In this respect the nominal

significance of the picture must be distinguished from its real significance. The former is the outward significance, which, however, can only be reached as a conception; the latter is that side of the Idea of man which is made visible to the onlooker in the picture. For example, Moses found by the Egyptian princess is the nominal significance of a painting; it represents a moment of the greatest importance in history; the real significance, on the other hand, that which is really given to the onlooker, is a foundling child rescued from its floating cradle by a great lady, an incident which may have happened more than once. The costume alone can here indicate the particular historical case to the learned; but the costume is only of importance to the nominal signifiance, and is a matter of indifference to the real significance; for the latter knows only the human being as such, not the arbitrary forms. Subjects taken from history have no advantage over those which are taken from mere possibility, and which are therefore to be called, not individual, but merely general. For what is peculiarly significant in the former is not the individual, not the particular event as such, but the universal in it, the side of the Idea of humanity which expresses itself through it. But, on the other hand, definite historical subjects are not on this account to be rejected, only the really artistic view of such subjects, both in the painter and in the beholder, is never directed to the individual particulars in them, which properly constitute the historical, but to the universal which expresses itself in them, to the Idea. And only those historical subjects are to be chosen the chief point of which can actually be represented, and not merely arrived at by thought, otherwise the nominal significance is too remote from the real; what is merely thought in connection with the picture becomes of most importance, and interferes with what is perceived. If even on the stage it is not right that the chief incident of the plot should take place behind the

scenes (as in French tragedies), it is clearly a far greater fault in a picture. Historical subjects are distinctly disadvantageous only when they confine the painter to a field which has not been chosen for artistic but for other reasons, and especially when this field is poor in picturesque and significant objects—if, for example, it is the history of a small, isolated, capricious, hierarchical (*i.e.*, ruled by error), obscure people, like the Jews, despised by the great contemporary nations of the East and the West. Since the wandering of the tribes lies between us and all ancient nations, as the change of the bed of the ocean lies between the earth's surface as it is to-day and as it was when those organisations existed which we only know from fossil remains, it is to be regarded generally as a great misfortune that the people whose culture was to be the principal basis of our own were not the Indians or the Greeks, or even the Romans, but these very Jews. But it was especially a great misfortune for the Italian painters of genius in the fifteenth and sixteenth centuries that, in the narrow sphere to which they were arbitrarily driven for the choice of subjects, they were obliged to have recourse to miserable beings of every kind. For the New Testament, as regards its historical part, is almost more unsuitable for painting than the Old, and the subsequent history of martyrs and doctors of the church is a very unfortunate subject. Yet of the pictures, whose subject is the history or mythology of Judaism and Christianity, we must carefully distinguish those in which the peculiar, *i.e.*, the ethical spirit of Christianity is revealed for perception, by the representation of men who are full of this spirit. These representations are in fact the highest and most admirable achievements of the art of painting; and only the greatest masters of this art succeeded in this, particularly Raphael and Correggio, and especially in their earlier pictures. Pictures of this kind are not properly to be classed as historical: for, as a rule, they represent no event, no action; but are merely groups of

saints, with the Saviour himself, often still a child, with His mother, angels, &c. In their countenances, and especially in the eyes, we see the expression, the reflection, of the completest knowledge, that which is not directed to particular things, but has fully grasped the Ideas, and thus the whole nature of the world and life. And this knowledge in them, reacting upon the will, does not, like other knowledge, convey *motives* to it, but on the contrary has become a *quieter* of all will, from which proceeded the complete resignation, which is the innermost spirit of Christianity, as of the Indian philosophy; the surrender of all volition, conversion, the suppression of will, and with it of the whole inner being of this world, that is to say, salvation. Thus these masters of art, worthy of eternal praise, expressed perceptibly in their works the highest wisdom. And this is the summit of all art. It has followed the will in its adequate objectivity, the Ideas, through all its grades, in which it is affected and its nature unfolded in so many ways, first by causes, then by stimuli, and finally by motives. And now art ends with the representation of the free self-suppression of will, by means of the great peace which it gains from the perfect knowledge of its own nature.[1]

§ 49. The truth which lies at the foundation of all that we have hitherto said about art, is that the object of art, the representation of which is the aim of the artist, and the knowledge of which must therefore precede his work as its germ and source, is an Idea in Plato's sense, and never anything else; not the particular thing, the object of common apprehension, and not the concept, the object of rational thought and of science. Although the Idea and the concept have something in common, because both represent as unity a multiplicity of real things; yet the great difference between them has no doubt been made clear and evident enough by what we have said

[1] In order to understand this passage it is necessary to have read the whole of the next book.

about concepts in the first book, and about Ideas in this book. I by no means wish to assert, however, that Plato really distinctly comprehended this difference; indeed many of his examples of Ideas, and his discussions of them, are applicable only to concepts. Meanwhile we leave this question alone and go on our own way, glad when we come upon traces of any great and noble mind, yet not following his footsteps but our own aim. The *concept* is abstract, discursive, undetermined within its own sphere, only determined by its limits, attainable and comprehensible by him who has only reason, communicable by words without any other assistance, entirely exhausted by its definition. The *Idea* on the contrary, although defined as the adequate representative of the concept, is always object of perception, and although representing an infinite number of particular things, is yet thoroughly determined. It is never known by the individual as such, but only by him who has raised himself above all willing and all individuality to the pure subject of knowing. Thus it is only attainable by the man of genius, and by him who, for the most part through the assistance of the works of genius, has reached an exalted frame of mind, by increasing his power of pure knowing. It is therefore not absolutely but only conditionally communicable, because the Idea, comprehended and repeated in the work of art, appeals to every one only according to the measure of his own intellectual worth. So that just the most excellent works of every art, the noblest productions of genius, must always remain sealed books to the dull majority of men, inaccessible to them, separated from them by a wide gulf, just as the society of princes is inaccessible to the common people. It is true that even the dullest of them accept on authority recognisedly great works, lest otherwise they should argue their own incompetence; but they wait in silence, always ready to express their condemnation, as soon as they are allowed to hope that they may do so without being left

to stand alone; and then their long-restrained hatred against all that is great and beautiful, and against the authors of it, gladly relieves itself; for such things never appealed to them, and for that very reason were humiliating to them. For as a rule a man must have worth in himself in order to recognise it and believe in it willingly and freely in others. On this rests the necessity of modesty in all merit, and the disproportionately loud praise of this virtue, which alone of all its sisters is always included in the eulogy of every one who ventures to praise any distinguished man, in order to appease and quiet the wrath of the unworthy. What then is modesty but hypocritical humility, by means of which, in a world swelling with base envy, a man seeks to obtain pardon for excellences and merits from those who have none? For whoever attributes to himself no merits, because he actually has none, is not modest but merely honest.

The *Idea* is the unity that falls into multiplicity on account of the temporal and spatial form of our intuitive apprehension; the *concept*, on the contrary, is the unity reconstructed out of multiplicity by the abstraction of our reason; the latter may be defined as *unitas post rem*, the former as *unitas ante rem*. Finally, we may express the distinction between the Idea and the concept, by a comparison, thus: the *concept* is like a dead receptacle, in which, whatever has been put, actually lies side by side, but out of which no more can be taken (by analytical judgment) than was put in (by synthetical reflection); the (Platonic) *Idea*, on the other hand, develops, in him who has comprehended it, ideas which are new as regards the concept of the same name; it resembles a living organism, developing itself and possessed of the power of reproduction, which brings forth what was not put into it.

It follows from all that has been said, that the concept, useful as it is in life, and serviceable, necessary and productive as it is in science, is yet always barren

and unfruitful in art. The comprehended Idea, on the contrary, is the true and only source of every work of art. In its powerful originality it is only derived from life itself, from nature, from the world, and that only by the true genius, or by him whose momentary inspiration reaches the point of genius. Genuine and immortal works of art spring only from such direct apprehension. Just because the Idea is and remains object of perception, the artist is not conscious in the abstract of the intention and aim of his work; not a concept, but an Idea floats before his mind; therefore he can give no justification of what he does. He works, as people say, from pure feeling, and unconsciously, indeed instinctively. On the contrary, imitators, mannerists, *imitatores, servum pecus,* start, in art, from the concept; they observe what pleases and affects us in true works of art; understand it clearly, fix it in a concept, and thus abstractly, and then imitate it, openly or disguisedly, with dexterity and intentionally. They suck their nourishment, like parasite plants, from the works of others, and like polypi, they become the colour of their food. We might carry comparison further, and say that they are like machines which mince fine and mingle together whatever is put into them, but can never digest it, so that the different constituent parts may always be found again if they are sought out and separated from the mixture; the man of genius alone resembles the organised, assimilating, transforming and reproducing body. For he is indeed educated and cultured by his predecessors and their works; but he is really fructified only by life and the world directly, through the impression of what he perceives; therefore the highest culture never interferes with his originality. All imitators, all mannerists, apprehend in concepts the nature of representative works of art; but concepts can never impart inner life to a work. The age, *i.e.*, the dull multitude of every time, knows only concepts, and sticks to them, and therefore receives

mannered works of art with ready and loud applause: but after a few years these works become insipid, because the spirit of the age, *i.e*, the prevailing concepts, in which alone they could take root, have changed. Only true works of art, which are drawn directly from nature and life, have eternal youth and enduring power, like nature and life themselves. For they belong to no age, but to humanity, and as on that account they are coldly received by their own age, to which they disdain to link themselves closely, and because indirectly and negatively they expose the existing errors, they are slowly and unwillingly recognised; on the other hand, they cannot grow old, but appear to us ever fresh and new down to the latest ages. Then they are no longer exposed to neglect and ignorance, for they are crowned and sanctioned by the praise of the few men capable of judging, who appear singly and rarely in the course of ages,[1] and give in their votes, whose slowly growing number constitutes the authority, which alone is the judgment-seat we mean when we appeal to posterity. It is these successively appearing individuals, for the mass of posterity will always be and remain just as perverse and dull as the mass of contemporaries always was and always is. We read the complaints of great men in every century about the customs of their age. They always sound as if they referred to our own age, for the race is always the same. At every time and in every art, mannerisms have taken the place of the spirit, which was always the possession of a few individuals, but mannerisms are just the old cast-off garments of the last manifestation of the spirit that existed and was recognised. From all this it appears that, as a rule, the praise of posterity can only be gained at the cost of the praise of one's contemporaries, and *vice versa*.[2]

§ 50. If the aim of all art is the communication of the comprehended Idea, which through the mind of the artist

[1] *Apparent rari, nantes in gurgite vasto*
[2] Cf. Ch. xxxiv. of Supplement.

appears in such a form that it is purged and isolated from all that is foreign to it, and may now be grasped by the man of weaker comprehension and no productive faculty; if further, it is forbidden in art to start from the concept, we shall not be able to consent to the intentional and avowed employment of a work of art for the expression of a concept; this is the case in the *Allegory*. An allegory is a work of art which means something different from what it represents. But the object of perception, and consequently also the Idea, expresses itself directly and completely, and does not require the medium of something else which implies or indicates it. Thus, that which in this way is indicated and represented by something entirely different, because it cannot itself be made object of perception, is always a concept. Therefore through the allegory a conception has always to be signified, and consequently the mind of the beholder has to be drawn away from the expressed perceptible idea to one which is entirely different, abstract and not perceptible, and which lies quite outside the work of art. The picture or statue is intended to accomplish here what is accomplished far more fully by a book. Now, what we hold is the end of art, representation of a perceivable, comprehensible Idea, is not here the end. No great completeness in the work of art is demanded for what is aimed at here. It is only necessary that we should see what the thing is meant to be, for, as soon as this has been discovered, the end is reached, and the mind is now led away to quite a different kind of idea to an abstract conception, which is the end that was in view. Allegories in plastic and pictorial art are, therefore, nothing but hieroglyphics; the artistic value which they may have as perceptible representations, belongs to them not as allegories, but otherwise. That the "Night" of Correggio, the "Genius of Fame" of Hannibal Carracci, and the "Hours" of Poussin, are very beautiful pictures, is to be separated altogether from the fact that they are

allegories. As allegories they do not accomplish more than a legend, indeed rather less. We are here again reminded of the distinction drawn above between the real and the nominal significance of a picture. The nominal is here the allegorical as such, for example, the "Genius of Fame." The real is what is actually represented, in this case a beautiful winged youth, surrounded by beautiful boys; this expresses an Idea. But this real significance affects us only so long as we forget the nominal, allegorical significance; if we think of the latter, we forsake the perception, and the mind is occupied with an abstract conception; but the transition from the Idea to the conception is always a fall. Indeed, that nominal significance, that allegorical intention, often injures the real significance, the perceptible truth. For example, the unnatural light in the "Night" of Correggio, which, though beautifully executed, has yet a merely allegorical motive, and is really impossible. If then an allegorical picture has artistic value, it is quite separate from and independent of what it accomplishes as allegory. Such a work of art serves two ends at once, the expression of a conception and the expression of an Idea. Only the latter can be an end of art; the other is a foreign end, the trifling amusement of making a picture also do service as a legend, as a hieroglyphic, invented for the pleasure of those to whom the true nature of art can never appeal. It is the same thing as when a work of art is also a useful implement of some kind, in which case it also serves two ends; for example, a statue which is at the same time a candelabrum or a caryatide; or a bas-relief, which is also the shield of Achilles. True lovers of art will allow neither the one nor the other. It is true that an allegorical picture may, because of this quality, produce a vivid impression upon the feelings; but when this is the case, a legend would under the same circumstances produce the same effect. For example, if the desire of fame were firmly and lastingly

rooted in the heart of a man, because he regarded it as his rightful possession, which is only withheld from him so long as he has not produced the charter of his ownership; and if the Genius of Fame, with his laurel crown, were to appear to such a man, his whole mind would be excited, and his powers called into activity; but the same effect would be produced if he were suddenly to see the word "fame," in large distinct letters on the wall. Or if a man has made known a truth, which is of importance either as a maxim for practical life, or as insight for science, but it has not been believed; an allegorical picture representing time as it lifts the veil, and discloses the naked figure of Truth, will affect him powerfully; but the same effect would be produced by the legend: "*Le temps découvre la verité.*" For what really produces the effect here is the abstract thought, not the object of perception.

If then, in accordance with what has been said, allegory in plastic and pictorial art is a mistaken effort, serving an end which is entirely foreign to art, it becomes quite unbearable when it leads so far astray that the representation of forced and violently introduced subtilties degenerates into absurdity. Such, for example, is a tortoise, to represent feminine seclusion; the downward glance of Nemesis into the drapery of her bosom, signifying that she can see into what is hidden; the explanation of Bellori that Hannibal Caracci represents voluptuousness clothed in a yellow robe, because he wishes to indicate that her lovers soon fade and become yellow as straw. If there is absolutely no connection between the representation and the conception signified by it, founded on subsumption under the concept, or association of Ideas; but the signs and the things signified are combined in a purely conventional manner, by positive, accidentally introduced laws; then I call this degenerate kind of allegory *Symbolism.* Thus the rose is the symbol of secrecy, the laurel is the symbol of fame, the palm is

the symbol of peace, the scallop-shell is the symbol of pilgrimage, the cross is the symbol of the Christian religion. To this class also belongs all significance of mere colour, as yellow is the colour of falseness, and blue is the colour of fidelity. Such symbols may often be of use in life, but their value is foreign to art. They are simply to be regarded as hieroglyphics, or like Chinese word-writing, and really belong to the same class as armorial bearings, the bush that indicates a public-house, the key of the chamberlain, or the leather of the mountaineer. If, finally, certain historical or mythical persons, or personified conceptions, are represented by certain fixed symbols, these are properly called *emblems.* Such are the beasts of the Evangelist, the owl of Minerva, the apple of Paris, the Anchor of Hope, &c. For the most part, however, we understand by emblems those simple allegorical representations explained by a motto, which are meant to express a moral truth, and of which large collections have been made by J. Camerarius, Alciatus, and others. They form the transition to poetical allegory, of which we shall have more to say later. Greek sculpture devotes itself to the perception, and therefore it is *æsthetical;* Indian sculpture devotes itself to the conception, and therefore it is merely *symbolical.*

This conclusion in regard to allegory, which is founded on our consideration of the nature of art and quite consistent with it, is directly opposed to the opinion of Wincklemann, who, far from explaining allegory, as we do, as something quite foreign to the end of art, and often interfering with it, always speaks in favour of it, and indeed (Works, vol. i. p. 55) places the highest aim of art in the "representation of universal conceptions, and non-sensuous things." We leave it to every one to adhere to whichever view he pleases. Only the truth became very clear to me from these and similar views of Wincklemann connected with his peculiar metaphysic of the beautiful, that one may have the greatest suscepti-

bility for artistic beauty, and the soundest judgment in regard to it, without being able to give an abstract and strictly philosophical justification of the nature of the beautiful; just as one may be very noble and virtuous, and may have a tender conscience, which decides with perfect accuracy in particular cases, without on that account being in a position to investigate and explain in the abstract the ethical significance of action.

Allegory has an entirely different relation to poetry from that which it has to plastic and pictorial art, and although it is to be rejected in the latter, it is not only permissible, but very serviceable to the former. For in plastic and pictorial art it leads away from what is perceptibly given, the proper object of all art, to abstract thoughts; but in poetry the relation is reversed; for here what is directly given in words is the concept, and the first aim is to lead from this to the object of perception, the representation of which must be undertaken by the imagination of the hearer. If in plastic and pictorial art we are led from what is immediately given to something else, this must always be a conception, because here only the abstract cannot be given directly; but a conception must never be the source, and its communication must never be the end of a work of art. In poetry, on the contrary, the conception is the material, the immediately given, and therefore we may very well leave it, in order to call up perceptions which are quite different, and in which the end is reached. Many a conception or abstract thought may be quite indispensable to the connection of a poem, which is yet, in itself and directly, quite incapable of being perceived; and then it is often made perceptible by means of some example which is subsumed under it. This takes place in every trope, every metaphor, simile, parable, and allegory, all of which differ only in the length and completeness of their expression. Therefore, in the arts which employ language as their medium, similes and allegories are of striking effect. How beautifully Cer-

vantes says of sleep in order to express the fact that it frees us from all spiritual and bodily suffering, "It is a mantle that covers all mankind." How beautifully Kleist expresses allegorically the thought that philosophers and men of science enlighten mankind, in the line, "Those whose midnight lamp lights the world." How strongly and sensuously Homer describes the harmful Ate when he says: "She has tender feet, for she walks not on the hard earth, but treads on the heads of men" (Il. xix. 91.) How forcibly we are struck by Menenius Agrippa's fable of the belly and the limbs, addressed to the people of Rome when they seceded. How beautifully Plato's figure of the Cave, at the beginning of the seventh book of the "Republic" to which we have already referred, expresses a very abstract philosophical dogma. The fable of Persephone is also to be regarded as a deeply significant allegory of philosophical tendency, for she became subject to the nether world by tasting a pomegranate. This becomes peculiarly enlightening from Goethe's treatment of the fable, as an episode in the *Triumph der Empfindsamkeit*, which is beyond all praise. Three detailed allegorical works are known to me, one, open and avowed, is the incomparable "Criticon" of Balthasar Gracian. It consists of a great rich web of connected and highly ingenious allegories, that serve here as the fair clothing of moral truths, to which he thus imparts the most perceptible form, and astonishes us by the richness of his invention. The two others are concealed allegories, "Don Quixote" and "Gulliver's Travels." The first is an allegory of the life of every man, who will not, like others, be careful, merely for his own welfare, but follows some objective, ideal end, which has taken possession of his thoughts and will; and certainly, in this world, he has then a strange appearance. In the case of Gulliver we have only to take everything physical as spiritual or intellectual, in order to see what the "satirical rogue," as Hamlet would call him, meant by it. Such, then, in the

poetical allegory, the conception is always the given, which it tries to make perceptible by means of a picture; it may sometimes be expressed or assisted by a painted picture. Such a picture will not be regarded as a work of art, but only as a significant symbol, and it makes no claim to pictorial, but only to poetical worth. Such is that beautiful allegorical vignette of Lavater's, which must be so heartening to every defender of truth: a hand holding a light is stung by a wasp, while gnats are burning themselves in the flame above; underneath is the motto:

> "And although it singes the wings of the gnats,
> Destroys their heads and all their little brains,
> Light is still light;
> And although I am stung by the angriest wasp,
> I will not let it go."

To this class also belongs the gravestone with the burnt-out, smoking candle, and the inscription—

> "When it is out, it becomes clear
> Whether the candle was tallow or wax."

Finally, of this kind is an old German genealogical tree, in which the last representative of a very ancient family thus expresses his determination to live his life to the end in abstinence and perfect chastity, and therefore to let his race die out; he represents himself at the root of the high-branching tree cutting it over himself with shears. In general all those symbols referred to above, commonly called emblems, which might also be defined as short painted fables with obvious morals, belong to this class. Allegories of this kind are always to be regarded as belonging to poetry, not to painting, and as justified thereby; moreover, the pictorial execution is here always a matter of secondary importance, and no more is demanded of it than that it shall represent the thing so that we can recognise it. But in poetry, as in plastic art, the allegory passes into the symbol if there is merely

an arbitrary connection between what it presented to perception and the abstract significance of it. For as all symbolism rests, at bottom, on an agreement, the symbol has this among other disadvantages, that in time its meaning is forgotten, and then it is dumb. Who would guess why the fish is a symbol of Christianity if he did not know? Only a Champollion; for it is entirely a phonetic hieroglyphic. Therefore, as a poetical allegory, the Revelation of John stands much in the same position as the reliefs with *Magnus Deus sol Mithra*, which are still constantly being explained.

§ 51. If now, with the exposition which has been given of art in general, we turn from plastic and pictorial art to poetry, we shall have no doubt that its aim also is the revelation of the Ideas, the grades of the objectification of will, and the communication of them to the hearer with the distinctness and vividness with which the poetical sense comprehends them. Ideas are essentially perceptible; if, therefore, in poetry only abstract conceptions are directly communicated through words, it is yet clearly the intention to make the hearer perceive the Ideas of life in the representatives of these conceptions, and this can only take place through the assistance of his own imagination. But in order to set the imagination to work for the accomplishment of this end, the abstract conceptions, which are the immediate material of poetry as of dry prose, must be so arranged that their spheres intersect each other in such a way that none of them can remain in its abstract universality; but, instead of it, a perceptible representative appears to the imagination; and this is always further modified by the words of the poet according to what his intention may be. As the chemist obtains solid precipitates by combining perfectly clear and transparent fluids; the poet understands how to precipitate, as it were, the concrete, the individual, the perceptible idea, out of the abstract and transparent universality of the concepts by the manner in which he

combines them. For the Idea can only be known by perception; and knowledge of the Idea is the end of art. The skill of a master, in poetry as in chemistry, enables us always to obtain the precise precipitate we intended. This end is assisted by the numerous epithets in poetry, by means of which the universality of every concept is narrowed more and more till we reach the perceptible. Homer attaches to almost every substantive an adjective, whose concept intersects and considerably diminishes the sphere of the concept of the substantive, which is thus brought so much the nearer to perception: for example—

> "Εν δ' επεσ' Ωκεανῳ λαμπρον φαος ἠελιοιο,
> Ἑλκον νυκτα μελαιναν επι ζειδωρον αρουραν."

> ("Occidit vero in Oceanum splendidum lumen solis,
> Trahens noctem nigram super almam terram.")

And—

> "Where gentle winds from the blue heavens sigh,
> There stand the myrtles still, the laurel high,"—

calls up before the imagination by means of a few concepts the whole delight of a southern clime.

Rhythm and rhyme are quite peculiar aids to poetry. I can give no other explanation of their incredibly powerful effect than that our faculties of perception have received from time, to which they are essentially bound, some quality on account of which we inwardly follow, and, as it were, consent to each regularly recurring sound. In this way rhythm and rhyme are partly a means of holding our attention, because we willingly follow the poem read, and partly they produce in us a blind consent to what is read prior to any judgment, and this gives the poem a certain emphatic power of convincing independent of all reasons.

From the general nature of the material, that is, the concepts, which poetry uses to communicate the Ideas, the extent of its province is very great. The whole of

nature, the Ideas of all grades, can be represented by means of it, for it proceeds according to the Idea it has to impart, so that its representations are sometimes descriptive, sometimes narrative, and sometimes directly dramatic. If, in the representation of the lower grades of the objectivity of will, plastic and pictorial art generally surpass it, because lifeless nature, and even brute nature, reveals almost its whole being in a single well-chosen moment; man, on the contrary, so far as he does not express himself by the mere form and expression of his person, but through a series of actions and the accompanying thoughts and emotions, is the principal object of poetry, in which no other art can compete with it, for here the progress or movement which cannot be represented in plastic or pictorial art just suits its purpose.

The revelation of the Idea, which is the highest grade of the objectivity of will, the representation of man in the connected series of his efforts and actions, is thus the great problem of poetry. It is true that both experience and history teach us to know man; yet oftener men than man, *i.e.*, they give us empirical notes of the behaviour of men to each other, from which we may frame rules for our own conduct, oftener than they afford us deep glimpses of the inner nature of man. The latter function, however, is by no means entirely denied them; but as often as it is the nature of mankind itself that discloses itself to us in history or in our own experience, we have comprehended our experience, and the historian has comprehended history, with artistic eyes, poetically, *i.e.*, according to the Idea, not the phenomenon, in its inner nature, not in its relations. Our own experience is the indispensable condition of understanding poetry as of understanding history; for it is, so to speak, the dictionary of the language that both speak. But history is related to poetry as portrait-painting is related to historical painting; the one gives us the true in the individual, the other the true in the universal; the one has the

truth of the phenomenon, and can therefore verify it from the phenomenal, the other has the truth of the Idea, which can be found in no particular phenomenon, but yet speaks to us from them all. The poet from deliberate choice represents significant characters in significant situations; the historian takes both as they come. Indeed, he must regard and select the circumstances and the persons, not with reference to their inward and true significance, which expresses the Idea, but according to the outward, apparent, and relatively important significance with regard to the connection and the consequences. He must consider nothing in and for itself in its essential character and expression, but must look at everything in its relations, in its connection, in its influence upon what follows, and especially upon its own age. Therefore he will not overlook an action of a king, though of little significance, and in itself quite common, because it has results and influence. And, on the other hand, actions of the highest significance of particular and very eminent individuals are not to be recorded by him if they have no consequences. For his treatment follows the principle of sufficient reason, and apprehends the phenomenon, of which this principle is the form. But the poet comprehends the Idea, the inner nature of man apart from all relations, outside all time, the adequate objectivity of the thing-in-itself, at its highest grade. Even in that method of treatment which is necessary for the historian, the inner nature and significance of the phenomena, the kernel of all these shells, can never be entirely lost. He who seeks for it, at any rate, may find it and recognise it. Yet that which is significant in itself, not in its relations, the real unfolding of the Idea, will be found far more accurately and distinctly in poetry than in history, and, therefore, however paradoxical it may sound, far more really genuine inner truth is to be attributed to poetry than to history. For the historian must accurately follow the particular event according to

life, as it develops itself in time in the manifold tangled chains of causes and effects. It is, however, impossible that he can have all the data for this; he cannot have seen all and discovered all. He is forsaken at every moment by the original of his picture, or a false one substitutes itself for it, and this so constantly that I think I may assume that in all history the false outweighs the true. The poet, on the contrary, has comprehended the Idea of man from some definite side which is to be represented; thus it is the nature of his own self that objectifies itself in it for him. His knowledge, as we explained above when speaking of sculpture, is half *a priori;* his ideal stands before his mind firm, distinct, brightly illuminated, and cannot forsake him; therefore he shows us, in the mirror of his mind, the Idea pure and distinct, and his delineation of it down to the minutest particular is true as life itself.[1] The great ancient historians are, therefore, in those particulars in which their data fail them, for example, in the speeches of their heroes—poets; indeed their whole manner of handling their material approaches

[1] It is scarcely necessary to say that wherever I speak of poets I refer exclusively to that rare phenomenon the great true poet. I mean no one else; least of all that dull insipid tribe, the mediocre poets, rhymsters, and inventors of fables, that flourishes so luxuriantly at the present day in Germany. They ought rather to have the words shouted in their ears unceasingly from all sides—

Mediocribus esse poëtis
Non homines, non Di, non concessere columnæ.

It is worthy of serious consideration what an amount of time—both their own and other people's—and paper is lost by this swarm of mediocre poets, and how injurious is their influence. For the public always seizes on what is new, and has naturally a greater proneness to what is perverse and dull as akin to itself. Therefore these works of the mediocre poets draw it away and hold it back from the true masterpieces and the education they afford, and thus working in direct antagonism to the benign influence of genius, they ruin taste more and more, and retard the progress of the age. Such poets should therefore be scourged with criticism and satire without indulgence or sympathy till they are induced, for their own good, to apply their muse rather to reading what is good than to writing what is bad. For if the bungling of the incompetent so raised the wrath of the gentle Apollo that he could flay Marsyas, I do not see on what the mediocre poets will base their claim to tolerance.

to the epic. But this gives their representations unity, and enables them to retain inner truth, even when outward truth was not accessible, or indeed was falsified. And as we compared history to portrait-painting, in contradistinction to poetry, which corresponds to historical painting, we find that Winckelmann's maxim, that the portrait ought to be the ideal of the individual, was followed by the ancient historians, for they represent the individual in such a way as to bring out that side of the Idea of man which is expressed in it. Modern historians, on the contrary, with few exceptions, give us in general only "a dust-bin and a lumber-room, and at the most a chronicle of the principal political events." Therefore, whoever desires to know man in his inner nature, identical in all its phenomena and developments, to know him according to the Idea, will find that the works of the great, immortal poet present a far truer, more distinct picture, than the historians can ever give. For even the best of the historians are, as poets, far from the first; and moreover their hands are tied. In this aspect the relation between the historian and the poet may be illustrated by the following comparison. The mere, pure historian, who works only according to data, is like a man, who without any knowledge of mathematics, has investigated the relations of certain figures, which he has accidentally found, by measuring them; and the problem thus empirically solved is affected of course by all the errors of the drawn figure. The poet, on the other hand, is like the mathematician, who constructs these relations *a priori* in pure perception, and expresses them not as they actually are in the drawn figure, but as they are in the Idea, which the drawing is intended to render for the senses. Therefore Schiller says:—

> "What has never anywhere come to pass,
> That alone never grows old."

Indeed I must attribute greater value to biographies, and especially to autobiographies, in relation to the knowledge of the nature of man, than to history proper, at least as it is commonly handled. Partly because in the former the data can be collected more accurately and completely than in the latter; partly, because in history proper, it is not so much men as nations and heroes that act, and the individuals who do appear, seem so far off, surrounded with such pomp and circumstance, clothed in the stiff robes of state, or heavy, inflexible armour, that it is really hard through all this to recognise the human movements. On the other hand, the life of the individual when described with truth, in a narrow sphere, shows the conduct of men in all its forms and subtilties, the excellence, the virtue, and even holiness of a few, the perversity, meanness, and knavery of most, the dissolute profligacy of some. Besides, in the only aspect we are considering here, that of the inner significance of the phenomenal, it is quite the same whether the objects with which the action is concerned, are, relatively considered, trifling or important, farm-houses or kingdoms: for all these things in themselves are without significance, and obtain it only in so far as the will is moved by them. The motive has significance only through its relation to the will, while the relation which it has as a thing to other things like itself, does not concern us here. As a circle of one inch in diameter, and a circle of forty million miles in diameter, have precisely the same geometrical properties, so are the events and the history of a village and a kingdom essentially the same; and we may study and learn to know mankind as well in the one as in the other. It is also a mistake to suppose that autobiographies are full of deceit and dissimulation. On the contrary, lying (though always possible) is perhaps more difficult there than elsewhere. Dissimulation is easiest in mere conversation; indeed, though it may sound paradoxical, it is really more

difficult even in a letter. For in the case of a letter the writer is alone, and looks into himself, and not out on the world, so that what is strange and distant does not easily approach him; and he has not the test of the impression made upon another before his eyes. But the receiver of the letter peruses it quietly in a mood unknown to the writer, reads it repeatedly and at different times, and thus easily finds out the concealed intention. We also get to know an author as a man most easily from his books, because all these circumstances act here still more strongly and permanently. And in an autobiography it is so difficult to dissimulate, that perhaps there does not exist a single one that is not, as a whole, more true, than any history that ever was written. The man who writes his own life surveys it as a whole, the particular becomes small, the near becomes distant, the distant becomes near again, the motives that influenced him shrink; he seats himself at the confessional, and has done so of his own free will; the spirit of lying does not so easily take hold of him here, for there is also in every man an inclination to truth which has first to be overcome whenever he lies, and which here has taken up a specially strong position. The relation between biography and the history of nations may be made clear for perception by means of the following comparison: History shows us mankind as a view from a high mountain shows us nature; we see much at a time, wide stretches, great masses, but nothing is distinct nor recognisable in all the details of its own peculiar nature. On the other hand, the representation of the life of the individual shows us the man, as we see nature if we go about among her trees, plants, rocks, and waters. But in landscape-painting, in which the artist lets us look at nature with his eyes, the knowledge of the Ideas, and the condition of pure will-less knowing, which is demanded by these, is made much easier for us; and, in the same way, poetry is far superior both to

history and biography, in the representation of the Ideas which may be looked for in all three. For here also genius holds up to us the magic glass, in which all that is essential and significant appears before us collected and placed in the clearest light, and what is accidental and foreign is left out.[1]

The representation of the Idea of man, which is the work of the poet, may be performed, so that what is represented is also the representer. This is the case in lyrical poetry, in songs, properly so called, in which the poet only perceives vividly his own state and describes it. Thus a certain subjectivity is essential to this kind of poetry from the nature of its object. Again, what is to be represented may be entirely different from him who represents it, as is the case in all other kinds of poetry, in which the poet more or less conceals himself behind his representation, and at last disappears altogether. In the ballad the poet still expresses to some extent his own state through the tone and proportion of the whole; therefore, though much more objective than the lyric, it has yet something subjective. This becomes less in the idyll, still less in the romantic poem, almost entirely disappears in the true epic, and even to the last vestige in the drama, which is the most objective and, in more than one respect, the completest and most difficult form of poetry. The lyrical form of poetry is consequently the easiest, and although art, as a whole, belongs only to the true man of genius, who so rarely appears, even a man who is not in general very remarkable may produce a beautiful song if, by actual strong excitement from without, some inspiration raises his mental powers; for all that is required for this is a lively perception of his own state at a moment of emotional excitement. This is proved by the existence of many single songs by individuals who have otherwise remained unknown; especially the German national songs, of which we have an exquisite collection

[1] Cf. Ch. xxxviii. of Supplement.

in the "Wunderhorn;" and also by innumerable love-songs and other songs of the people in all languages;—for to seize the mood of a moment and embody it in a song is the whole achievement of this kind of poetry. Yet in the lyrics of true poets the inner nature of all mankind is reflected, and all that millions of past, present, and future men have found, or will find, in the same situations, which are constantly recurring, finds its exact expression in them. And because these situations, by constant recurrence, are permanent as man himself and always call up the same sensations, the lyrical productions of genuine poets remain through thousands of years true, powerful, and fresh. But if the poet is always the universal man, then all that has ever moved a human heart, all that human nature in any situation has ever produced from itself, all that dwells and broods in any human breast—is his theme and his material, and also all the rest of nature. Therefore the poet may just as well sing of voluptuousness as of mysticism, be Anacreon or Angelus Silesius, write tragedies or comedies, represent the sublime or the common mind—according to humour or vocation. And no one has the right to prescribe to the poet what he ought to be—noble and sublime, moral, pious, Christian, one thing or another, still less to reproach him because he is one thing and not another. He is the mirror of mankind, and brings to its consciousness what it feels and does.

If we now consider more closely the nature of the lyric proper, and select as examples exquisite and pure models, not those that approach in any way to some other form of poetry, such as the ballad, the elegy, the hymn, the epigram, &c., we shall find that the peculiar nature of the lyric, in the narrowest sense, is this: It is the subject of will, *i.e.*, his own volition, which the consciousness of the singer feels; often as a released and satisfied desire (joy), but still oftener as a restricted desire (grief), always as an emotion, a passion, a moved frame of mind.

Besides this, however, and along with it, by the sight of surrounding nature, the singer becomes conscious of himself as the subject of pure, will-less knowing, whose unbroken blissful peace now appears, in contrast to the stress of desire which is always restricted and always needy. The feeling of this contrast, this alternation, is really what the lyric as a whole expresses, and what principally constitutes the lyrical state of mind. In it pure knowing comes to us, as it were, to deliver us from desire and its stain; we follow, but only for an instant; desire, the remembrance of our own personal ends, tears us anew from peaceful contemplation; yet ever again the next beautiful surrounding in which the pure will-less knowledge presents itself to us, allures us away from desire. Therefore, in the lyric and the lyrical mood, desire (the personal interest of the ends), and pure perception of the surrounding presented, are wonderfully mingled with each other; connections between them are sought for and imagined; the subjective disposition, the affection of the will, imparts its own hue to the perceived surrounding, and conversely, the surroundings communicate the reflex of their colour to the will. The true lyric is the expression of the whole of this mingled and divided state of mind. In order to make clear by examples this abstract analysis of a frame of mind that is very far from all abstraction, any of the immortal songs of Goethe may be taken. As specially adapted for this end I shall recommend only a few: "The Shepherd's Lament," "Welcome and Farewell," "To the Moon," "On the Lake," "Autumn;" also the songs in the "Wunderhorn" are excellent examples; particularly the one which begins, "O Bremen, I must now leave thee." As a comical and happy parody of the lyrical character a song of Voss strikes me as remarkable. It describes the feeling of a drunk plumber falling from a tower, who observes in passing that the clock on the tower is at half-past eleven, a remark which is quite foreign to his condition, and thus

belongs to knowledge free from will. Whoever accepts the view that has been expressed of the lyrical frame of mind, will also allow, that it is the sensuous and poetical knowledge of the principle which I established in my essay on the Principle of Sufficient Reason, and have also referred to in this work, that the identity of the subject of knowing with that of willing may be called the miracle κατ' εξοχην; so that the poetical effect of the lyric rests finally on the truth of that principle. In the course of life these two subjects, or, in popular language, head and heart, are ever becoming further apart; men are always separating more between their subjective feeling and their objective knowledge. In the child the two are still entirely blended together; it scarcely knows how to distinguish itself from its surroundings, it is at one with them. In the young man all perception chiefly affects feeling and mood, and even mingles with it, as Byron very beautifully expresses—

> "I live not in myself, but I become
> Portion of that around me; and to me
> High mountains are a feeling."

This is why the youth clings so closely to the perceptible and outward side of things; this is why he is only fit for lyrical poetry, and only the full-grown man is capable of the drama. The old man we can think of as at the most an epic poet, like Ossian, and Homer, for narration is characteristic of old age.

In the more objective kinds of poetry, especially in the romance, the epic, and the drama, the end, the revelation of the Idea of man, is principally attained by two means, by true and profound representation of significant characters, and by the invention of pregnant situations in which they disclose themselves. For as it is incumbent upon the chemist not only to exhibit the simple elements, pure and genuine, and their principal compounds, but also to expose them to the influence of such reagents as will

clearly and strikingly bring out their peculiar qualities, so is it incumbent on the poet not only to present to us significant characters truly and faithfully as nature itself; but, in order that we may get to know them, he must place them in those situations in which their peculiar qualities will fully unfold themselves, and appear distinctly in sharp outline; situations which are therefore called significant. In real life, and in history, situations of this kind are rarely brought about by chance, and they stand alone, lost and concealed in the multitude of those which are insignificant. The complete significance of the situations ought to distinguish the romance, the epic, and the drama from real life as completely as the arrangement and selection of significant characters. In both, however, absolute truth is a necessary condition of their effect, and want of unity in the characters, contradiction either of themselves or of the nature of humanity in general, as well as impossibility, or very great improbability in the events, even in mere accessories, offend just as much in poetry as badly drawn figures, false perspective, or wrong lighting in painting. For both in poetry and painting we demand the faithful mirror of life, of man, of the world, only made more clear by the representation, and more significant by the arrangement. For there is only one end of all the arts, the representation of the Ideas; and their essential difference lies simply in the different grades of the objectification of will to which the Ideas that are to be represented belong. This also determines the material of the representation. Thus the arts which are most widely separated may yet throw light on each other. For example, in order to comprehend fully the Ideas of water it is not sufficient to see it in the quiet pond or in the evenly-flowing stream; but these Ideas disclose themselves fully only when the water appears under all circumstances and exposed to all kinds of obstacles. The effects of the varied circumstances and obstacles give it the opportunity of fully

exhibiting all its qualities. This is why we find it beautiful when it tumbles, rushes, and foams, or leaps into the air, or falls in a cataract of spray; or, lastly, if artificially confined it springs up in a fountain. Thus showing itself different under different circumstances, it yet always faithfully asserts its character; it is just as natural to it to spout up as to lie in glassy stillness; it is as ready for the one as for the other as soon as the circumstances appear. Now, what the engineer achieves with the fluid matter of water, the architect achieves with the rigid matter of stone, and just this the epic or dramatic poet achieves with the Idea of man. Unfolding and rendering distinct the Idea expressing itself in the object of every art, the Idea of the will which objectifies itself at each grade, is the common end of all the arts. The life of man, as it shows itself for the most part in the real world, is like the water, as it is generally seen in the pond and the river; but in the epic, the romance, the tragedy, selected characters are placed in those circumstances in which all their special qualities unfold themselves, the depths of the human heart are revealed, and become visible in extraordinary and very significant actions. Thus poetry objectifies the Idea of man, an Idea which has the peculiarity of expressing itself in highly individual characters.

Tragedy is to be regarded, and is recognised as the summit of poetical art, both on account of the greatness of its effect and the difficulty of its achievement. It is very significant for our whole system, and well worthy of observation, that the end of this highest poetical achievement is the representation of the terrible side of life. The unspeakable pain, the wail of humanity, the triumph of evil, the scornful mastery of chance, and the irretrievable fall of the just and innocent, is here presented to us; and in this lies a significant hint of the nature of the world and of existence. It is the strife of will with itself, which here, completely unfolded at the

highest grade of its objectivity, comes into fearful prominence. It becomes visible in the suffering of men, which is now introduced, partly through chance and error, which appear as the rulers of the world, personified as fate, on account of their insidiousness, which even reaches the appearance of design; partly it proceeds from man himself, through the self-mortifying efforts of a few, through the wickedness and perversity of most. It is one and the same will that lives and appears in them all, but whose phenomena fight against each other and destroy each other. In one individual it appears powerfully, in another more weakly; in one more subject to reason, and softened by the light of knowledge, in another less so, till at last, in some single case, this knowledge, purified and heightened by suffering itself, reaches the point at which the phenomenon, the veil of Maya, no longer deceives it. It sees through the form of the phenomenon, the *principum individuationis.* The egoism which rests on this perishes with it, so that now the *motives* that were so powerful before have lost their might, and instead of them the complete knowledge of the nature of the world, which has a *quieting* effect on the will, produces resignation, the surrender not merely of life, but of the very will to live. Thus we see in tragedies the noblest men, after long conflict and suffering, at last renounce the ends they have so keenly followed, and all the pleasures of life for ever, or else freely and joyfully surrender life itself. So is it with the steadfast prince of Calderon; with Gretchen in "Faust;" with Hamlet, whom his friend Horatio would willingly follow, but is bade remain a while, and in this harsh world draw his breath in pain, to tell the story of Hamlet, and clear his memory; so also is it with the Maid of Orleans, the Bride of Messina; they all die purified by suffering, *i.e.*, after the will to live which was formerly in them is dead. In the "Mohammed" of Voltaire this is actually expressed in the con-

cluding words which the dying Palmira addresses to Mohammed: "The world is for tyrants: live!" On the other hand, the demand for so-called poetical justice rests on entire misconception of the nature of tragedy, and, indeed, of the nature of the world itself. It boldly appears in all its dulness in the criticisms which Dr. Samuel Johnson made on particular plays of Shakspeare, for he very naïvely laments its entire absence. And its absence is certainly obvious, for in what has Ophelia, Desdemona, or Cordelia offended? But only the dull, optimistic, Protestant-rationalistic, or peculiarly Jewish view of life will make the demand for poetical justice, and find satisfaction in it. The true sense of tragedy is the deeper insight, that it is not his own individual sins that the hero atones for, but original sin, *i.e.*, the crime of existence itself:

> "Pues el delito mayor
> Del hombre es haber nacido;"
>
> ("For the greatest crime of man
> Is that he was born;")

as Calderon exactly expresses it.

I shall allow myself only one remark, more closely concerning the treatment of tragedy. The representation of a great misfortune is alone essential to tragedy. But the many different ways in which this is introduced by the poet may be brought under three specific conceptions. It may happen by means of a character of extraordinary wickedness, touching the utmost limits of possibility, who becomes the author of the misfortune; examples of this kind are Richard III., Iago in "Othello," Shylock in "The Merchant of Venice," Franz Moor, Phædra of Euripides, Creon in the "Antigone," &c., &c. Secondly, it may happen through blind fate, *i.e.*, chance and error; a true pattern of this kind is the Œdipus Rex of Sophocles, the "Trachiniæ" also; and in general most of the tragedies of the ancients belong

to this class. Among modern tragedies, "Romeo and Juliet," "Tancred" by Voltaire, and "The Bride of Messina," are examples. Lastly, the misfortune may be brought about by the mere position of the *dramatis personæ* with regard to each other, through their relations; so that there is no need either for a tremendous error or an unheard-of accident, nor yet for a character whose wickedness reaches the limits of human possibility; but characters of ordinary morality, under circumstances such as often occur, are so situated with regard to each other that their position compels them, knowingly and with their eyes open, to do each other the greatest injury, without any one of them being entirely in the wrong. This last kind of tragedy seems to me far to surpass the other two, for it shows us the greatest misfortune, not as an exception, not as something occasioned by rare circumstances or monstrous characters, but as arising easily and of itself out of the actions and characters of men, indeed almost as essential to them, and thus brings it terribly near to us. In the other two kinds we may look on the prodigious fate and the horrible wickedness as terrible powers which certainly threaten us, but only from afar, which we may very well escape without taking refuge in renunciation. But in the last kind of tragedy we see that those powers which destroy happiness and life are such that their path to us also is open at every moment; we see the greatest sufferings brought about by entanglements that our fate might also partake of, and through actions that perhaps we also are capable of performing, and so could not complain of injustice; then shuddering we feel ourselves already in the midst of hell. This last kind of tragedy is also the most difficult of achievement; for the greatest effect has to be produced in it with the least use of means and causes of movement, merely through the position and distribution of the characters; therefore even in many of the best tragedies this difficulty is

evaded. Yet one tragedy may be referred to as a perfect model of this kind, a tragedy which in other respects is far surpassed by more than one work of the same great master; it is "Clavigo." "Hamlet" belongs to a certain extent to this class, as far as the relation of Hamlet to Laertes and Ophelia is concerned. "Wallenstein" has also this excellence. "Faust" belongs entirely to this class, if we regard the events connected with Gretchen and her brother as the principal action; also the "Cid" of Corneille, only that it lacks the tragic conclusion, while on the contrary the analogous relation of Max to Thecla has it.[1]

§ 52. Now that we have considered all the fine arts in the general way that is suitable to our point of view, beginning with architecture, the peculiar end of which is to elucidate the objectification of will at the lowest grades of its visibility, in which it shows itself as the dumb unconscious tendency of the mass in accordance with laws, and yet already reveals a breach of the unity of will with itself in a conflict between gravity and rigidity —and ending with the consideration of tragedy, which presents to us at the highest grades of the objectification of will this very conflict with itself in terrible magnitude and distinctness; we find that there is still another fine art which has been excluded from our consideration, and had to be excluded, for in the systematic connection of our exposition there was no fitting place for it—I mean *music*. It stands alone, quite cut off from all the other arts. In it we do not recognise the copy or repetition of any Idea of existence in the world. Yet it is such a great and exceedingly noble art, its effect on the inmost nature of man is so powerful, and it is so entirely and deeply understood by him in his inmost consciousness as a perfectly universal language, the distinctness of which surpasses even that of the perceptible world itself, that we certainly have more to

[1] Cf. Ch. xxxvii. of the Supplement.

look for in it than an *exercitum arithmeticæ occultum nescientis se numerare animi*,[1] which Leibnitz called it. Yet he was perfectly right, as he considered only its immediate external significance, its form. But if it were nothing more, the satisfaction which it affords would be like that which we feel when a sum in arithmetic comes out right, and could not be that intense pleasure with which we see the deepest recesses of our nature find utterance. From our standpoint, therefore, at which the æsthetic effect is the criterion, we must attribute to music a far more serious and deep significance, connected with the inmost nature of the world and our own self, and in reference to which the arithmetical proportions, to which it may be reduced, are related, not as the thing signified, but merely as the sign. That in some sense music must be related to the world as the representation to the thing represented, as the copy to the original, we may conclude from the analogy of the other arts, all of which possess this character, and affect us on the whole in the same way as it does, only that the effect of music is stronger, quicker, more necessary and infallible. Further, its representative relation to the world must be very deep, absolutely true, and strikingly accurate, because it is instantly understood by every one, and has the appearance of a certain infallibility, because its form may be reduced to perfectly definite rules expressed in numbers, from which it cannot free itself without entirely ceasing to be music. Yet the point of comparison between music and the world, the respect in which it stands to the world in the relation of a copy or repetition, is very obscure. Men have practised music in all ages without being able to account for this; content to understand it directly, they renounce all claim to an abstract conception of this direct understanding itself.

I gave my mind entirely up to the impression of music

[1] Leibnitii epistolæ, collectio Kortholti, ep. 154.

in all its forms, and then returned to reflection and the system of thought expressed in the present work, and thus I arrived at an explanation of the inner nature of music and of the nature of its imitative relation to the world—which from analogy had necessarily to be presupposed—an explanation which is quite sufficient for myself, and satisfactory to my investigation, and which will doubtless be equally evident to any one who has followed me thus far and has agreed with my view of the world. Yet I recognise the fact that it is essentially impossible to prove this explanation, for it assumes and establishes a relation of music, as idea, to that which from its nature can never be idea, and music will have to be regarded as the copy of an original which can never itself be directly presented as idea. I can therefore do no more than state here, at the conclusion of this third book, which has been principally devoted to the consideration of the arts, the explanation of the marvellous art of music which satisfies myself, and I must leave the acceptance or denial of my view to the effect produced upon each of my readers both by music itself and by the whole system of thought communicated in this work. Moreover, I regard it as necessary, in order to be able to assent with full conviction to the exposition of the significance of music I am about to give, that one should often listen to music with constant reflection upon my theory concerning it, and for this again it is necessary to be very familiar with the whole of my system of thought.

The (Platonic) Ideas are the adequate objectification of will. To excite or suggest the knowledge of these by means of the representation of particular things (for works of art themselves are always representations of particular things) is the end of all the other arts, which can only be attained by a corresponding change in the knowing subject. Thus all these arts objectify the will indirectly only by means of the Ideas; and since our world is nothing but the manifestation of the Ideas in

multiplicity, though their entrance into the *principium individuationis* (the form of the knowledge possible for the individual as such), music also, since it passes over the Ideas, is entirely independent of the phenomenal world, ignores it altogether, could to a certain extent exist if there was no world at all, which cannot be said of the other arts. Music is as *direct* an objectification and copy of the whole *will* as the world itself, nay, even as the Ideas, whose multiplied manifestation constitutes the world of individual things. Music is thus by no means like the other arts, the copy of the Ideas, but the *copy of the will itself*, whose objectivity the Ideas are. This is why the effect of music is so much more powerful and penetrating than that of the other arts, for they speak only of shadows, but it speaks of the thing itself. Since, however, it is the same will which objectifies itself both in the Ideas and in music, though in quite different ways, there must be, not indeed a direct likeness, but yet a parallel, an analogy, between music and the Ideas whose manifestation in multiplicity and incompleteness is the visible world. The establishing of this analogy will facilitate, as an illustration, the understanding of this exposition, which is so difficult on account of the obscurity of the subject.

I recognise in the deepest tones of harmony, in the bass, the lowest grades of the objectification of will, unorganised nature, the mass of the planet. It is well known that all the high notes which are easily sounded, and die away more quickly, are produced by the vibration in their vicinity of the deep bass-notes. When, also, the low notes sound, the high notes always sound faintly, and it is a law of harmony that only those high notes may accompany a bass-note which actually already sound along with it of themselves (its *sons harmoniques*) on account of its vibration. This is analogous to the fact that the whole of the bodies and organisations of nature must be regarded as having come into existence through gradual development out of the mass of the planet; this

is both their supporter and their source, and the same relation subsists between the high notes and the bass. There is a limit of depth, below which no sound is audible. This corresponds to the fact that no matter can be perceived without form and quality, *i.e.*, without the manifestation of a force which cannot be further explained, in which an Idea expresses itself, and, more generally, that no matter can be entirely without will. Thus, as a certain pitch is inseparable from the note as such, so a certain grade of the manifestation of will is inseparable from matter. Bass is thus, for us, in harmony what unorganised nature, the crudest mass, upon which all rests, and from which everything originates and develops, is in the world. Now, further, in the whole of the complemental parts which make up the harmony between the bass and the leading voice singing the melody, I recognise the whole gradation of the Ideas in which the will objectifies itself. Those nearer to the bass are the lower of these grades, the still unorganised, but yet manifold phenomenal things; the higher represent to me the world of plants and beasts. The definite intervals of the scale are parallel to the definite grades of the objectification of will, the definite species in nature. The departure from the arithmetical correctness of the intervals, through some temperament, or produced by the key selected, is analogous to the departure of the individual from the type of the species. Indeed, even the impure discords, which give no definite interval, may be compared to the monstrous abortions produced by beasts of two species, or by man and beast. But to all these bass and complemental parts which make up the *harmony* there is wanting that connected progress which belongs only to the high voice singing the melody, and it alone moves quickly and lightly in modulations and runs, while all these others have only a slower movement without a connection in each part for itself. The deep bass moves most slowly, the representative of the crudest mass. Its

rising and falling occurs only by large intervals, in thirds, fourths, fifths, never by *one* tone, unless it is a base inverted by double counterpoint. This slow movement is also physically essential to it; a quick run or shake in the low notes cannot even be imagined. The higher complemental parts, which are parallel to animal life, move more quickly, but yet without melodious connection and significant progress. The disconnected course of all the complemental parts, and their regulation by definite laws, is analogous to the fact that in the whole irrational world, from the crystal to the most perfect animal, no being has a connected consciousness of its own which would make its life into a significant whole, and none experiences a succession of mental developments, none perfects itself by culture, but everything exists always in the same way according to its kind, determined by fixed law. Lastly, in the *melody*, in the high, singing, principal voice leading the whole and progressing with unrestrained freedom, in the unbroken significant connection of *one* thought from beginning to end representing a whole, I recognise the highest grade of the objectification of will, the intellectual life and effort of man. As he alone, because endowed with reason, constantly looks before and after on the path of his actual life and its innumerable possibilities, and so achieves a course of life which is intellectual, and therefore connected as a whole; corresponding to this, I say, the *melody* has significant intentional connection from beginning to end. It records, therefore, the history of the intellectually enlightened will. This will expresses itself in the actual world as the series of its deeds; but melody says more, it records the most secret history of this intellectually-enlightened will, pictures every excitement, every effort, every movement of it, all that which the reason collects under the wide and negative concept of feeling, and which it cannot apprehend further through its abstract concepts. Therefore it has always been said that music

is the language of feeling and of passion, as words are the language of reason. Plato explains it as ἡ των μελων κινησις μεμιμημενη, εν τοις παθημασιν ὁταν ψυχη γινηται (*melodiarum motus, animi affectus imitans*), De Leg. vii.; and also Aristotle says: δια τι οἱ ρυθμοι και τα μελη, φωνη ουσα, ηθεσιν εοικε (*cur numeri musici et modi, qui voces sunt, moribus similes sese exhibent?*): Probl. c. 19.

Now the nature of man consists in this, that his will strives, is satisfied and strives anew, and so on for ever. Indeed, his happiness and well-being consist simply in the quick transition from wish to satisfaction, and from satisfaction to a new wish. For the absence of satisfaction is suffering, the empty longing for a new wish, languor, *ennui*. And corresponding to this the nature of melody is a constant digression and deviation from the key-note in a thousand ways, not only to the harmonious intervals to the third and dominant, but to every tone, to the dissonant sevenths and to the superfluous degrees; yet there always follows a constant return to the key-note. In all these deviations melody expresses the multifarious efforts of will, but always its satisfaction also by the final return to an harmonious interval, and still more, to the key-note. The composition of melody, the disclosure in it of all the deepest secrets of human willing and feeling, is the work of genius, whose action, which is more apparent here than anywhere else, lies far from all reflection and conscious intention, and may be called an inspiration. The conception is here, as everywhere in art, unfruitful. The composer reveals the inner nature of the world, and expresses the deepest wisdom in a language which his reason does not understand; as a person under the influence of mesmerism tells things of which he has no conception when he awakes. Therefore in the composer, more than in any other artist, the man is entirely separated and distinct from the artist. Even in the explanation of this wonderful art, the concept shows its poverty

and limitation. I shall try, however, to complete our analogy. As quick transition from wish to satisfaction, and from satisfaction to a new wish, is happiness and well-being, so quick melodies without great deviations are cheerful; slow melodies, striking painful discords, and only winding back through many bars to the keynote are, as analogous to the delayed and hardly won satisfaction, sad. The delay of the new excitement of will, languor, could have no other expression than the sustained keynote, the effect of which would soon be unbearable; very monotonous and unmeaning melodies approach this effect. The short intelligible subjects of quick dance-music seem to speak only of easily attained common pleasure. On the other hand, the *Allegro maestoso*, in elaborate movements, long passages, and wide deviations, signifies a greater, nobler effort towards a more distant end, and its final attainment. The *Adagio* speaks of the pain of a great and noble effort which despises all trifling happiness. But how wonderful is the effect of the *minor* and *major!* How astounding that the change of half a tone, the entrance of a minor third instead of a major, at once and inevitably forces upon us an anxious painful feeling, from which again we are just as instantaneously delivered by the major. The *Adagio* lengthens in the minor the expression of the keenest pain, and becomes even a convulsive wail. Dance-music in the minor seems to indicate the failure of that trifling happiness which we ought rather to despise, seems to speak of the attainment of a lower end with toil and trouble. The inexhaustibleness of possible melodies corresponds to the inexhaustibleness of Nature in difference of individuals, physiognomies, and courses of life. The transition from one key to an entirely different one, since it altogether breaks the connection with what went before, is like death, for the individual ends in it; but the will which appeared in this individual lives after him as before him, appearing in other

individuals, whose consciousness, however, has no connection with his.

But it must never be forgotten, in the investigation of all these analogies I have pointed out, that music has no direct, but merely an indirect relation to them, for it never expresses the phenomenon, but only the inner nature, the in-itself of all phenomena, the will itself. It does not therefore express this or that particular and definite joy, this or that sorrow, or pain, or horror, or delight, or merriment, or peace of mind; but joy, sorrow, pain, horror, delight, merriment, peace of mind *themselves*, to a certain extent in the abstract, their essential nature, without accessories, and therefore without their motives. Yet we completely understand them in this extracted quintessence. Hence it arises that our imagination is so easily excited by music, and now seeks to give form to that invisible yet actively moved spirit-world which speaks to us directly, and clothe it with flesh and blood, *i.e.*, to embody it in an analogous example. This is the origin of the song with words, and finally of the opera, the text of which should therefore never forsake that subordinate position in order to make itself the chief thing and the music a mere means of expressing it, which is a great misconception and a piece of utter perversity; for music always expresses only the quintessence of life and its events, never these themselves, and therefore their differences do not always affect it. It is precisely this universality, which belongs exclusively to it, together with the greatest determinateness, that gives music the high worth which it has as the panacea for all our woes. Thus, if music is too closely united to the words, and tries to form itself according to the events, it is striving to speak a language which is not its own. No one has kept so free from this mistake as Rossini; therefore his music speaks *its own language* so distinctly and purely that it requires no words, and produces its full effect when rendered by instruments alone.

According to all this, we may regard the phenomenal world, or nature, and music as two different expressions of the same thing, which is therefore itself the only medium of their analogy, so that a knowledge of it is demanded in order to understand that analogy. Music, therefore, if regarded as an expression of the world, is in the highest degree a universal language, which is related indeed to the universality of concepts, much as they are related to the particular things. Its universality, however, is by no means that empty universality of abstraction, but quite of a different kind, and is united with thorough and distinct definiteness. In this respect it resembles geometrical figures and numbers, which are the universal forms of all possible objects of experience and applicable to them all *a priori*, and yet are not abstract but perceptible and thoroughly determined. All possible efforts, excitements, and manifestations of will, all that goes on in the heart of man and that reason includes in the wide, negative concept of feeling, may be expressed by the infinite number of possible melodies, but always in the universal, in the mere form, without the material, always according to the thing-in-itself, not the phenomenon, the inmost soul, as it were, of the phenomenon, without the body. This deep relation which music has to the true nature of all things also explains the fact that suitable music played to any scene, action, event, or surrounding seems to disclose to us its most secret meaning, and appears as the most accurate and distinct commentary upon it. This is so truly the case, that whoever gives himself up entirely to the impression of a symphony, seems to see all the possible events of life and the world take place in himself, yet if he reflects, he can find no likeness between the music and the things that passed before his mind. For, as we have said, music is distinguished from all the other arts by the fact that it is not a copy of the phenomenon, or, more accurately, the adequate objectivity of will, but is the direct copy of the

will itself, and therefore exhibits itself as the metaphysical to everything physical in the world, and as the thing-in-itself to every phenomenon. We might, therefore, just as well call the world embodied music as embodied will; and this is the reason why music makes every picture, and indeed every scene of real life and of the world, at once appear with higher significance, certainly all the more in proportion as its melody is analogous to the inner spirit of the given phenomenon. It rests upon this that we are able to set a poem to music as a song, or a perceptible representation as a pantomime, or both as an opera. Such particular pictures of human life, set to the universal language of music, are never bound to it or correspond to it with stringent necessity; but they stand to it only in the relation of an example chosen at will to a general concept. In the determinateness of the real, they represent that which music expresses in the universality of mere form. For melodies are to a certain extent, like general concepts, an abstraction from the actual. This actual world, then, the world of particular things, affords the object of perception, the special and individual, the particular case, both to the universality of the concepts and to the universality of the melodies. But these two universalities are in a certain respect opposed to each other; for the concepts contain particulars only as the first forms abstracted from perception, as it were, the separated shell of things; thus they are, strictly speaking, *abstracta;* music, on the other hand, gives the inmost kernel which precedes all forms, or the heart of things. This relation may be very well expressed in the language of the schoolmen by saying the concepts are the *universalia post rem,* but music gives the *universalia ante rem,* and the real world the *universalia in re.* To the universal significance of a melody to which a poem has been set, it is quite possible to set other equally arbitrarily selected examples of the universal expressed in this poem corresponding to the significance of the melody in the

same degree. This is why the same composition is suitable to many verses; and this is also what makes the *vaudeville* possible. But that in general a relation is possible between a composition and a perceptible representation rests, as we have said, upon the fact that both are simply different expressions of the same inner being of the world. When now, in the particular case, such a relation is actually given, that is to say, when the composer has been able to express in the universal language of music the emotions of will which constitute the heart of an event, then the melody of the song, the music of the opera, is expressive. But the analogy discovered by the composer between the two must have proceeded from the direct knowledge of the nature of the world unknown to his reason, and must not be an imitation produced with conscious intention by means of conceptions, otherwise the music does not express the inner nature of the will itself, but merely gives an inadequate imitation of its phenomenon. All specially imitative music does this; for example, "The Seasons," by Haydn; also many passages of his "Creation," in which phenomena of the external world are directly imitated; also all battle-pieces. Such music is entirely to be rejected.

The unutterable depth of all music by virtue of which it floats through our consciousness as the vision of a paradise firmly believed in yet ever distant from us, and by which also it is so fully understood and yet so inexplicable, rests on the fact that it restores to us all the emotions of our inmost nature, but entirely without reality and far removed from their pain. So also the seriousness which is essential to it, which excludes the absurd from its direct and peculiar province, is to be explained by the fact that its object is not the idea, with reference to which alone deception and absurdity are possible; but its object is directly the will, and this is essentially the most serious of all things, for it is that on which all depends. How rich in content and full of

significance the language of music is, we see from the repetitions, as well as the *Da capo*, the like of which would be unbearable in works composed in a language of words, but in music are very appropriate and beneficial, for, in order to comprehend it fully, we must hear it twice.

In the whole of this exposition of music I have been trying to bring out clearly that it expresses in a perfectly universal language, in a homogeneous material, mere tones, and with the greatest determinateness and truth, the inner nature, the in-itself of the world, which we think under the concept of will, because will is its most distinct manifestation. Further, according to my view and contention, philosophy is nothing but a complete and accurate repetition or expression of the nature of the world in very general concepts, for only in such is it possible to get a view of that whole nature which will everywhere be adequate and applicable. Thus, whoever has followed me and entered into my mode of thought, will not think it so very paradoxical if I say, that supposing it were possible to give a perfectly accurate, complete explanation of music, extending even to particulars, that is to say, a detailed repetition in concepts of what it expresses, this would also be a sufficient repetition and explanation of the world in concepts, or at least entirely parallel to such an explanation, and thus it would be the true philosophy. Consequently the saying of Leibnitz quoted above, which is quite accurate from a lower standpoint, may be parodied in the following way to suit our higher view of music: *Musica est exercitium metaphysices occultum nescientis se philosophari animi;* for *scire*, to know, always means to have fixed in abstract concepts. But further, on account of the truth of the saying of Leibnitz, which is confirmed in various ways, music, regarded apart from its æsthetic or inner significance, and looked at merely externally and purely empirically, is simply the means of comprehending directly and in the concrete

large numbers and complex relations of numbers, which otherwise we could only know indirectly by fixing them in concepts. Therefore by the union of these two very different but correct views of music we may arrive at a conception of the possibility of a philosophy of number, such as that of Pythagoras and of the Chinese in Y-King, and then interpret in this sense the saying of the Pythagoreans which Sextus Empiricus quotes (adv. Math., L. vii.): *τῳ αριθμῳ δε τα παντ' επεοικεν* (*numero cuncta assimilantur*). And if, finally, we apply this view to the interpretation of harmony and melody given above, we shall find that a mere moral philosophy without an explanation of Nature, such as Socrates wanted to introduce, is precisely analogous to a mere melody without harmony, which Rousseau exclusively desired; and, in opposition to this mere physics and metaphysics without ethics, will correspond to mere harmony without melody. Allow me to add to these cursory observations a few more remarks concerning the analogy of music with the phenomenal world. We found in the second book that the highest grade of the objectification of will, man, could not appear alone and isolated, but presupposed the grades below him, as these again presupposed the grades lower still. In the same way music, which directly objectifies the will, just as the world does, is complete only in full harmony. In order to achieve its full effect, the high leading voice of the melody requires the accompaniment of all the other voices, even to the lowest bass, which is to be regarded as the origin of all. The melody itself enters as an integral part into the harmony, as the harmony enters into it, and only thus, in the full harmonious whole, music expresses what it aims at expressing. Thus also the one will outside of time finds its full objectification only in the complete union of all the steps which reveal its nature in the innumerable ascending grades of distinctness. The following analogy is also very remarkable. We have seen in the preceding book that not-

withstanding the self-adaptation of all the phenomena of will to each other as regards their species, which constitutes their teleological aspect, there yet remains an unceasing conflict between those phenomena as individuals, which is visible at every grade, and makes the world a constant battle-field of all those manifestations of one and the same will, whose inner contradiction with itself becomes visible through it. In music also there is something corresponding to this. A complete, pure, harmon ous system of tones is not only physically but arithmetically impossible. The numbers themselves by which the tones are expressed have inextricable irrationality. There is no scale in which, when it is counted, every fifth will be related to the keynote as 2 to 3, every major third as 4 to 5, every minor third as 5 to 6, and so on. For if they are correctly related to the keynote, they can no longer be so to each other; because, for example, the fifth must be the minor third to the third, &c. For the notes of the scale may be compared to actors who must play now one part, now another. Therefore a perfectly accurate system of music cannot even be thought, far less worked out; and on this account all possible music deviates from perfect purity; it can only conceal the discords essential to it by dividing them among all the notes, *i.e.*, by temperament. On this see Chladni's "Akustik," § 30, and his "Kurze Uebersicht der Schall- und Klanglehre."[1]

I might still have something to say about the way in which music is perceived, namely, in and through time alone, with absolute exclusion of space, and also apart from the influence of the knowledge of causality, thus without understanding; for the tones make the æsthetic impression as effect, and without obliging us to go back to their causes, as in the case of perception. I do not wish, however, to lengthen this discussion, as I have perhaps already gone too much into detail with regard to

[1] Cf. Ch. xxxix. of Supplement.

some things in this Third Book, or have dwelt too much on particulars. But my aim made it necessary, and it will be the less disapproved if the importance and high worth of art, which is seldom sufficiently recognised, be kept in mind. For if, according to our view, the whole visible world is just the objectification, the mirror, of the will, conducting it to knowledge of itself, and, indeed, as we shall soon see, to the possibility of its deliverance; and if, at the same time, the world as idea, if we regard it in isolation, and, freeing ourselves from all volition, allow it alone to take possession of our consciousness, is the most joy-giving and the only innocent side of life; we must regard art as the higher ascent, the more complete development of all this, for it achieves essentially just what is achieved by the visible world itself, only with greater concentration, more perfectly, with intention and intelligence, and therefore may be called, in the full significance of the word, the flower of life. If the whole world as idea is only the visibility of will, the work of art is to render this visibility more distinct. It is the *camera obscura* which shows the objects more purely, and enables us to survey them and comprehend them better. It is the play within the play, the stage upon the stage in "Hamlet."

The pleasure we receive from all beauty, the consolation which art affords, the enthusiasm of the artist, which enables him to forget the cares of life,—the latter an advantage of the man of genius over other men, which alone repays him for the suffering that increases in proportion to the clearness of consciousness, and for the desert loneliness among men of a different race,—all this rests on the fact that the in-itself of life, the will, existence itself, is, as we shall see farther on, a constant sorrow, partly miserable, partly terrible; while, on the contrary, as idea alone, purely contemplated, or copied by art, free from pain, it presents to us a drama full of significance. This purely knowable side of the world,

and the copy of it in any art, is the element of the artist. He is chained to the contemplation of the play, the objectification of will; he remains beside it, does not get tired of contemplating it and representing it in copies; and meanwhile he bears himself the cost of the production of that play, *i.e.*, he himself is the will which objectifies itself, and remains in constant suffering. That pure, true, and deep knowledge of the inner nature of the world becomes now for him an end in itself: he stops there. Therefore it does not become to him a quieter of the will, as, we shall see in the next book, it does in the case of the saint who has attained to resignation; it does not deliver him for ever from life, but only at moments, and is therefore not for him a path out of life, but only an occasional consolation in it, till his power, increased by this contemplation and at last tired of the play, lays hold on the real. The St. Cecilia of Raphael may be regarded as a representation of this transition. To the real, then, we now turn in the following book.

Fourth Book.

THE WORLD AS WILL

SECOND ASPECT.

THE ASSERTION AND DENIAL OF THE WILL TO LIVE, WHEN SELF-CONSCIOUSNESS HAS BEEN ATTAINED.

Tempore quo cognitio simul advenit, amor e medio supersurrexit.—
Oupnek'hat, Studio Anquetil Duperron, vol. ii. p. 216.

IV.

§ 53. THE last part of our work presents itself as the most serious, for it relates to the action of men, the matter which concerns every one directly and can be foreign or indifferent to none. It is indeed so characteristic of the nature of man to relate everything else to action, that in every systematic investigation he will always treat the part that has to do with action as the result or outcome of the whole work, so far, at least, as it interests him, and will therefore give his most serious attention to this part, even if to no other. In this respect the following part of our work would, in ordinary language, be called practical philosophy, in opposition to the theoretical, which has occupied us hitherto. But, in my opinion, all philosophy is theoretical, because it is essential to it that it should retain a purely contemplative attitude, and should investigate, not prescribe. To become, on the contrary, practical, to guide conduct, to transform character, are old claims, which with fuller insight it ought finally to give up. For here, where the worth or worthlessness of an existence, where salvation or damnation are in question, the dead conceptions of philosophy do not decide the matter, but the inmost nature of man himself, the Dæmon that guides him and that has not chosen him, but been chosen by him, as Plato would say; his intelligible character, as Kant expresses himself. Virtue cannot be taught any more than genius; indeed, for it the concept is just as unfruitful as it is in art, and in both cases can only be used as

an instrument. It would, therefore, be just as absurd to expect that our moral systems and ethics will produce virtuous, noble, and holy men, as that our æsthetics will produce poets, painters, and musicians.

Philosophy can never do more than interpret and explain what is given. It can only bring to distinct abstract knowledge of the reason the nature of the world which in the concrete, that is, as feeling, expresses itself comprehensibly to every one. This, however, it does in every possible reference and from every point of view. Now, as this attempt has been made from other points of view in the three preceding books with the generality that is proper to philosophy, in this book the action of men will be considered in the same way; and this side of the world might, indeed, be considered the most important of all, not only subjectively, as I remarked above, but also objectively. In considering it I shall faithfully adhere to the method I have hitherto followed, and shall support myself by presupposing all that has already been advanced. There is, indeed, just one thought which forms the content of this whole work. I have endeavoured to work it out in all other spheres, and I shall now do so with regard to human action. I shall then have done all that is in my power to communicate it as fully as possible.

The given point of view, and the method of treatment announced, are themselves sufficient to indicate that in this ethical book no precepts, no doctrine of duty must be looked for; still less will a general moral principle be given, an universal receipt, as it were, for the production of all the virtues. Neither shall we talk of an "*absolute ought*," for this contains a contradiction, as is explained in the Appendix; nor yet of a "*law of freedom*," which is in the same position. In general, we shall not speak at all of "ought," for this is how one speaks to children and to nations still in their childhood, but not to those who have appropriated all the culture of a full-

grown age. It is a palpable contradiction to call the will free, and yet to prescribe laws for it according to which it ought to will. "Ought to will!"—wooden iron! But it follows from the point of view of our system that the will is not only free, but almighty. From it proceeds not only its action, but also its world; and as the will is, so does its action and its world become. Both are the self-knowledge of the will and nothing more. The will determines itself, and at the same time both its action and its world; for besides it there is nothing, and these are the will itself. Only thus is the will truly autonomous, and from every other point of view it is heteronomous. Our philosophical endeavours can only extend to exhibiting and explaining the action of men in its inner nature and content, the various and even opposite maxims, whose living expression it is. This we shall do in connection with the preceding portion of our work, and in precisely the same way as we have hitherto explained the other phenomena of the world, and have sought to bring their inmost nature to distinct abstract knowledge. Our philosophy will maintain the same *immanency* in the case of action, as in all that we have hitherto considered. Notwithstanding Kant's great doctrine, it will not attempt to use the forms of the phenomenon, the universal expression of which is the principle of sufficient reason, as a leaping-pole to jump over the phenomenon itself, which alone gives meaning to these forms, and land in the boundless sphere of empty fictions. But this actual world of experience, in which we are, and which is in us, remains both the material and the limits of our consideration: a world which is so rich in content that even the most searching investigation of which the human mind is capable could not exhaust it. Since then the real world of experience will never fail to afford material and reality to our ethical investigations, any more than to those we have already conducted, nothing will be less needful than to take refuge in negative conceptions

void of content, and then somehow or other make even ourselves believe that we are saying something when we speak with lifted eyebrows of "absolutes," "infinites," "supersensibles," and whatever other mere negations of this sort there may be (*ουδεν εστι, η το της στερησεως ονομα, μετα αμυδρας επινοιας—nihil est, nisi negationis nomen, cum obscura notione.*—Jul. or. 5), instead of which it would be shorter to say at once cloud-cuckoo-town (*νεφελοκοκκυγια*): we shall not require to serve up covered empty dishes of this kind. Finally, we shall not in this book, any more than in those which have preceded it, narrate histories and give them out as philosophy. For we are of opinion that whoever supposes that the inner nature of the world can in any way, however plausibly disguised, be *historically* comprehended, is infinitely far from a philosophical knowledge of the world. Yet this is what is supposed whenever a "becoming," or a "having become," or an "about to become" enters into a theory of the nature of the world, whenever an earlier or a later has the least place in it; and in this way a beginning and an end of the world, and the path it pursues between them, is, either openly or disguisedly, both sought for and found, and the individual who philosophises even recognises his own position on that path. Such *historical philosophising* in most cases produces a cosmogony which admits of many varieties, or else a system of emanations, a doctrine of successive disengagements from one being; or, finally, driven in despair from fruitless efforts upon these paths to the last path of all, it takes refuge in the converse doctrine of a constant becoming, springing up, arising, coming to light out of darkness, out of the hidden ground source or groundlessness, or whatever other nonsense of this sort there may be, which is most shortly disposed of with the remark that at the present moment a whole eternity, *i.e.*, an endless time, has already passed, so that everything that can or ought to become must have already done so. For all such historical philosophy, what-

ever airs it may give itself, regards *time* just as if Kant had never lived, as a quality of the thing-in-itself, and thus stops at that which Kant calls the phenomenon in opposition to the thing-in-itself; which Plato calls the becoming and never being, in opposition to the being and never becoming; and which, finally, is called in the Indian philosophy the web of Mâya. It is just the knowledge which belongs to the principle of sufficient reason, with which no one can penetrate to the inner nature of things, but endlessly pursues phenomena, moving without end or aim, like a squirrel in its wheel, till, tired out at last, he stops at some point or other arbitrarily chosen, and now desires to extort respect for it from others also. The genuine philosophical consideration of the world, *i.e.*, the consideration that affords us a knowledge of its inner nature, and so leads us beyond the phenomenon, is precisely that method which does not concern itself with the whence, the whither, and the why of the world, but always and everywhere demands only the what; the method which considers things not according to any relation, not as becoming and passing away, in short, not according to one of the four forms of the principle of sufficient reason; but, on the contrary, just that which remains when all that belongs to the form of knowledge proper to that principle has been abstracted, the inner nature of the world, which always appears unchanged in all the relations, but is itself never subject to them, and has the Ideas of the world as its object or material. From such knowledge as this proceeds philosophy, like art, and also, as we shall see in this book, that disposition of mind which alone leads to true holiness and to deliverance from the world.

§ 54. The first three books will, it is hoped, have conveyed the distinct and certain knowledge that the world as idea is the complete mirror of the will, in which it knows itself in ascending grades of distinctness

and completeness, the highest of which is man, whose nature, however, receives its complete expression only through the whole connected series of his actions. The self-conscious connection of these actions is made possible by reason, which enables a man constantly to survey the whole in the abstract.

The will, which, considered purely in itself, is without knowledge, and is merely a blind incessant impulse, as we see it appear in unorganised and vegetable nature and their laws, and also in the vegetative part of our own life, receives through the addition of the world as idea, which is developed in subjection to it, the knowledge of its own willing and of what it is that it wills. And this is nothing else than the world as idea, life, precisely as it exists. Therefore we called the phenomenal world the mirror of the will, its objectivity. And since what the will wills is always life, just because life is nothing but the representation of that willing for the idea, it is all one and a mere pleonism if, instead of simply saying "the will," we say "the will to live."

Will is the thing-in-itself, the inner content, the essence of the world. Life, the visible world, the phenomenon, is only the mirror of the will. Therefore life accompanies the will as inseparably as the shadow accompanies the body; and if will exists, so will life, the world, exist. Life is, therefore, assured to the will to live; and so long as we are filled with the will to live we need have no fear for our existence, even in the presence of death. It is true we see the individual come into being and pass away; but the individual is only phenomenal, exists only for the knowledge which is bound to the principle of sufficient reason, to the *principio individuationis*. Certainly, for this kind of knowledge, the individual receives his life as a gift, rises out of nothing, then suffers the loss of this gift through death, and returns again to nothing. But we desire to consider life

philosophically, *i.e.*, according to its Ideas, and in this sphere we shall find that neither the will, the thing-in-itself in all phenomena, nor the subject of knowing, that which perceives all phenomena, is affected at all by birth or by death. Birth and death belong merely to the phenomenon of will, thus to life; and it is essential to this to exhibit itself in individuals which come into being and pass away, as fleeting phenomena appearing in the form of time—phenomena of that which in itself knows no time, but must exhibit itself precisely in the way we have said, in order to objectify its peculiar nature. Birth and death belong in like manner to life, and hold the balance as reciprocal conditions of each other, or, if one likes the expression, as poles of the whole phenomenon of life. The wisest of all mythologies, the Indian, expresses this by giving to the very god that symbolises destruction, death (as Brahma, the most sinful and the lowest god of the Trimurti, symbolises generation, coming into being, and Vishnu maintaining or preserving), by giving, I say, to Siva as an attribute not only the necklace of skulls, but also the lingam, the symbol of generation, which appears here as the counterpart of death, thus signifying that generation and death are essentially correlatives, which reciprocally neutralise and annul each other. It was precisely the same sentiment that led the Greeks and Romans to adorn their costly sarcophagi, just as we see them now, with feasts, dances, marriages, the chase, fights of wild beasts, bacchanalians, &c.; thus with representations of the full ardour of life, which they place before us not only in such revels and sports, but also in sensual groups, and even go so far as to represent the sexual intercourse of satyrs and goats. Clearly the aim was to point in the most impressive manner away from the death of the mourned individual to the immortal life of nature, and thus to indicate, though without abstract knowledge, that the whole of nature is the phenomenon and also the fulfilment of the will to live. The form of

this phenomenon is time, space, and causality, and by means of these individuation, which carries with it that the individual must come into being and pass away. But this no more affects the will to live, of whose manifestation the individual is, as it were, only a particular example or specimen, than the death of an individual injures the whole of nature. For it is not the individual, but only the species that Nature cares for, and for the preservation of which she so earnestly strives, providing for it with the utmost prodigality through the vast surplus of the seed and the great strength of the fructifying impulse. The individual, on the contrary, neither has nor can have any value for Nature, for her kingdom is infinite time and infinite space, and in these infinite multiplicity of possible individuals. Therefore she is always ready to let the individual fall, and hence it is not only exposed to destruction in a thousand ways by the most insignificant accident, but originally destined for it, and conducted towards it by Nature herself from the moment it has served its end of maintaining the species. Thus Nature naïvely expresses the great truth that only the Ideas, not the individuals, have, properly speaking, reality, *i.e.*, are complete objectivity of the will. Now, since man is Nature itself, and indeed Nature at the highest grade of its self-consciousness, but Nature is only the objectified will to live, the man who has comprehended and retained this point of view may well console himself, when contemplating his own death and that of his friends, by turning his eyes to the immortal life of Nature, which he himself is. This is the significance of Siva with the lingam, and of those ancient sarcophagi with their pictures of glowing life, which say to the mourning beholder, *Natura non contristatur.*

That generation and death are to be regarded as something belonging to life, and essential to this phenomenon of the will, arises also from the fact that they both exhibit themselves merely as higher powers of the expres-

sion of that in which all the rest of life consists. This is through and through nothing else than the constant change of matter in the fixed permanence of form; and this is what constitutes the transitoriness of the individual and the permanence of the species. Constant nourishment and renewal differ from generation only in degree, and constant excretion differs only in degree from death. The first shows itself most simply and distinctly in the plant. The plant is throughout a constant recurrence of the same impulse of its simplest fibre, which groups itself into leaf and branch. It is a systematic aggregate of similar plants supporting each other, whose constant reproduction is its single impulse. It ascends to the full satisfaction of this tendency through the grades of its metamorphosis, finally to the blossom and fruit, that compendium of its existence and effort in which it now attains, by a short way, to that which is its single aim, and at a stroke produces a thousand-fold what, up till then, it effected only in the particular case—the repetition of itself. Its earlier growth and development stands in the same relation to its fruit as writing stands to printing. With the animal it is clearly quite the same. The process of nourishing is a constant reproduction; the process of reproduction is a higher power of nourishing. The pleasure which accompanies the act of procreation is a higher power of the agreeableness of the sense of life. On the other hand, excretion, the constant exhalation and throwing off of matter, is the same as that which, at a higher power, death, is the contrary of generation. And if here we are always content to retain the form without lamenting the discarded matter, we ought to bear ourselves in the same way if in death the same thing happens, in a higher degree and to the whole, as takes place daily and hourly in a partial manner in excretion: if we are indifferent to the one, we ought not to shrink from the other. Therefore, from this point of view, it appears just as perverse to desire

the continuance of an individuality which will be replaced by other individuals as to desire the permanence of matter which will be replaced by other matter. It appears just as foolish to embalm the body as it would be carefully to preserve its excrement. As to the individual consciousness which is bound to the individual body, it is absolutely interrupted every day by sleep. Deep sleep is, while it lasts, in no way different from death, into which, in fact, it often passes continuously, as in the case of freezing to death. It differs only with regard to the future, the awaking. Death is a sleep in which individuality is forgotten; everything else wakes again, or rather never slept.[1]

Above all things, we must distinctly recognise that the form of the phenomenon of will, the form of life or reality, is really only the *present*, not the future nor the past. The latter are only in the conception, exist only in the connection of knowledge, so far as it follows the principle of sufficient reason. No man has ever lived in the past, and none will live in the future; the *present* alone is the form of all life, and is its sure possession which can never be taken from it. The present always exists, together with its content. Both remain fixed without wavering, like the rainbow on the waterfall. For life is firm and certain in the will, and the present is firm and certain in life. Certainly, if we reflect on

[1] The following remark may assist those for whom it is not too subtle to understand clearly that the individual is only the phenomenon, not the thing in itself. Every individual is, on the one hand, the subject of knowing, *i.e.*, the complemental condition of the possibility of the whole objective world, and, on the other hand, a particular phenomenon of will, the same will which objectifies itself in everything. But this double nature of our being does not rest upon a self-existing unity, otherwise it would be possible for us to be conscious of ourselves *in ourselves, and independent of the objects of knowledge and will.* Now this is by no means possible, for as soon as we turn into ourselves to make the attempt, and seek for once to know ourselves fully by means of introspective reflection, we are lost in a bottomless void; we find ourselves like the hollow glass globe, from out of which a voice speaks whose cause is not to be found in it, and whereas we desired to comprehend ourselves, we find, with a shudder, nothing but a vanishing spectre.

the thousands of years that are past, of the millions of men who lived in them, we ask, What were they? what has become of them? But, on the other hand, we need only recall our own past life and renew its scenes vividly in our imagination, and then ask again, What was all this? what has become of it? As it is with it, so is it with the life of those millions. Or should we suppose that the past could receive a new existence because it has been sealed by death? Our own past, the most recent part of it, and even yesterday, is now no more than an empty dream of the fancy, and such is the past of all those millions. What was? What is? The will, of which life is the mirror, and knowledge free from will, which beholds it clearly in that mirror. Whoever has not yet recognised this, or will not recognise it, must add to the question asked above as to the fate of past generations of men this question also: Why he, the questioner, is so fortunate as to be conscious of this costly, fleeting, and only real present, while those hundreds of generations of men, even the heroes and philosophers of those ages, have sunk into the night of the past, and have thus become nothing; but he, his insignificant ego, actually exists? or more shortly, though somewhat strangely: Why this now, his now, *is* just now and *was* not long ago? Since he asks such strange questions, he regards his existence and his time as independent of each other, and the former as projected into the latter. He assumes indeed two nows—one which belongs to the object, the other which belongs to the subject, and marvels at the happy accident of their coincidence. But in truth, only the point of contact of the object, the form of which is time, with the subject, which has no mode of the principle of sufficient reason as its form, constitutes the present, as is shown in the essay on the principle of sufficient reason. Now all object is the will so far as it has become idea, and the subject is the necessary correlative of the object. But real objects are only in the

present; the past and the future contain only conceptions and fancies, therefore the present is the essential form of the phenomenon of the will, and inseparable from it. The present alone is that which always exists and remains immovable. That which, empirically apprehended, is the most transitory of all, presents itself to the metaphysical vision, which sees beyond the forms of empirical perception, as that which alone endures, the *nunc stans* of the schoolmen. The source and the supporter of its content is the will to live or the thing-in-itself, —which we are. That which constantly becomes and passes away, in that it has either already been or is still to be, belongs to the phenomenon as such on account of its forms, which make coming into being and passing away possible. Accordingly, we must think:—*Quid fuit?—Quod est. Quid erit?—Quod fuit;* and take it in the strict meaning of the words; thus understand not *simile* but *idem.* For life is certain to the will, and the present is certain to life. Thus it is that every one can say, "I am once for all lord of the present, and through all eternity it will accompany me as my shadow: therefore I do not wonder where it has come from, and how it happens that it is exactly now." We might compare time to a constantly revolving sphere; the half that was always sinking would be the past, that which was always rising would be the future; but the indivisible point at the top, where the tangent touches, would be the extensionless present. As the tangent does not revolve with the sphere, neither does the present, the point of contact of the object, the form of which is time, with the subject, which has no form, because it does not belong to the knowable, but is the condition of all that is knowable. Or, time is like an unceasing stream, and the present a rock on which the stream breaks itself, but does not carry away with it. The will, as thing-in-itself, is just as little subordinate to the principle of sufficient reason

as the subject of knowledge, which, finally, in a certain regard is the will itself or its expression. And as life, its own phenomenon, is assured to the will, so is the present, the single form of real life. Therefore we have not to investigate the past before life, nor the future after death: we have rather to know the *present*, the one form in which the will manifests itself.[1] It will not escape from the will, but neither will the will escape from it. If, therefore, life as it is satisfies, whoever affirms it in every way may regard it with confidence as endless, and banish the fear of death as an illusion that inspires him with the foolish dread that he can ever be robbed of the present, and foreshadows a time in which there is no present; an illusion with regard to time analogous to the illusion with regard to space through which every one imagines the position on the globe he happens to occupy as above, and all other places as below. In the same way every one links the present to his own individuality, and imagines that all present is extinguished with it; that then past and future might be without a present. But as on the surface of the globe every place is above, so the form of all life is the *present*, and to fear death because it robs us of the present, is just as foolish as to fear that we may slip down from the round globe upon which we have now the good fortune to occupy the upper surface. The present is the form essential to the objectification of the will. It cuts time, which extends infinitely in both directions, as a mathematical point, and stands immovably fixed, like an everlasting mid-day with no cool evening, as the actual sun burns without intermission, while it only seems to sink into the bosom of night. Therefore, if a man fears death as his annihilation, it is just as if he were to think that the sun cries out at evening, "Woe is

[1] "Scholastici docuerunt, quod æternitas non sit temporis sine fine aut principio successio; sed *Nunc stans*, *i.e.*, idem nobis *Nunc* esse, quod erat *Nunc* Adamo, *i.e.*, inter *nunc* et *tunc* nullam esse differentiam."—Hobbes, Leviathan, c. 46.

me! for I go down into eternal night."[1] And conversely, whoever is oppressed with the burden of life, whoever desires life and affirms it, but abhors its torments, and especially can no longer endure the hard lot that has fallen to himself, such a man has no deliverance to hope for from death, and cannot right himself by suicide. The cool shades of Orcus allure him only with the false appearance of a haven of rest. The earth rolls from day into night, the individual dies, but the sun itself shines without intermission, an eternal noon. Life is assured to the will to live; the form of life is an endless present, no matter how the individuals, the phenomena of the Idea, arise and pass away in time, like fleeting dreams. Thus even already suicide appears to us as a vain and therefore a foolish action; when we have carried our investigation further it will appear to us in a still less favourable light.

Dogmas change and our knowledge is deceptive; but Nature never errs, her procedure is sure, and she never conceals it. Everything is entirely in Nature, and Nature is entire in everything. She has her centre in every brute. It has surely found its way into existence, and it will surely find its way out of it. In the meantime it lives, fearless and without care, in the presence of annihilation, supported by the consciousness that it is Nature herself, and imperishable as she is. Man alone carries about with him, in abstract conceptions, the certainty of his death; yet this can only trouble him very rarely,

[1] In Eckermann's "Conversations of Goethe" (vol. i. p. 161), Goethe says: "Our spirit is a being of a nature quite indestructible, and its activity continues from eternity to eternity. It is like the sun, which seems to set only to our earthly eyes, but which, in reality, never sets, but shines on unceasingly." Goethe has taken the simile from me; not I from him. Without doubt he used it in this conversation, which was held in 1824, in consequence of a (possibly unconscious) reminiscence of the above passage, for it occurs in the first edition, p. 401, in exactly the same words, and it is also repeated at p. 528 of that edition, as at the close of § 65 of the present work. The first edition was sent to him in December 1818, and in March 1819, when I was at Naples, he sent me his congratulations by letter, through my sister, and enclosed a piece of paper upon which he had noted the places of certain passages which had specially pleased him. Thus he had read my book.

when for a single moment some occasion calls it up to his imagination. Against the mighty voice of Nature reflection can do little. In man, as in the brute which does not think, the certainty that springs from his inmost consciousness that he himself is Nature, the world, predominates as a lasting frame of mind; and on account of this no man is observably disturbed by the thought of certain and never-distant death, but lives as if he would live for ever. Indeed this is carried so far that we may say that no one has really a lively conviction of the certainty of his death, otherwise there would be no great difference between his frame of mind and that of a condemned criminal. Every one recognises that certainty in the abstract and theoretically, but lays it aside like other theoretical truths which are not applicable to practice, without really receiving it into his living consciousness. Whoever carefully considers this peculiarity of human character will see that the psychological explanations of it, from habit and acquiescence in the inevitable, are by no means sufficient, and that its true explanation lies in the deeper ground we have given. The same fact explains the circumstance that at all times and among all peoples dogmas of some kind or other relating to the continued existence of the individual after death arise, and are believed in, although the evidence in support of them must always be very insufficient, and the evidence against them forcible and varied. But, in truth, this really requires no proof, but is recognised by the healthy understanding as a fact, and confirmed by the confidence that Nature never lies any more than she errs, but openly exhibits and naïvely expresses her action and her nature, while only we ourselves obscure it by our folly, in order to establish what is agreeable to our limited point of view.

But this that we have brought to clearest consciousness, that although the particular phenomenon of the will has a temporal beginning and end, the will itself as thing-in-itself is not affected by it, nor yet the correlative of

all object, the knowing but never known subject, and that life is always assured to the will to live—this is not to be numbered with the doctrines of immortality. For permanence has no more to do with the will or with the pure subject of knowing, the eternal eye of the world, than transitoriness, for both are predicates that are only valid in time, and the will and the pure subject of knowing lie outside time. Therefore the egoism of the individual (this particular phenomenon of will enlightened by the subject of knowing) can extract as little nourishment and consolation for his wish to endure through endless time from the view we have expressed, as he could from the knowledge that after his death the rest of the eternal world would continue to exist, which is just the expression of the same view considered objectively, and therefore temporally. For every individual is transitory only as phenomenon, but as thing-in-itself is timeless, and therefore endless. But it is also only as phenomenon that an individual is distinguished from the other things of the world; as thing-in-itself he is the will which appears in all, and death destroys the illusion which separates his consciousness from that of the rest: this is immortality. His exemption from death, which belongs to him only as thing-in-itself, is for the phenomenon one with the immortality of the rest of the external world.[1] Hence also, it arises that although the inward and merely felt consciousness of that which we have raised to distinct knowledge is indeed, as we have said, sufficient to prevent the thought of death from poisoning the life of the rational being, because this consciousness is the basis of that love of life which maintains everything living, and enables it to live on

[1] This is expressed in the Veda by saying, that when a man dies his sight becomes one with the sun, his smell with the earth, his taste with water, his hearing with the air, his speech with fire, &c., &c. (Oupnek'hat, vol. i. p. 249 *et seq.*) And also by the fact that, in a special ceremony, the dying man gives over his senses and all his faculties singly to his son, in whom they are now supposed to live on (Oupnek'hat, vol. ii. p. 82 *et seq.*)

at ease as if there were no such thing as death, so long as it is face to face with life, and turns its attention to it, yet it will not prevent the individual from being seized with the fear of death, and trying in every way to escape from it, when it presents itself to him in some particular real case, or even only in his imagination, and he is compelled to contemplate it. For just as, so long as his knowledge was directed to life as such, he was obliged to recognise immortality in it, so when death is brought before his eyes, he is obliged to recognise it as that which it is, the temporal end of the particular temporal phenomenon. What we fear in death is by no means the pain, for it lies clearly on this side of death, and, moreover, we often take refuge in death from pain, just as, on the contrary, we sometimes endure the most fearful suffering merely to escape death for a while, although it would be quick and easy. Thus we distinguish pain and death as two entirely different evils. What we fear in death is the end of the individual, which it openly professes itself to be, and since the individual is a particular objectification of the will to live itself, its whole nature struggles against death. Now when feeling thus exposes us helpless, reason can yet step in and for the most part overcome its adverse influence, for it places us upon a higher standpoint, from which we no longer contemplate the particular but the whole. Therefore a philosophical knowledge of the nature of the world, which extended to the point we have now reached in this work but went no farther, could even at this point of view overcome the terror of death in the measure in which reflection had power over direct feeling in the given individual. A man who had thoroughly assimilated the truths we have already advanced, but had not come to know, either from his own experience or from a deeper insight, that constant suffering is essential to life, who found satisfaction and all that he wished in life, and could calmly and deliberately desire that his

life, as he had hitherto known it, should endure for ever or repeat itself ever anew, and whose love of life was so great that he willingly and gladly accepted all the hardships and miseries to which it is exposed for the sake of its pleasures,—such a man would stand "with firm-knit bones on the well-rounded, enduring earth," and would have nothing to fear. Armed with the knowledge we have given him, he would await with indifference the death that hastens towards him on the wings of time. He would regard it as a false illusion, an impotent spectre, which frightens the weak but has no power over him who knows that he is himself the will of which the whole world is the objectification or copy, and that therefore he is always certain of life, and also of the present, the peculiar and only form of the phenomenon of the will. He could not be terrified by an endless past or future in which he would not be, for this he would regard as the empty delusion of the web of Maya. Thus he would no more fear death than the sun fears the night. In the "Bhagavad-Gita" Krishna thus raises the mind of his young pupil Arjuna, when, seized with compunction at the sight of the arrayed hosts (somewhat as Xerxes was), he loses heart and desires to give up the battle in order to avert the death of so many thousands. Krishna leads him to this point of view, and the death of those thousands can no longer restrain him; he gives the sign for battle. This point of view is also expressed by Goethe's Prometheus, especially when he says—

> "Here sit I, form mankind
> In my own image,
> A race like to myself,
> To suffer and to weep,
> Rejoice, enjoy,
> And heed thee not,
> As I."

The philosophy of Bruno and that of Spinoza might also lead any one to this point of view whose conviction was

not shaken and weakened by their errors and imperfections. That of Bruno has properly no ethical theory at all, and the theory contained in the philosophy of Spinoza does not really proceed from the inner nature of his doctrine, but is merely tacked on to it by means of weak and palpable sophisms, though in itself it is praiseworthy and beautiful. Finally, there are many men who would occupy this point of view if their knowledge kept pace with their will, *i.e.*, if, free from all illusion, they were in a position to become clearly and distinctly themselves. For this is, for knowledge, the point of view of the complete *assertion of the will to live.*

That the will asserts itself means, that while in its objectivity, *i.e.*, in the world and life, its own nature is completely and distinctly given it as idea, this knowledge does not by any means check its volition; but this very life, so known, is willed as such by the will with knowledge, consciously and deliberately, just as up to this point it willed it as blind effort without knowledge. The opposite of this, the *denial of the will to live*, shows itself if, when that knowledge is attained, volition ends, because the particular known phenomena no longer act as *motives* for willing, but the whole knowledge of the nature of the world, the mirror of the will, which has grown up through the comprehension of the *Ideas*, becomes a *quieter* of the will; and thus free, the will suppresses itself. These quite unfamiliar conceptions are difficult to understand when expressed in this general way, but it is hoped they will become clear through the exposition we shall give presently, with special reference to action, of the phenomena in which, on the one hand, the assertion in its different grades, and, on the other hand, the denial, expresses itself. For both proceed from knowledge, yet not from abstract knowledge, which is expressed in words, but from living knowledge, which is expressed in action and behaviour alone, and is independent of the dogmas which at the same time occupy the reason as abstract knowledge. To

exhibit them both, and bring them to distinct knowledge of the reason, can alone be my aim, and not to prescribe or recommend the one or the other, which would be as foolish as it would be useless; for the will in itself is absolutely free and entirely self-determining, and for it there is no law. But before we go on to the exposition referred to, we must first explain and more exactly define this *freedom* and its relation to necessity. And also, with regard to the life, the assertion and denial of which is our problem, we must insert a few general remarks connected with the will and its objects. Through all this we shall facilitate the apprehension of the inmost nature of the knowledge we are aiming at, of the ethical significance of methods of action.

Since, as has been said, this whole work is only the unfolding of a single thought, it follows that all its parts have the most intimate connection with each other. Not merely that each part stands in a necessary relation to what immediately precedes it, and only presupposes a recollection of that by the reader, as is the case with all philosophies which consist merely of a series of inferences, but that every part of the whole work is related to every other part and presupposes it. It is, therefore, necessary that the reader should remember not only what has just been said, but all the earlier parts of the work, so that he may be able to connect them with what he is reading, however much may have intervened. Plato also makes this demand upon his readers through the intricate digressions of his dialogues, in which he only returns to the leading thought after long episodes, which illustrate and explain it. In our case this demand is necessary; for the breaking up of our one single thought into its many aspects is indeed the only means of imparting it, though not essential to the thought itself, but merely an artificial form. The division of four principal points of view into four books, and the most careful bringing together of all that is related and homogeneous, assists the exposition

and its comprehension; yet the material absolutely does not admit of an advance in a straight line, such as the progress of history, but necessitates a more complicated exposition. This again makes a repeated study of the book necessary, for thus alone does the connection of all the parts with each other become distinct, and only then do they all mutually throw light upon each other and become quite clear.[1]

§ 55. That the will as such is *free*, follows from the fact that, according to our view, it is the thing-in-itself, the content of all phenomena. The phenomena, on the other hand, we recognise as absolutely subordinate to the principle of sufficient reason in its four forms. And since we know that necessity is throughout identical with following from given grounds, and that these are convertible conceptions, all that belongs to the phenomenon, *i.e.*, all that is object for the knowing subject as individual, is in one aspect reason, and in another aspect consequent; and in this last capacity is determined with absolute necessity, and can, therefore, in no respect be other than it is. The whole content of Nature, the collective sum of its phenomena, is thus throughout necessary, and the necessity of every part, of every phenomenon, of every event, can always be proved, because it must be possible to find the reason from which it follows as a consequent. This admits of no exception: it follows from the unrestricted validity of the principle of sufficient reason. In another aspect, however, the same world is for us, in all its phenomena, objectivity of will. And the will, since it is not phenomenon, is not idea or object, but thing-in-itself, and is not subordinate to the principle of sufficient reason, the form of all object; thus is not determined as a consequent through any reason, knows no necessity, *i.e.*, is *free*. The concept of freedom is thus

[1] Cf. Chap. xli.–xliv. of Supplement.

properly a negative concept, for its content is merely the denial of necessity, *i.e.*, the relation of consequent to its reason, according to the principle of sufficient reason. Now here lies before us in its most distinct form the solution of that great contradiction, the union of freedom with necessity, which has so often been discussed in recent times, yet, so far as I know, never clearly and adequately. Everything is as phenomenon, as object, absolutely necessary: *in itself* it is will, which is perfectly free to all eternity. The phenomenon, the object, is necessarily and unalterably determined in that chain of causes and effects which admits of no interruption. But the existence in general of this object, and its specific nature, *i.e.*, the Idea which reveals itself in it, or, in other words, its character, is a direct manifestation of will. Thus, in conformity with the freedom of this will, the object might not be at all, or it might be originally and essentially something quite different from what it is, in which case, however, the whole chain of which it is a link, and which is itself a manifestation of the same will, would be quite different also. But once there and existing, it has entered the chain of causes and effects, is always necessarily determined in it, and can, therefore, neither become something else, *i.e.*, change itself, nor yet escape from the chain, *i.e.*, vanish. Man, like every other part of Nature, is objectivity of the will; therefore all that has been said holds good of him. As everything in Nature has its forces and qualities, which react in a definite way when definitely affected, and constitute its character, man also has his *character*, from which the motives call forth his actions with necessity. In this manner of conduct his empirical character reveals itself, but in this again his intelligible character, the will in itself, whose determined phenomenon he is. But man is the most complete phenomenon of will, and, as we explained in the Second Book, he had to be enlightened with so high a degree of knowledge

in order to maintain himself in existence, that in it a perfectly adequate copy or repetition of the nature of the world under the form of the idea became possible: this is the comprehension of the Ideas, the pure mirror of the world, as we learnt in the Third Book. Thus in man the will can attain to full self-consciousness, to distinct and exhaustive knowledge of its own nature, as it mirrors itself in the whole world. We saw in the preceding book that art springs from the actual presence of this degree of knowledge; and at the end of our whole work it will further appear that, through the same knowledge, in that the will relates it to itself, a suppression and self-denial of the will in its most perfect manifestation is possible. So that the freedom which otherwise, as belonging to the thing-in-itself, can never show itself in the phenomenon, in such a case does also appear in it, and, by abolishing the nature which lies at the foundation of the phenomenon, while the latter itself still continues to exist in time, it brings about a contradiction of the phenomenon with itself, and in this way exhibits the phenomena of holiness and self-renunciation. But all this can only be fully understood at the end of this book. What has just been said merely affords a preliminary and general indication of how man is distinguished from all the other phenomena of will by the fact that freedom, *i.e.*, independence of the principle of sufficient reason, which only belongs to the will as thing-in-itself, and contradicts the phenomenon, may yet possibly, in his case, appear in the phenomenon also, where, however, it necessarily exhibits itself as a contradiction of the phenomenon with itself. In this sense, not only the will in itself, but man also may certainly be called free, and thus distinguished from all other beings. But how this is to be understood can only become clear through all that is to follow, and for the present we must turn away from it altogether. For, in the first place, we must beware of the error that the action of the individual definite man is subject to no

necessity, *i.e.*, that the power of the motive is less certain than the power of the cause, or the following of the conclusion from the premises. The freedom of the will as thing-in-itself, if, as has been said, we abstract from the entirely exceptional case mentioned above, by no means extends directly to its phenomenon, not even in the case in which this reaches the highest grade of its visibility, and thus does not extend to the rational animal endowed with individual character, *i.e.*, the person. The person is never free although he is the phenomenon of a free will; for he is already the determined phenomenon of the free volition of this will, and, because he enters the form of every object, the principle of sufficient reason, he develops indeed the unity of that will in a multiplicity of actions, but on account of the timeless unity of that volition in itself, this multiplicity exhibits in itself the regular conformity to law of a force of Nature. Since, however, it is that free volition that becomes visible in the person and the whole of his conduct, relating itself to him as the concept to the definition, every individual action of the person is to be ascribed to the free will, and directly proclaims itself as such in consciousness. Therefore, as was said in the Second Book, every one regards himself *a priori* (*i.e.*, here in this original feeling) as free in his individual actions, in the sense that in every given case every action is possible for him, and he only recognises *a posteriori* from experience and reflection upon experience that his actions take place with absolute necessity from the coincidence of his character with his motives. Hence it arises that every uncultured man, following his feeling, ardently defends complete freedom in particular actions, while the great thinkers of all ages, and indeed the more profound systems of religion, have denied it. But whoever has come to see clearly that the whole nature of man is will, and he himself only a phenomenon of this will, and that such a phenomenon has, even from the subject itself, the principle of sufficient reason as its

necessary form, which here appears as the law of motivation,—such a man will regard it as just as absurd to doubt the inevitable nature of an action when the motive is presented to a given character, as to doubt that the three angles of any triangle are together equal to two right angles. Priestley has very sufficiently proved the necessity of the individual action in his "Doctrine of Philosophical Necessity;" but Kant, whose merit in this respect is specially great, first proved the coexistence of this necessity with the freedom of the will in itself, *i.e.*, apart from the phenomenon,[1] by establishing the distinction between the intelligible and the empirical character. I entirely adhere to this distinction, for the former is the will as thing-in-itself so far as it appears in a definite individual in a definite grade, and the latter is this phenomenon itself as it exhibits itself in time in the mode of action, and in space in the physical structure. In order to make the relation of the two comprehensible, the best expression is that which I have already used in the introductory essay, that the intelligible character of every man is to be regarded as an act of will outside time, and therefore indivisible and unchangeable, and the manifestation of this act of will developed and broken up in time and space and all the forms of the principle of sufficient reason is the empirical character as it exhibits itself for experience in the whole conduct and life of this man. As the whole tree is only the constantly repeated manifestation of one and the same tendency, which exhibits itself in its simplest form in the fibre, and recurs and is easily recognised in the construction of the leaf, shoot, branch, and trunk, so all a man's deeds are merely the constantly repeated expression, somewhat varied in form, of his intelligible character, and the induction based on the sum of all these expressions gives us his empirical

[1] "Critique of Pure Reason," first edition, pp. 532–558; fifth edition, pp. 560–586; and "Critique of Practical Reason," fourth edition, pp. 169–179; Rosenkranz's edition, pp. 224–231.

character. For the rest, I shall not at this point repeat in my own words Kant's masterly exposition, but presuppose it as known.

In the year 1840 I dealt with the important chapter on the freedom of the will, thoroughly and in detail, in my crowned prize-essay upon the subject, and exposed the reason of the delusion which led men to imagine that they found an empirically given absolute freedom of the will, that is to say, a *liberum arbitrium indifferentiæ*, as a fact in self-consciousness; for the question propounded for the essay was with great insight directed to this point. Therefore, as I refer the reader to that work, and also to the tenth paragraph of the prize-essay on the basis of morals, which was published along with it under the title "The Two Fundamental Problems of Ethics," I now omit the incomplete exposition of the necessity of the act of will, which was given at this place in the first edition. Instead of it I shall explain the delusion mentioned above in a brief discussion which is presupposed in the nineteenth chapter of the supplement to the present work, and therefore could not be given in the prize-essay referred to.

Apart from the fact that the will as the true thing-in-itself is actually original and independent, and that the feeling of its originality and absoluteness must accompany its acts in self-consciousness, though here they are already determined, there arises the illusion of an empirical freedom of the will (instead of the transcendental freedom which alone is to be attributed to it), and thus a freedom of its particular actions, from that attitude of the intellect towards the will which is explained, separated, and subordinated in the nineteenth chapter of the supplement, especially under No. 3. The intellect knows the conclusions of the will only *a posteriori* and empirically; therefore when a choice is presented, it has no data as to how the will is to decide. For the intelligible character, by virtue of which, when motives are given, only *one*

decision is possible and is therefore necessary, does not come within the knowledge of the intellect, but merely the empirical character is known to it through the succession of its particular acts. Therefore it seems to the intellect that in a given case two opposite decisions are possible for the will. But this is just the same thing as if we were to say of a perpendicular beam that has lost its balance, and is hesitating which way to fall, "It can fall either to the right hand or the left." This *can* has merely a subjective significance, and really means "as far as the data known to us are concerned." Objectively, the direction of the fall is necessarily determined as soon as the equilibrium is lost. Accordingly, the decision of one's own will is undetermined only to the beholder, one's own intellect, and thus merely relatively and subjectively for the subject of knowing. In itself and objectively, on the other hand, in every choice presented to it, its decision is at once determined and necessary. But this determination only comes into consciousness through the decision that follows upon it. Indeed, we receive an empirical proof of this when any difficult and important choice lies before us, but only under a condition which is not yet present, but merely hoped for, so that in the meanwhile we can do nothing, but must remain passive. Now we consider how we shall decide when the circumstances occur that will give us a free activity and choice. Generally the foresight of rational deliberation recommends one decision, while direct inclination leans rather to the other. So long as we are compelled to remain passive, the side of reason seems to wish to keep the upperhand; but we see beforehand how strongly the other side will influence us when the opportunity for action arises. Till then we are eagerly concerned to place the motives on both sides in the clearest light, by calm meditation on the *pro et contra*, so that every motive may exert its full influence upon the will when the time arrives, and it may not be misled by a

mistake on the part of the intellect to decide otherwise than it would have done if all the motives had their due influence upon it. But this distinct unfolding of the motives on both sides is all that the intellect can do to assist the choice. It awaits the real decision just as passively and with the same intense curiosity as if it were that of a foreign will. Therefore from its point of view both decisions must seem to it equally possible; and this is just the illusion of the empirical freedom of the will. Certainly the decision enters the sphere of the intellect altogether empirically, as the final conclusion of the matter; but yet it proceeded from the inner nature, the intelligible character, of the individual will in its conflict with given motives, and therefore with complete necessity. The intellect can do nothing more than bring out clearly and fully the nature of the motives; it cannot determine the will itself; for the will is quite inaccessible to it, and, as we have seen, cannot be investigated.

If, under the same circumstances, a man could act now one way and now another, it would be necessary that his will itself should have changed in the meantime, and thus that it should lie in time, for change is only possible in time; but then either the will would be a mere phenomenon, or time would be a condition of the thing-in-itself. Accordingly the dispute as to the freedom of the particular action, the *liberum arbitrium indifferentiæ*, really turns on the question whether the will lies in time or not. If, as both Kant's doctrine and the whole of my system necessitates, the will is the thing-in-itself outside time and outside every form of the principle of sufficient reason, not only must the individual act in the same way in the same circumstances, and not only must every bad action be the sure warrant of innumerable others, which the individual *must* perform and *cannot* leave, but, as Kant said, if only the empirical character and the motives were completely given, it would be possible to calculate the future conduct of a man just as we can calculate an

eclipse of the sun or moon. As Nature is consistent, so is the character; every action must take place in accordance with it, just as every phenomenon takes place according to a law of Nature: the causes in the latter case and the motives in the former are merely the occasional causes, as was shown in the Second Book. The will, whose phenomenon is the whole being and life of man, cannot deny itself in the particular case, and what the man wills on the whole, that will he also will in the particular case.

The assertion of an empirical freedom of the will, a *liberum arbitrium indifferentiæ*, agrees precisely with the doctrine that places the inner nature of man in a *soul*, which is originally a *knowing*, and indeed really an abstract *thinking* nature, and only in consequence of this a *willing* nature — a doctrine which thus regards the will as of a secondary or derivative nature, instead of knowledge which is really so. The will indeed came to be regarded as an act of thought, and to be identified with the judgment, especially by Descartes and Spinoza. According to this doctrine every man must become what he is only through his knowledge; he must enter the world as a moral cipher come to know the things in it, and thereupon determine to be this or that, to act thus or thus, and may also through new knowledge achieve a new course of action, that is to say, become another person. Further, he must first know a thing to be *good*, and in consequence of this will it, instead of first *willing* it, and in consequence of this calling it *good*. According to my fundamental point of view, all this is a reversal of the true relation. Will is first and original; knowledge is merely added to it as an instrument belonging to the phenomenon of will. Therefore every man is what he is through his will, and his character is original, for willing is the basis of his nature. Through the knowledge which is added to it he comes to know in the course of experience *what he is*, *i.e.*, he learns his

character. Thus he *knows* himself in consequence of and in accordance with the nature of his will, instead of *willing* in consequence of and in accordance with his knowing. According to the latter view, he would only require to consider how he would like best to be, and he would be it; that is its doctrine of the freedom of the will. Thus it consists really in this, that a man is his own work guided by the light of knowledge. I, on the contrary, say that he is his own work before all knowledge, and knowledge is merely added to it to enlighten it. Therefore he cannot resolve to be this or that, nor can he become other than he is; but he *is* once for all, and he knows in the course of experience *what* he is. According to one doctrine he *wills* what he knows, and according to the other he *knows* what he wills.

The Greeks called the character *ηθος*, and its expression, *i.e.*, morals, *ηθη*. But this word comes from *εθος*, custom; they chose it in order to express metaphorically the constancy of character through the constancy of custom. *Το γαρ ηθος απο του εθους εχει την επωνυμιαν. ηθικη γαρ καλειται δια το εθιζεσθαι* (*a voce ηθος, i.e., consuetudo ηθος est appellatum: ethica ergo dicta est απο του εθιζεσθαι, sivi ab assuescendo*) says Aristotle (Eth. Magna, i. 6, p. 1186, and Eth. Eud., p. 1220, and Eth. Nic., p. 1103, ed. Ber.) Stobæus quotes: *οἱ δε κατα Ζηνωνα τροπικως· ηθος εστι πηγη βιου αφ' ἧς αἱ κατα μερος πραξεις ρεουσι* (*Stoici autem, Zenonis castra sequentes, metaphorice ethos definiunt vitæ fontem, e quo singulæ manant actiones*), ii. ch. 7. In Christian theology we find the dogma of predestination in consequence of election and non-election (Rom. ix. 11–24), clearly originating from the knowledge that man does not change himself, but his life and conduct, *i.e.*, his empirical character, is only the unfolding of his intelligible character, the development of decided and unchangeable natural dispositions recognisable even in the child; therefore, as it were, even at his birth his conduct is firmly determined, and

remains essentially the same to the end. This we entirely agree with; but certainly the consequences which followed from the union of this perfectly correct insight with the dogmas that already existed in Jewish theology, and which now gave rise to the great difficulty, the Gordian knot upon which most of the controversies of the Church turned, I do not undertake to defend, for even the Apostle Paul scarcely succeeded in doing so by means of his simile of the potter's vessels which he invented for the purpose, for the result he finally arrived at was nothing else than this:—

> "Let mankind
> Fear the gods!
> They hold the power
> In everlasting hands:
> And they can use it
> As seems good to them."

Such considerations, however, are really foreign to our subject. Some explanation as to the relation between the character and the knowledge in which all its motives lie, will now be more to the point.

The motives which determine the manifestation of the character or conduct influence it through the medium of knowledge. But knowledge is changeable, and often vacillates between truth and error, yet, as a rule, is rectified more and more in the course of life, though certainly in very different degrees. Therefore the conduct of a man may be observably altered without justifying us in concluding that his character has been changed. What the man really and in general wills, the striving of his inmost nature, and the end he pursues in accordance with it, this we can never change by influence upon him from without by instruction, otherwise we could transform him. Seneca says admirably, *velle non discitur;* whereby he preferred truth to his Stoic philosophers, who taught *διδακτην ειναι την αρετην* (*doceri posse virtutem*). From without the will can only be affected by motives. But

these can never change the will itself; for they have power over it only under the presupposition that it is precisely such as it is. All that they can do is thus to alter the direction of its effort, *i.e.*, bring it about that it shall seek in another way than it has hitherto done that which it invariably seeks. Therefore instruction, improved knowledge, in other words, influence from without, may indeed teach the will that it erred in the means it employed, and can therefore bring it about that the end after which it strives once for all according to its inner nature shall be pursued on an entirely different path and in an entirely different object from what has hitherto been the case. But it can never bring about that the will shall will something actually different from what it has hitherto willed; this remains unchangeable, for the will is simply this willing itself, which would have to be abolished. The former, however, the possible modification of knowledge, and through knowledge of conduct, extends so far that the will seeks to attain its unalterable end, for example, Mohammed's paradise, at one time in the real world, at another time in a world of imagination, adapting the means to each, and thus in the first case applying prudence, might, and fraud, and in the second case, abstinence, justice, alms, and pilgrimages to Mecca. But its effort itself has not therefore changed, still less the will itself. Thus, although its action certainly shows itself very different at different times, its willing has yet remained precisely the same. *Velle non discitur.*

For motives to act, it is necessary not only that they should be present, but that they should be known; for, according to a very good expression of the schoolmen, which we referred to once before, *causa finalis movet non secundum suum esse reale; sed secundum esse cognitum.* For example, in order that the relation may appear that exists in a given man between egoism and sympathy, it is not sufficient that he should possess wealth

and see others in want, but he must also know what he can do with his wealth, both for himself and for others: not only must the suffering of others be presented to him, but he must know both what suffering and also what pleasure is. Perhaps, on a first occasion, he did not know all this so well as on a second; and if, on a similar occasion, he acts differently, this arises simply from the fact that the circumstances were really different, as regards the part of them that depends on his knowing them, although they seem to be the same. As ignorance of actually existing circumstances robs them of their influence, so, on the other hand, entirely imaginary circumstances may act as if they were real, not only in the case of a particular deception, but also in general and continuously. For example, if a man is firmly persuaded that every good action will be repaid him a hundredfold in a future life, such a conviction affects him in precisely the same way as a good bill of exchange at a very long date, and he can give from mere egoism, as from another point of view he would take from egoism. He has not changed himself: *velle non discitur.* It is on account of this great influence of knowledge upon action, while the will remains unchangeable, that the character develops and its different features appear only little by little. Therefore it shows itself different at every period of life, and an impetuous, wild youth may be succeeded by a staid, sober, manly age. Especially what is bad in the character will always come out more strongly with time, yet sometimes it occurs that passions which a man gave way to in his youth are afterwards voluntarily restrained, simply because the motives opposed to them have only then come into knowledge. Hence, also, we are all innocent to begin with, and this merely means that neither we nor others know the evil of our own nature; it only appears with the motives, and only in time do the motives appear in knowledge.

Finally we come to know ourselves as quite different from what *a priori* we supposed ourselves to be, and then we are often terrified at ourselves.

Repentance never proceeds from a change of the will (which is impossible), but from a change of knowledge. The essential and peculiar in what I have always willed I must still continue to will; for I myself am this will which lies outside time and change. I can therefore never repent of what I have willed, though I can repent of what I have done; because, led by false conceptions, I did something that was not in conformity with my will. The discovery of this through fuller knowledge is *repentance.* This extends not merely to worldly wisdom, to the choice of the means, and the judgment of the appropriateness of the end to my own will, but also to what is properly ethical. For example, I may have acted more egotistically than is in accordance with my character, led astray by exaggerated ideas of the need in which I myself stood, or of the craft, falseness, and wickedness of others, or because I hurried too much, *i.e.*, acted without deliberation, determined not by motives distinctly known *in abstracto*, but by merely perceived motives, by the present and the emotion which it excited, and which was so strong that I had not properly the use of my reason; but the return of reflection is thus here also merely corrected knowledge, and from this repentance may proceed, which always proclaims itself by making amends for the past, as far as is possible. Yet it must be observed that, in order to deceive themselves, men prearrange what seem to be hasty errors, but are really secretly considered actions. For we deceive and flatter no one through such fine devices as ourselves. The converse of the case we have given may also occur. I may be misled by too good an opinion of others, or want of knowledge of the relative value of the good things of life, or some abstract dogma in which I have since lost faith, and thus I may act less egotistically than is in

keeping with my character, and lay up for myself repentance of another kind. Thus repentance is always corrected knowledge of the relation of an act to its special intention. When the will reveals its Ideas in space alone, *i.e.*, through mere form, the matter in which other Ideas—in this case natural forces—already reign, resists the will, and seldom allows the form that is striving after visibility to appear in perfect purity and distinctness, *i.e.*, in perfect beauty. And there is an analogous hindrance to the will as it reveals itself in time alone, *i.e.*, through actions, in the knowledge which seldom gives it the data quite correctly, so that the action which takes place does not accurately correspond to the will, and leads to repentance. Repentance thus always proceeds from corrected knowledge, not from the change of the will, which is impossible. Anguish of conscience for past deeds is anything but repentance. It is pain at the knowledge of oneself in one's inmost nature, *i.e.*, as will. It rests precisely on the certainty that we have still the same will. If the will were changed, and therefore the anguish of conscience mere repentance, it would cease to exist. The past could then no longer give us pain, for it exhibited the expressions of a will which is no longer that of him who has repented. We shall explain the significance of anguish of conscience in detail farther on.

The influence which knowledge, as the medium of motives, exerts, not indeed upon the will itself, but upon its appearance in actions, is also the source of the principal distinction between the action of men and that of brutes, for their methods of knowledge are different. The brute has only knowledge of perception, the man, through reason, has also abstract ideas, conceptions. Now, although man and brute are with equal necessity determined by their motives, yet man, as distinguished from the brute, has a complete *choice*, which has often been regarded as a freedom of the will in particular actions, although it is nothing but the possibility of a

thoroughly - fought - out battle between several motives, the strongest of which then determines it with necessity. For this the motives must have assumed the form of abstract thoughts, because it is really only by means of these that deliberation, *i.e.*, a weighing of opposite reasons for action, is possible. In the case of the brute there can only be a choice between perceptible motives presented to it, so that the choice is limited to the narrow sphere of its present sensuous perception. Therefore the necessity of the determination of the will by the motive, which is like that of the effect by the cause, can be exhibited perceptibly and directly only in the case of the brutes, because here the spectator has the motives just as directly before his eyes as their effect; while in the case of man the motives are almost always abstract ideas, which are not communicated to the spectator, and even for the actor himself the necessity of their effect is hidden behind their conflict. For only *in abstracto* can several ideas, as judgments and chains of conclusions, lie beside each other in consciousness, and then, free from all determination of time, work against each other till the stronger overcomes the rest and determines the will. This is the complete *choice* or power of deliberation which man has as distinguished from the brutes, and on account of which freedom of the will has been attributed to him, in the belief that his willing is a mere result of the operations of his intellect, without a definite tendency which serves as its basis; while, in truth, the motives only work on the foundation and under the presupposition of his definite tendency, which in his case is individual, *i.e.*, a character. A fuller exposition of this power of deliberation, and the difference between human and brute choice which is introduced by it, will be found in the "Two Fundamental Problems of Ethics" (1st edition, p. 35, *et seq.*; 2d edition, p. 34, *et seq.*), to which I therefore refer. For the rest, this power of deliberation which man possesses is one of those things that makes his

existence so much more miserable than that of the brute. For in general our greatest sufferings do not lie in the present as ideas of perception or as immediate feelings; but in the reason, as abstract conceptions, painful thoughts, from which the brute, which lives only in the present, and therefore in enviable carelessness, is entirely free.

It seems to have been the dependence, which we have shown, of the human power of deliberation upon the faculty of abstract thinking, and thus also of judging and drawing conclusions also, that led both Descartes and Spinoza to identify the decisions of the will with the faculty of asserting and denying (the faculty of judgment). From this Descartes deduced the doctrine that the will, which, according to him, is indifferently free, is the source of sin, and also of all theoretical error. And Spinoza, on the other hand, concluded that the will is necessarily determined by the motives, as the judgment is by the reasons.[1] The latter doctrine is in a sense true, but it appears as a true conclusion from false premises.

The distinction we have established between the ways in which the brutes and man are respectively moved by motives exerts a very wide influence upon the nature of both, and has most to do with the complete and obvious differences of their existence. While an idea of perception is in every case the motive which determines the brute, the man strives to exclude this kind of motivation altogether, and to determine himself entirely by abstract ideas. Thus he uses his prerogative of reason to the greatest possible advantage. Independent of the present, he neither chooses nor avoids the passing pleasure or pain, but reflects on the consequences of both. In most cases, setting aside quite insignificant actions, we are determined by abstract, thought motives, not present impressions. Therefore all particular privation for the moment is for us comparatively light, but all renunciation is ter-

[1] Cart. Medit. 4.—Spin. Eth., pt. ii. prop. 48 et 49, cæt.

ribly hard; for the former only concerns the fleeting present, but the latter concerns the future, and includes in itself innumerable privations, of which it is the equivalent. The causes of our pain, as of our pleasure, lie for the most part, not in the real present, but merely in abstract thoughts. It is these which are often unbearable to us—inflict torments in comparison with which all the sufferings of the animal world are very small; for even our own physical pain is not felt at all when they are present. Indeed, in the case of keen mental suffering, we even inflict physical suffering on ourselves merely to distract our attention from the former to the latter. This is why, in great mental anguish, men tear their hair, beat their breasts, lacerate their faces, or roll on the floor, for all these are in reality only violent means of diverting the mind from an unbearable thought. Just because mental pain, being much greater, makes us insensible to physical pain, suicide is very easy to the person who is in despair, or who is consumed by morbid depression, even though formerly, in comfortable circumstances, he recoiled at the thought of it. In the same way care and passion (thus the play of thought) wear out the body oftener and more than physical hardships. And in accordance with this Epictetus rightly says: *Τάρασσει τους ανθρωπους ου τα πραγματα, αλλα τα περι των πραγματων δογματα* (*Perturbant homines non res ipsæ, sed de rebus decreta*) (V.); and Seneca: *Plura sunt quæ nos terrent, quam quæ premunt, et sæpius opinione quam re laboramus* (Ep. 5). Eulenspiegel also admirably bantered human nature, for going uphill he laughed, and going downhill he wept. Indeed, children who have hurt themselves often cry, not at the pain, but at the thought of the pain which is awakened when some one condoles with them. Such great differences in conduct and in life arise from the diversity between the methods of knowledge of the brutes and man. Further, the appearance of the distinct and decided individual character, the

principal distinction between man and the brute, which has scarcely more than the character of the species, is conditioned by the choice between several motives, which is only possible through abstract conceptions. For only after a choice has been made are the resolutions, which vary in different individuals, an indication of the individual character which is different in each; while the action of the brute depends only upon the presence or absence of the impression, supposing this impression to be in general a motive for its species. And, finally, in the case of man, only the resolve, and not the mere wish, is a valid indication of his character both for himself and for others; but the resolve becomes for himself, as for others, a certain fact only through the deed. The wish is merely the necessary consequence of the present impression, whether of the outward stimulus, or the inward passing mood; and is therefore as immediately necessary and devoid of consideration as the action of the brutes. Therefore, like the action of the brutes, it merely expresses the character of the species, not that of the individual, *i.e.*, it indicates merely what *man in general*, not what the individual who experiences the wish, is capable of doing. The deed alone,—because as human action it always requires a certain deliberation, and because as a rule a man has command of his reason, is considerate, *i.e.*, decides in accordance with considered and abstract motives,—is the expression of the intelligible maxims of his conduct, the result of his inmost willing, and is related as a letter to the word that stands for his empirical character, itself merely the temporal expression of his intelligible character. In a healthy mind, therefore, only deeds oppress the conscience, not wishes and thoughts; for it is only our deeds that hold up to us the mirror of our will. The deed referred to above, that is entirely unconsidered and is really committed in blind passion, is to a certain extent an intermediate thing between the mere wish and the resolve.

Therefore, by true repentance, which, however, shows itself as action also, it can be obliterated, as a falsely drawn line, from that picture of our will which our course of life is. I may insert the remark here, as a very good comparison, that the relation between wish and deed has a purely accidental but accurate analogy with that between the accumulation and discharge of electricity.

As the result of the whole of this discussion of the freedom of the will and what relates to it, we find that although the will may, in itself and apart from the phenomenon, be called free and even omnipotent, yet in its particular phenomena enlightened by knowledge, as in men and brutes, it is determined by motives to which the special character regularly and necessarily responds, and always in the same way. We see that because of the possession on his part of abstract or rational knowledge, man, as distinguished from the brutes, has a *choice*, which only makes him the scene of the conflict of his motives, without withdrawing him from their control. This choice is therefore certainly the condition of the possibility of the complete expression of the individual character, but is by no means to be regarded as freedom of the particular volition, *i.e.*, independence of the law of causality, the necessity of which extends to man as to every other phenomenon. Thus the difference between human volition and that of the brutes, which is introduced by reason or knowledge through concepts, extends to the point we have indicated, and no farther. But, what is quite a different thing, there may arise a phenomenon of the human will which is quite impossible in the brute creation, if man altogether lays aside the knowledge of particular things as such which is subordinate to the principle of sufficient reason, and by means of his knowledge of the Ideas sees through the *principium individuationis*. Then an actual appearance of the real freedom of the will as a thing-in-itself is possible, by which the phenomenon comes into a sort of contradiction with

itself, as is indicated by the word self-renunciation; and, finally, the "in-itself" of its nature suppresses itself. But this, the one, real, and direct expression of the freedom of the will in itself in the phenomenon, cannot be distinctly explained here, but will form the subject of the concluding part of our work.

Now that we have shown clearly in these pages the unalterable nature of the empirical character, which is just the unfolding of the intelligible character that lies outside time, together with the necessity with which actions follow upon its contact with motives, we hasten to anticipate an argument which may very easily be drawn from this in the interest of bad dispositions. Our character is to be regarded as the temporal unfolding of an extra-temporal, and therefore indivisible and unalterable, act of will, or an intelligible character. This necessarily determines all that is essential in our conduct in life, *i.e.*, its ethical content, which must express itself in accordance with it in its phenomenal appearance, the empirical character; while only what is unessential in this, the outward form of our course of life, depends upon the forms in which the motives present themselves. It might, therefore, be inferred that it is a waste of trouble to endeavour to improve one's character, and that it is wiser to submit to the inevitable, and gratify every inclination at once, even if it is bad. But this is precisely the same thing as the theory of an inevitable fate which is called *αργος λογος*, and in more recent times Turkish faith. Its true refutation, as it is supposed to have been given by Chrysippus, is explained by Cicero in his book *De Fato*, ch. 12, 13,

Though everything may be regarded as irrevocably predetermined by fate, yet it is so only through the medium of the chain of causes; therefore in no case can it be determined that an effect shall appear without its cause. Thus it is not simply the event that is

predetermined, but the event as the consequence of preceding causes; so that fate does not decide the consequence alone, but also the means as the consequence of which it is destined to appear. Accordingly, if some means is not present, it is certain that the consequence also will not be present: each is always present in accordance with the determination of fate, but this is never known to us till afterwards.

As events always take place according to fate, *i.e.*, according to the infinite concatenation of causes, so our actions always take place according to our intelligible character. But just as we do not know the former beforehand, so no *a priori* insight is given us into the latter, but we only come to know ourselves as we come to know other persons *a posteriori* through experience. If the intelligible character involved that we could only form a good resolution after a long conflict with a bad disposition, this conflict would have to come first and be waited for. Reflection on the unalterable nature of the character, on the unity of the source from which all our actions flow, must not mislead us into claiming the decision of the character in favour of one side or the other; it is in the resolve that follows that we shall see what manner of men we are, and mirror ourselves in our actions. This is the explanation of the satisfaction or the anguish of soul with which we look back on the course of our past life. Both are experienced, not because these past deeds have still an existence; they are past, they have been, and now are no more; but their great importance for us lies in their significance, lies in the fact that these deeds are the expression of the character, the mirror of the will, in which we look and recognise our inmost self, the kernel of our will. Because we experience this not before, but only after, it behoves us to strive and fight in time, in order that the picture we produce by our deeds may be such that the contemplation of it may calm us as much as possible, instead of harassing us. The significance of

this consolation or anguish of soul will, as we have said, be inquired into farther on; but to this place there belongs the inquiry which follows, and which stands by itself.

Besides the intelligible and the empirical character, we must mention a third which is different from them both, the *acquired character*, which one only receives in life through contact with the world, and which is referred to when one is praised as a man of character or censured as being without character. Certainly one might suppose that, since the empirical character, as the phenomenon of the intelligible, is unalterable, and, like every natural phenomenon, is consistent with itself, man would always have to appear like himself and consistent, and would therefore have no need to acquire a character artificially by experience and reflection. But the case is otherwise, and although a man is always the same, yet he does not always understand himself, but often mistakes himself, till he has in some degree acquired real self-knowledge. The empirical character, as a mere natural tendency, is in itself irrational; nay, more, its expressions are disturbed by reason, all the more so the more intellect and power of thought the man has; for these always keep before him what becomes *man in general* as the character of the species, and what is possible for him both in will and in deed. This makes it the more difficult for him to see how much his individuality enables him to will and to accomplish. He finds in himself the germs of all the various human pursuits and powers, but the difference of degree in which they exist in his individuality is not clear to him in the absence of experience; and if he now applies himself to the pursuits which alone correspond to his character, he yet feels, especially at particular moments and in particular moods, the inclination to directly opposite pursuits which cannot be combined with them, but must be entirely suppressed if he desires to follow the former undisturbed. For as our physical path upon earth is always

merely a line, not an extended surface, so in life, if we desire to grasp and possess one thing, we must renounce and leave innumerable others on the right hand and on the left. If we cannot make up our minds to this, but, like children at the fair, snatch at everything that attracts us in passing, we are making the perverse endeavour to change the line of our path into an extended surface; we run in a zigzag, skip about like a will o' the wisp, and attain to nothing. Or, to use another comparison, as, according to Hobbes' philosophy of law, every one has an original right to everything but an exclusive right to nothing, yet can obtain an exclusive right to particular things by renouncing his right to all the rest, while others, on their part, do likewise with regard to what he has chosen; so is it in life, in which some definite pursuit, whether it be pleasure, honour, wealth, science, art, or virtue, can only be followed with seriousness and success when all claims that are foreign to it are given up, when everything else is renounced. Accordingly, the mere will and the mere ability are not sufficient, but a man must also *know* what he wills, and *know* what he can do; only then will he show character, and only then can he accomplish something right. Until he attains to that, notwithstanding the natural consistency of the empirical character, he is without character. And although, on the whole, he must remain true to himself, and fulfil his course, led by his dæmon, yet his path will not be a straight line, but wavering and uneven. He will hesitate, deviate, turn back, lay up for himself repentance and pain. And all this is because, in great and small, he sees before him all that is possible and attainable for man in general, but does not know what part of all this is alone suitable for him, can be accomplished by him, and is alone enjoyable by him. He will, therefore, envy many men on account of a position and circumstances which are yet only suitable to their characters and not to his, and in which he would feel unhappy, if indeed he found

them endurable at all. For as a fish is only at home in water, a bird in the air, a mole in the earth, so every man is only at home in the atmosphere suitable to him. For example, not all men can breathe the air of court life. From deficiency of proper insight into all this, many a man will make all kinds of abortive attempts, will do violence to his character in particulars, and yet, on the whole, will have to yield to it again; and what he thus painfully attains will give him no pleasure; what he thus learns will remain dead; even in an ethical regard, a deed that is too noble for his character, that has not sprung from pure, direct impulse, but from a concept, a dogma, will lose all merit, even in his own eyes, through subsequent egoistical repentance. *Velle non discitur.* We only become conscious of the inflexibility of another person's character through experience, and till then we childishly believe that it is possible, by means of rational ideas, by prayers and entreaties, by example and noble-mindedness, ever to persuade any one to leave his own way, to change his course of conduct, to depart from his mode of thinking, or even to extend his capacities: so is it also with ourselves. We must first learn from experience what we desire and what we can do. Till then we know it not, we are without character, and must often be driven back to our own way by hard blows from without. But if we have finally learnt it, then we have attained to what in the world is called character, the *acquired character.* This is accordingly nothing but the most perfect knowledge possible of our own individuality. It is the abstract, and consequently distinct, knowledge of the unalterable qualities of our own empirical character, and of the measure and direction of our mental and physical powers, and thus of the whole strength and weakness of our own individuality. This places us in a position to carry out deliberately and methodically the rôle which belongs to our own person, and to fill up the gaps which caprices or weaknesses

produce in it, under the guidance of fixed conceptions. This rôle is in itself unchangeably determined once for all, but hitherto we have allowed it to follow its natural course without any rule. We have now brought to distinct conscious maxims which are always present to us the form of conduct which is necessarily determined by our own individual nature, and now we conduct it in accordance with them as deliberately as if we had learned it; without ever falling into error through the passing influence of the mood or the impression of the present, without being checked by the bitterness or sweetness of some particular thing we meet with on our path, without delay, without hesitation, without inconsistency. We shall now no longer, as novices, wait, attempt, and grope about in order to see what we really desire and are able to do, but we know this once for all, and in every choice we have only to apply general principles to particular cases, and arrive at once at a decision. We know our will in general, and do not allow ourselves to be led by the passing mood or by solicitations from without to resolve in particular cases what is contrary to it as a whole. We know in the same way the nature and the measure of our strength and our weakness, and thereby are spared much suffering. For we experience no real pleasure except in the use and feeling of our own powers, and the greatest pain is the conscious deficiency of our powers where we need them. If, now, we have discovered where our strength and our weakness lie, we will endeavour to cultivate, employ, and in every way make use of those talents which are naturally prominent in us. We will always turn to those occupations in which they are valuable and to the purpose, and entirely avoid, even with self-renunciation, those pursuits for which we have naturally little aptitude; we will beware of attempting that in which we have no chance of succeeding. Only he who has attained to this will constantly and with

full consciousness be completely himself, and will never fail himself at the critical moment, because he will always have known what he could expect from himself. He will often enjoy the satisfaction of feeling his strength, and seldom experience the pain of being reminded of his weakness. The latter is mortification, which causes perhaps the greatest of mental sufferings; therefore it is far more endurable to have our misfortune brought clearly before us than our incapacity. And, further, if we are thus fully acquainted with our strength and our weakness, we will not attempt to make a show of powers which we do not possess; we will not play with base coin, for all such dissimulation misses the mark in the end. For since the whole man is only the phenomenon of his will, nothing can be more perverse than to try, by means of reflection, to become something else than one is, for this is a direct contradiction of the will with itself. The imitation of the qualities and idiosyncrasies of others is much more shameful than to dress in other people's clothes; for it is the judgment of our own worthlessness pronounced by ourselves. Knowledge of our own mind and its capacities of every kind, and their unalterable limits, is in this respect the surest way to the attainment of the greatest possible contentment with ourselves. For it holds good of inward as of outward circumstances that there is for us no consolation so effective as the complete certainty of unalterable necessity. No evil that befalls us pains us so much as the thought of the circumstances by which it might have been warded off. Therefore nothing comforts us so effectually as the consideration of what has happened from the standpoint of necessity, from which all accidents appear as tools in the hand of an overruling fate, and we therefore recognise the evil that has come to us as inevitably produced by the conflict of inner and outer circumstances; in other words, fatalism. We really only complain and storm so long as we hope

either to affect others or to excite ourselves to unheard-of efforts. But children and grown-up people know very well to yield contentedly as soon as they clearly see that it absolutely cannot be otherwise: — *Θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη* (*Animo in pectoribus nostro domito necessitate*). We are like the entrapped elephants, that rage and struggle for many days, till they see that it is useless, and then suddenly offer their necks quietly to the yoke, tamed for ever. We are like King David, who, as long as his son still lived, unceasingly importuned Jehovah with prayers, and behaved himself as if in despair; but as soon as his son was dead, thought no longer about it. Hence it arises that innumerable permanent ills, such as lameness, poverty, low estate, ugliness, a disagreeable dwelling-place, are borne with indifference by innumerable persons, and are no longer felt, like healed wounds, just because these persons know that inward or outward necessity renders it impossible that any change can take place in these things; while those who are more fortunate cannot understand how such misfortunes can be borne. Now as with outward necessity, so also with inward; nothing reconciles so thoroughly as a distinct knowledge of it. If we have once for all distinctly recognised not only our good qualities and our strength, but also our defects and weakness, established our aim accordingly, and rest satisfied concerning what cannot be attained, we thus escape in the surest way, as far as our individuality permits, the bitterest of all sorrows, discontentment with ourselves, which is the inevitable result of ignorance of our own individuality, of false conceit and the audacity that proceeds from it. To the bitter chapter of the self-knowledge here recommended the lines of Ovid admit of excellent application—

> "*Optimus ille animi vindex lædentia pectus,*
> *Vincula qui rupit, dedoluitque semel.*"

So much with regard to the *acquired character*, which, indeed, is not of so much importance for ethics proper as for life in the world. But its investigation was related as that of a third species to the investigation of the intelligible and the empirical character, in regard to which we were obliged to enter upon a somewhat detailed inquiry in order to bring out clearly how in all its phenomena the will is subject to necessity, while yet in itself it may be called free and even omnipotent.

§ 56. This freedom, this omnipotence, as the expression of which the whole visible world exists and progressively develops in accordance with the laws which belong to the form of knowledge, can now, at the point at which in its most perfect manifestation it has attained to the completely adequate knowledge of its own nature, express itself anew in two ways. Either it wills here, at the summit of mental endowment and self-consciousness, simply what it willed before blindly and unconsciously, and if so, knowledge always remains its *motive* in the whole as in the particular case. Or, conversely, this knowledge becomes for it a *quieter*, which appeases and suppresses all willing. This is that assertion and denial of the will to live which was stated above in general terms. As, in the reference of individual conduct, a general, not a particular manifestation of will, it does not disturb and modify the development of the character, nor does it find its expression in particular actions; but, either by an ever more marked appearance of the whole method of action it has followed hitherto, or conversely by the entire suppression of it, it expresses in a living form the maxims which the will has freely adopted in accordance with the knowledge it has now attained to. By the explanations we have just given of freedom, necessity, and character, we have somewhat facilitated and prepared the way for the clearer development of all this, which is the principal subject of this last book. But we shall have done so still more when we have turned our attention to

life itself, the willing or not willing of which is the great question, and have endeavoured to find out generally what the will itself, which is everywhere the inmost nature of this life, will really attain by its assertion—in what way and to what extent this assertion satisfies or can satisfy the will; in short, what is generally and mainly to be regarded as its position in this its own world, which in every relation belongs to it.

First of all, I wish the reader to recall the passage with which we closed the Second Book,—a passage occasioned by the question, which met us then, as to the end and aim of the will. Instead of the answer to this question, it appeared clearly before us how, in all the grades of its manifestation, from the lowest to the highest, the will dispenses altogether with a final goal and aim. It always strives, for striving is its sole nature, which no attained goal can put an end to. Therefore it is not susceptible of any final satisfaction, but can only be restrained by hindrances, while in itself it goes on for ever. We see this in the simplest of all natural phenomena, gravity, which does not cease to strive and press towards a mathematical centre to reach which would be the annihilation both of itself and matter, and would not cease even if the whole universe were already rolled into one ball. We see it in the other simple natural phenomena. A solid tends towards fluidity either by melting or dissolving, for only so will its chemical forces be free; rigidity is the imprisonment in which it is held by cold. The fluid tends towards the gaseous state, into which it passes at once as soon as all pressure is removed from it. No body is without relationship, *i.e.*, without tendency or without desire and longing, as Jacob Böhme would say. Electricity transmits its inner self-repulsion to infinity, though the mass of the earth absorbs the effect. Galvanism is certainly, so long as the pile is working, an aimless, unceasingly repeated act of repulsion and attraction. The existence of the plant is just such a restless,

never satisfied striving, a ceaseless tendency through ever-ascending forms, till the end, the seed, becomes a new starting-point; and this repeated *ad infinitum*—nowhere an end, nowhere a final satisfaction, nowhere a resting-place. It will also be remembered, from the Second Book, that the multitude of natural forces and organised forms everywhere strive with each other for the matter in which they desire to appear, for each of them only possesses what it has wrested from the others; and thus a constant internecine war is waged, from which, for the most part, arises the resistance through which that striving, which constitutes the inner nature of everything, is at all points hindered; struggles in vain, yet, from its nature, cannot leave off; toils on laboriously till this phenomenon dies, when others eagerly seize its place and its matter.

We have long since recognised this striving, which constitutes the kernel and in-itself of everything, as identical with that which in us, where it manifests itself most distinctly in the light of the fullest consciousness, is called *will.* Its hindrance through an obstacle which places itself between it and its temporary aim we call *suffering,* and, on the other hand, its attainment of the end satisfaction, wellbeing, happiness. We may also transfer this terminology to the phenomena of the unconscious world, for though weaker in degree, they are identical in nature. Then we see them involved in constant suffering, and without any continuing happiness. For all effort springs from defect—from discontent with one's estate—is thus suffering so long as it is not satisfied; but no satisfaction is lasting, rather it is always merely the starting-point of a new effort. The striving we see everywhere hindered in many ways, everywhere in conflict, and therefore always under the form of suffering. Thus, if there is no final end of striving, there is no measure and end of suffering.

But what we only discover in unconscious Nature by sharpened observation, and with an effort, presents itself

distinctly to us in the intelligent world in the life of animals, whose constant suffering is easily proved. But without lingering over these intermediate grades, we shall turn to the life of man, in which all this appears with the greatest distinctness, illuminated by the clearest knowledge; for as the phenomenon of will becomes more complete, the suffering also becomes more and more apparent. In the plant there is as yet no sensibility, and therefore no pain. A certain very small degree of suffering is experienced by the lowest species of animal life—infusoria and radiata; even in insects the capacity to feel and suffer is still limited. It first appears in a high degree with the complete nervous system of vertebrate animals, and always in a higher degree the more intelligence develops. Thus, in proportion as knowledge attains to distinctness, as consciousness ascends, pain also increases, and therefore reaches its highest degree in man. And then, again, the more distinctly a man knows, the more intelligent he is, the more pain he has; the man who is gifted with genius suffers most of all. In this sense, that is, with reference to the degree of knowledge in general, not mere abstract rational knowledge, I understand and use here that saying of the Preacher: *Qui auget scientiam, auget et dolorem.* That philosophical painter or painting philosopher, Tischbein, has very beautifully expressed the accurate relation between the degree of consciousness and that of suffering by exhibiting it in a visible and clear form in a drawing. The upper half of his drawing represents women whose children have been stolen, and who in different groups and attitudes, express in many ways deep maternal pain, anguish, and despair. The lower half of the drawing represents sheep whose lambs have been taken away. They are arranged and grouped in precisely the same way; so that every human head, every human attitude of the upper half, has below a brute head and attitude corresponding to it. Thus we see distinctly how the pain which is possible in the dull brute consciousness

is related to the violent grief, which only becomes possible through distinctness of knowledge and clearness of consciousness.

We desire to consider in this way, in *human existence,* the inner and essential destiny of will. Every one will easily recognise that same destiny expressed in various degrees in the life of the brutes, only more weakly, and may also convince himself to his own satisfaction, from the suffering animal world, *how essential to all life is suffering.*

§ 57. At every grade that is enlightened by knowledge, the will appears as an individual. The human individual finds himself as finite in infinite space and time, and consequently as a vanishing quantity compared with them. He is projected into them, and, on account of their unlimited nature, he has always a merely relative, never absolute *when* and *where* of his existence; for his place and duration are finite parts of what is infinite and boundless. His real existence is only in the present, whose unchecked flight into the past is a constant transition into death, a constant dying. For his past life, apart from its possible consequences for the present, and the testimony regarding the will that is expressed in it, is now entirely done with, dead, and no longer anything; and, therefore, it must be, as a matter of reason, indifferent to him whether the content of that past was pain or pleasure. But the present is always passing through his hands into the past; the future is quite uncertain and always short. Thus his existence, even when we consider only its formal side, is a constant hurrying of the present into the dead past, a constant dying. But if we look at it from the physical side; it is clear that, as our walking is admittedly merely a constantly prevented falling, the life of our body is only a constantly prevented dying, an ever-postponed death: finally, in the same way, the activity of our mind is a constantly deferred ennui.

Every breath we draw wards off the death that is constantly intruding upon us. In this way we fight with it every moment, and again, at longer intervals, through every meal we eat, every sleep we take, every time we warm ourselves, &c. In the end, death must conquer, for we became subject to him through birth, and he only plays for a little while with his prey before he swallows it up. We pursue our life, however, with great interest and much solicitude as long as possible, as we blow out a soap-bubble as long and as large as possible, although we know perfectly well that it will burst.

We saw that the inner being of unconscious nature is a constant striving without end and without rest. And this appears to us much more distinctly when we consider the nature of brutes and man. Willing and striving is its whole being, which may be very well compared to an unquenchable thirst. But the basis of all willing is need, deficiency, and thus pain. Consequently, the nature of brutes and man is subject to pain originally and through its very being. If, on the other hand, it lacks objects of desire, because it is at once deprived of them by a too easy satisfaction, a terrible void and ennui comes over it, *i.e.*, its being and existence itself becomes an unbearable burden to it. Thus its life swings like a pendulum backwards and forwards between pain and ennui. This has also had to express itself very oddly in this way; after man had transferred all pain and torments to hell, there then remained nothing over for heaven but ennui.

But the constant striving which constitutes the inner nature of every manifestation of will obtains its primary and most general foundation at the higher grades of objectification, from the fact that here the will manifests itself as a living body, with the iron command to nourish it; and what gives strength to this command is just that this body is nothing but the objectified will to live

itself. Man, as the most complete objectification of that will, is in like measure also the most necessitous of all beings: he is through and through concrete willing and needing; he is a concretion of a thousand necessities. With these he stands upon the earth, left to himself, uncertain about everything except his own need and misery. Consequently the care for the maintenance of that existence under exacting demands, which are renewed every day, occupies, as a rule, the whole of human life. To this is directly related the second claim, that of the propagation of the species. At the same time he is threatened from all sides by the most different kinds of dangers, from which it requires constant watchfulness to escape. With cautious steps and casting anxious glances round him he pursues his path, for a thousand accidents and a thousand enemies lie in wait for him. Thus he went while yet a savage, thus he goes in civilised life; there is no security for him.

> "*Qualibus in tenebris vitæ, quantisque periclis*
> *Degitur hocc' ævi, quodcunque est!*"—LUCR. ii. 15.

The life of the great majority is only a constant struggle for this existence itself, with the certainty of losing it at last. But what enables them to endure this wearisome battle is not so much the love of life as the fear of death, which yet stands in the background as inevitable, and may come upon them at any moment. Life itself is a sea, full of rocks and whirlpools, which man avoids with the greatest care and solicitude, although he knows that even if he succeeds in getting through with all his efforts and skill, he yet by doing so comes nearer at every step to the greatest, the total, inevitable, and irremediable shipwreck, death; nay, even steers right upon it: this is the final goal of the laborious voyage, and worse for him than all the rocks from which he has escaped.

Now it is well worth observing that, on the one hand,

the suffering and misery of life may easily increase to such an extent that death itself, in the flight from which the whole of life consists, becomes desirable, and we hasten towards it voluntarily; and again, on the other hand, that as soon as want and suffering permit rest to a man, ennui is at once so near that he necessarily requires diversion. The striving after existence is what occupies all living things and maintains them in motion. But when existence is assured, then they know not what to do with it; thus the second thing that sets them in motion is the effort to get free from the burden of existence, to make it cease to be felt, "to kill time," *i.e.*, to escape from ennui. Accordingly we see that almost all men who are secure from want and care, now that at last they have thrown off all other burdens, become a burden to themselves, and regard as a gain every hour they succeed in getting through; and thus every diminution of the very life which, till then, they have employed all their powers to maintain as long as possible. Ennui is by no means an evil to be lightly esteemed; in the end it depicts on the countenance real despair. It makes beings who love each other so little as men do, seek each other eagerly, and thus becomes the source of social intercourse. Moreover, even from motives of policy, public precautions are everywhere taken against it, as against other universal calamities. For this evil may drive men to the greatest excesses, just as much as its opposite extreme, famine: the people require *panem et circenses.* The strict penitentiary system of Philadelphia makes use of ennui alone as a means of punishment, through solitary confinement and idleness, and it is found so terrible that it has even led prisoners to commit suicide. As want is the constant scourge of the people, so ennui is that of the fashionable world. In middle-class life ennui is represented by the Sunday, and want by the six week-days.

Thus between desiring and attaining all human life flows on throughout. The wish is, in its nature, pain;

the attainment soon begets satiety: the end was only apparent; possession takes away the charm; the wish, the need, presents itself under a new form; when it does not, then follows desolateness, emptiness, ennui, against which the conflict is just as painful as against want. That wish and satisfaction should follow each other neither too quickly nor too slowly reduces the suffering, which both occasion to the smallest amount, and constitutes the happiest life. For that which we might otherwise call the most beautiful part of life, its purest joy, if it were only because it lifts us out of real existence and transforms us into disinterested spectators of it—that is, pure knowledge, which is foreign to all willing, the pleasure of the beautiful, the true delight in art—this is granted only to a very few, because it demands rare talents, and to these few only as a passing dream. And then, even these few, on account of their higher intellectual power, are made susceptible of far greater suffering than duller minds can ever feel, and are also placed in lonely isolation by a nature which is obviously different from that of others; thus here also accounts are squared. But to the great majority of men purely intellectual pleasures are not accessible. They are almost quite incapable of the joys which lie in pure knowledge. They are entirely given up to willing. If, therefore, anything is to win their sympathy, to be *interesting* to them, it must (as is implied in the meaning of the word) in some way excite their *will*, even if it is only through a distant and merely problematical relation to it; the will must not be left altogether out of the question, for their existence lies far more in willing than in knowing,—action and reaction is their one element. We may find in trifles and everyday occurrences the naïve expressions of this quality. Thus, for example, at any place worth seeing they may visit, they write their names, in order thus to react, to affect the place since it does not affect them. Again, when they see a strange rare animal, they cannot

easily confine themselves to merely observing it; they must rouse it, tease it, play with it, merely to experience action and reaction; but this need for excitement of the will manifests itself very specially in the discovery and support of card-playing, which is quite peculiarly the expression of the miserable side of humanity.

But whatever nature and fortune may have done, whoever a man be and whatever he may possess, the pain which is essential to life cannot be thrown off:—*Πηλειδης δ' ϕμωξεν, ιδων εις ουρανον ευρυν* (*Pelides autem ejulavit, intuitus in cœlum latum*). And again:—*Ζηνος μεν παις ηα Κρονιονος, αυταρ οιζυν ειχον απειρεσιην* (*Jovis quidem filius eram Saturnii; verum ærumnam habebam infinitam*). The ceaseless efforts to banish suffering accomplish no more than to make it change its form. It is essentially deficiency, want, care for the maintenance of life. If we succeed, which is very difficult, in removing pain in this form, it immediately assumes a thousand others, varying according to age and circumstances, such as lust, passionate love, jealousy, envy, hatred, anxiety, ambition, covetousness, sickness, &c., &c. If at last it can find entrance in no other form, it comes in the sad, grey garments of tediousness and ennui, against which we then strive in various ways. If finally we succeed in driving this away, we shall hardly do so without letting pain enter in one of its earlier forms, and the dance begin again from the beginning; for all human life is tossed backwards and forwards between pain and ennui. Depressing as this view of life is, I will draw attention, by the way, to an aspect of it from which consolation may be drawn, and perhaps even a stoical indifference to one's own present ills may be attained. For our impatience at these arises for the most part from the fact that we regard them as brought about by a chain of causes which might easily be different. We do not generally grieve over ills which are directly necessary and quite universal; for example, the necessity of age and of

death, and many daily inconveniences. It is rather the consideration of the accidental nature of the circumstances that brought some sorrow just to us, that gives it its sting. But if we have recognised that pain, as such, is inevitable and essential to life, and that nothing depends upon chance but its mere fashion, the form under which it presents itself, that thus our present sorrow fills a place that, without it, would at once be occupied by another which now is excluded by it, and that therefore fate can affect us little in what is essential; such a reflection, if it were to become a living conviction, might produce a considerable degree of stoical equanimity, and very much lessen the anxious care for our own well-being. But, in fact, such a powerful control of reason over directly felt suffering seldom or never occurs.

Besides, through this view of the inevitableness of pain, of the supplanting of one pain by another, and the introduction of a new pain through the passing away of that which preceded it, one might be led to the paradoxical but not absurd hypothesis, that in every individual the measure of the pain essential to him was determined once for all by his nature, a measure which could neither remain empty, nor be more than filled, however much the form of the suffering might change. Thus his suffering and well-being would by no means be determined from without, but only through that measure, that natural disposition, which indeed might experience certain additions and diminutions from the physical condition at different times, but yet, on the whole, would remain the same, and would just be what is called the temperament, or, more accurately, the degree in which he might be ευκολος or δυσκολος, as Plato expresses it in the First Book of the Republic, *i.e.*, in an easy or difficult mood. This hypothesis is supported not only by the well-known experience that great suffering makes all lesser ills cease to be felt, and conversely that freedom from great suffering makes even the most trifling inconveniences torment us

and put us out of humour; but experience also teaches that if a great misfortune, at the mere thought of which we shuddered, actually befalls us, as soon as we have overcome the first pain of it, our disposition remains for the most part unchanged; and, conversely, that after the attainment of some happiness we have long desired, we do not feel ourselves on the whole and permanently very much better off and agreeably situated than before. Only the moment at which these changes occur affects us with unusual strength, as deep sorrow or exulting joy, but both soon pass away, for they are based upon illusion. For they do not spring from the immediately present pleasure or pain, but only from the opening up of a new future which is anticipated in them. Only by borrowing from the future could pain or pleasure be heightened so abnormally, and consequently not enduringly. It would follow, from the hypothesis advanced, that a large part of the feeling of suffering and of well-being would be subjective and determined *a priori*, as is the case with knowing; and we may add the following remarks as evidence in favour of it. Human cheerfulness or dejection are manifestly not determined by external circumstances, such as wealth and position, for we see at least as many glad faces among the poor as among the rich. Further, the motives which induce suicide are so very different, that we can assign no motive that is so great as to bring it about, even with great probability, in every character, and few that would be so small that the like of them had never caused it. Now although the degree of our serenity or sadness is not at all times the same, yet, in consequence of this view, we shall not attribute it to the change of outward circumstances, but to that of the inner condition, the physical state. For when an actual, though only temporary, increase of our serenity, even to the extent of joyfulness, takes place, it usually appears without any external occasion. It is true that

we often see our pain arise only from some definite external relation, and are visibly oppressed and saddened by this only. Then we believe that if only this were taken away, the greatest contentment would necessarily ensue. But this is illusion. The measure of our pain and our happiness is on the whole, according to our hypothesis, subjectively determined for each point of time, and the motive for sadness is related to that, just as a blister which draws to a head all the bad humours otherwise distributed is related to the body. The pain which is at that period of time essential to our nature, and therefore cannot be shaken off, would, without the definite external cause of our suffering, be divided at a hundred points, and appear in the form of a hundred little annoyances and cares about things which we now entirely overlook, because our capacity for pain is already filled by that chief evil which has concentrated in a point all the suffering otherwise dispersed. This corresponds also to the observation that if a great and pressing care is lifted from our breast by its fortunate issue, another immediately takes its place, the whole material of which was already there before, yet could not come into consciousness as care because there was no capacity left for it, and therefore this material of care remained indistinct and unobserved in a cloudy form on the farthest horizon of consciousness. But now that there is room, this prepared material at once comes forward and occupies the throne of the reigning care of the day (πρυτανευουσα). And if it is very much lighter in its matter than the material of the care which has vanished, it knows how to blow itself out so as apparently to equal it in size, and thus, as the chief care of the day, completely fills the throne.

Excessive joy and very keen suffering always occur in the same person, for they condition each other reciprocally, and are also in common conditioned by great activity of the mind. Both are produced, as we have just seen, not by what is really present, but by the anticipation of

the future. But since pain is essential to life, and its degree is also determined by the nature of the subject, sudden changes, because they are always external, cannot really alter its degree. Thus an error and delusion always lies at the foundation of immoderate joy or grief, and consequently both these excessive strainings of the mind can be avoided by knowledge. Every immoderate joy (*exultatio, insolens lætitia*) always rests on the delusion that one has found in life what can never be found there—lasting satisfaction of the harassing desires and cares, which are constantly breeding new ones. From every particular delusion of this kind one must inevitably be brought back later, and then when it vanishes must pay for it with pain as bitter as the joy its entrance caused was keen. So far, then, it is precisely like a height from which one can come down only by a fall. Therefore one ought to avoid them; and every sudden excessive grief is just a fall from some such height, the vanishing of such a delusion, and so conditioned by it. Consequently we might avoid them both if we had sufficient control over ourselves to survey things always with perfect clearness as a whole and in their connection, and steadfastly to guard against really lending them the colours which we wish they had. The principal effort of the Stoical ethics was to free the mind from all such delusion and its consequences, and to give it instead an equanimity that could not be disturbed. It is this insight that inspires Horace in the well-known ode—

> "*Æquam memento rebus in arduiis*
> *Servare mentem, non secus in bonis*
> *Ab insolenti temperatam*
> *Lætitia.*"

For the most part, however, we close our minds against the knowledge, which may be compared to a bitter medicine, that suffering is essential to life, and therefore does not flow in upon us from without, but that every one carries about with him its perennial source in his own

heart. We rather seek constantly for an external particular cause, as it were, a pretext for the pain which never leaves us, just as the free man makes himself an idol, in order to have a master. For we unweariedly strive from wish to wish; and although every satisfaction, however much it promised, when attained fails to satisfy us, but for the most part comes presently to be an error of which we are ashamed, yet we do not see that we draw water with the sieve of the Danaides, but ever hasten to new desires.

> "*Sed, dum abest quod avemus, id exsuperare videtur*
> *Cætera; post aliud, quum contigit illud, avemus;*
> *Et sitis æqua tenet vitai semper hiantes.*"—LUCR. iii. 1095.

Thus it either goes on for ever, or, what is more rare and presupposes a certain strength of character, till we reach a wish which is not satisfied and yet cannot be given up. In that case we have, as it were, found what we sought, something that we can always blame, instead of our own nature, as the source of our suffering. And thus, although we are now at variance with our fate, we are reconciled to our existence, for the knowledge is again put far from us that suffering is essential to this existence itself, and true satisfaction impossible. The result of this form of development is a somewhat melancholy disposition, the constant endurance of a single great pain, and the contempt for all lesser sorrows or joys that proceeds from it; consequently an already nobler phenomenon than that constant seizing upon ever-new forms of illusion, which is much more common.

§ 58. All satisfaction, or what is commonly called happiness, is always really and essentially only *negative*, and never positive. It is not an original gratification coming to us of itself, but must always be the satisfaction of a wish. The wish, *i.e.*, some want, is the condition which precedes every pleasure. But with the satisfaction the wish and therefore the pleasure cease. Thus the satisfaction or the pleasing can never be more than the

deliverance from a pain, from a want; for such is not only every actual, open sorrow, but every desire, the importunity of which disturbs our peace, and, indeed, the deadening ennui also that makes life a burden to us. It is, however, so hard to attain or achieve anything; difficulties and troubles without end are opposed to every purpose, and at every step hindrances accumulate. But when finally everything is overcome and attained, nothing can ever be gained but deliverance from some sorrow or desire, so that we find ourselves just in the same position as we occupied before this sorrow or desire appeared. All that is even directly given us is merely the want, *i.e.*, the pain. The satisfaction and the pleasure we can only know indirectly through the remembrance of the preceding suffering and want, which ceases with its appearance. Hence it arises that we are not properly conscious of the blessings and advantages we actually possess, nor do we prize them, but think of them merely as a matter of course, for they gratify us only negatively by restraining suffering. Only when we have lost them do we become sensible of their value; for the want, the privation, the sorrow, is the positive, communicating itself directly to us. Thus also we are pleased by the remembrance of past need, sickness, want, and such like, because this is the only means of enjoying the present blessings. And, further, it cannot be denied that in this respect, and from this standpoint of egoism, which is the form of the will to live, the sight or the description of the sufferings of others affords us satisfaction and pleasure in precisely the way Lucretius beautifully and frankly expresses it in the beginning of the Second Book—

> "*Suave, mari magno, turbantibus æquora ventis,*
> *E terra magnum alterius spectare laborem:*
> *Non, quia vexari quemquam est jucunda voluptas;*
> *Sed, quibus ipse malis careas, quia cernere suave est.*"

Yet we shall see farther on that this kind of pleasure,

through knowledge of our own well-being obtained in this way, lies very near the source of real, positive wickedness.

That all happiness is only of a negative not a positive nature, that just on this account it cannot be lasting satisfaction and gratification, but merely delivers us from some pain or want which must be followed either by a new pain, or by languor, empty longing, and ennui; this finds support in art, that true mirror of the world and life, and especially in poetry. Every epic and dramatic poem can only represent a struggle, an effort, and fight for happiness, never enduring and complete happiness itself. It conducts its heroes through a thousand difficulties and dangers to the goal; as soon as this is reached, it hastens to let the curtain fall; for now there would remain nothing for it to do but to show that the glittering goal in which the hero expected to find happiness had only disappointed him, and that after its attainment he was no better off than before. Because a genuine enduring happiness is not possible, it cannot be the subject of art. Certainly the aim of the idyll is the description of such a happiness, but one also sees that the idyll as such cannot continue. The poet always finds that it either becomes epical in his hands, and in this case it is a very insignificant epic, made up of trifling sorrows, trifling delights, and trifling efforts—this is the commonest case —or else it becomes a merely descriptive poem, describing the beauty of nature, *i.e.*, pure knowing free from will, which certainly, as a matter of fact, is the only pure happiness, which is neither preceded by suffering or want, nor necessarily followed by repentance, sorrow, emptiness, or satiety; but this happiness cannot fill the whole life, but is only possible at moments. What we see in poetry we find again in music; in the melodies of which we have recognised the universal expression of the inmost history of the self-conscious will, the most secret life, longing, suffering, and delight; the ebb and

flow of the human heart. Melody is always a deviation from the keynote through a thousand capricious wanderings, even to the most painful discord, and then a final return to the keynote which expresses the satisfaction and appeasing of the will, but with which nothing more can then be done, and the continuance of which any longer would only be a wearisome and unmeaning monotony corresponding to ennui.

All that we intend to bring out clearly through these investigations, the impossibility of attaining lasting satisfaction and the negative nature of all happiness, finds its explanation in what is shown at the conclusion of the Second Book: that the will, of which human life, like every phenomenon, is the objectification, is a striving without aim or end. We find the stamp of this endlessness imprinted upon all the parts of its whole manifestation, from its most universal form, endless time and space, up to the most perfect of all phenomena, the life and efforts of man. We may theoretically assume three extremes of human life, and treat them as elements of actual human life. First, the powerful will, the strong passions (Radscha-Guna). It appears in great historical characters; it is described in the epic and the drama. But it can also show itself in the little world, for the size of the objects is measured here by the degree in which they influence the will, not according to their external relations. Secondly, pure knowing, the comprehension of the Ideas, conditioned by the freeing of knowledge from the service of will: the life of genius (Satwa-Guna). Thirdly and lastly, the greatest lethargy of the will, and also of the knowledge attaching to it, empty longing, life-benumbing languor (Tama-Guna). The life of the individual, far from becoming permanently fixed in one of these extremes, seldom touches any of them, and is for the most part only a weak and wavering approach to one or the other side, a needy desiring of trifling objects, constantly recurring, and so

escaping ennui. It is really incredible how meaningless and void of significance when looked at from without, how dull and unenlightened by intellect when felt from within, is the course of the life of the great majority of men. It is a weary longing and complaining, a dream-like staggering through the four ages of life to death, accompanied by a series of trivial thoughts. Such men are like clockwork, which is wound up, and goes it knows not why; and every time a man is begotten and born, the clock of human life is wound up anew, to repeat the same old piece it has played innumerable times before, passage after passage, measure after measure, with insignificant variations. Every individual, every human being and his course of life, is but another short dream of the endless spirit of nature, of the persistent will to live; is only another fleeting form, which it carelessly sketches on its infinite page, space and time; allows to remain for a time so short that it vanishes into nothing in comparison with these, and then obliterates to make new room. And yet, and here lies the serious side of life, every one of these fleeting forms, these empty fancies, must be paid for by the whole will to live, in all its activity, with many and deep sufferings, and finally with a bitter death, long feared and coming at last. This is why the sight of a corpse makes us suddenly so serious.

The life of every individual, if we survey it as a whole and in general, and only lay stress upon its most significant features, is really always a tragedy, but gone through in detail, it has the character of a comedy. For the deeds and vexations of the day, the restless irritation of the moment, the desires and fears of the week, the mishaps of every hour, are all through chance, which is ever bent upon some jest, scenes of a comedy. But the never-satisfied wishes, the frustrated efforts, the hopes unmercifully crushed by fate, the unfortunate errors of the whole life, with increasing suffering and death at the

end, are always a tragedy. Thus, as if fate would add derision to the misery of our existence, our life must contain all the woes of tragedy, and yet we cannot even assert the dignity of tragic characters, but in the broad detail of life must inevitably be the foolish characters of a comedy.

But however much great and small trials may fill human life, they are not able to conceal its insufficiency to satisfy the spirit; they cannot hide the emptiness and superficiality of existence, nor exclude ennui, which is always ready to fill up every pause that care may allow. Hence it arises that the human mind, not content with the cares, anxieties, and occupations which the actual world lays upon it, creates for itself an imaginary world also in the form of a thousand different superstitions, then finds all manner of employment with this, and wastes time and strength upon it, as soon as the real world is willing to grant it the rest which it is quite incapable of enjoying. This is accordingly most markedly the case with nations for which life is made easy by the congenial nature of the climate and the soil, most of all with the Hindus, then with the Greeks, the Romans, and later with the Italians, the Spaniards, &c. Demons, gods, and saints man creates in his own image; and to them he must then unceasingly bring offerings, prayers, temple decorations, vows and their fulfilment, pilgrimages, salutations, ornaments for their images, &c. Their service mingles everywhere with the real, and, indeed, obscures it. Every event of life is regarded as the work of these beings; the intercourse with them occupies half the time of life, constantly sustains hope, and by the charm of illusion often becomes more interesting than intercourse with real beings. It is the expression and symptom of the actual need of mankind, partly for help and support, partly for occupation and diversion; and if it often works in direct opposition to the first need, because when accidents and dangers arise valuable time

and strength, instead of being directed to warding them off, are uselessly wasted on prayers and offerings; it serves the second end all the better by this imaginary converse with a visionary spirit world; and this is the by no means contemptible gain of all superstitions.

§ 59. If we have so far convinced ourselves *a priori*, by the most general consideration, by investigation of the primary and elemental features of human life, that in its whole plan it is capable of no true blessedness, but is in its very nature suffering in various forms, and throughout a state of misery, we might now awaken this conviction much more vividly within us if, proceeding more *a posteriori*, we were to turn to more definite instances, call up pictures to the fancy, and illustrate by examples the unspeakable misery which experience and history present, wherever one may look and in whatever direction one may seek. But the chapter would have no end, and would carry us far from the standpoint of the universal, which is essential to philosophy; and, moreover, such a description might easily be taken for a mere declamation on human misery, such as has often been given, and, as such, might be charged with one-sidedness, because it started from particular facts. From such a reproach and suspicion our perfectly cold and philosophical investigation of the inevitable suffering which is founded in the nature of life is free, for it starts from the universal and is conducted *a priori*. But confirmation *a posteriori* is everywhere easily obtained. Every one who has awakened from the first dream of youth, who has considered his own experience and that of others, who has studied himself in life, in the history of the past and of his own time, and finally in the works of the great poets, will, if his judgment is not paralysed by some indelibly imprinted prejudice, certainly arrive at the conclusion that this human world is the kingdom of chance and error, which rule without mercy in great things and in small, and along with which folly and wickedness also wield the scourge. Hence it arises

that everything better only struggles through with difficulty; what is noble and wise seldom attains to expression, becomes effective and claims attention, but the absurd and the perverse in the sphere of thought, the dull and tasteless in the sphere of art, the wicked and deceitful in the sphere of action, really assert a supremacy, only disturbed by short interruptions. On the other hand, everything that is excellent is always a mere exception, one case in millions, and therefore, if it presents itself in a lasting work, this, when it has outlived the enmity of its contemporaries, exists in isolation, is preserved like a meteoric stone, sprung from an order of things different from that which prevails here. But as far as the life of the individual is concerned, every biography is the history of suffering, for every life is, as a rule, a continual series of great and small misfortunes, which each one conceals as much as possible, because he knows that others can seldom feel sympathy or compassion, but almost always satisfaction at the sight of the woes from which they are themselves for the moment exempt. But perhaps at the end of life, if a man is sincere and in full possession of his faculties, he will never wish to have it to live over again, but rather than this, he will much prefer absolute annihilation. The essential content of the famous soliloquy in "Hamlet" is briefly this: Our state is so wretched that absolute annihilation would be decidedly preferable. If suicide really offered us this, so that the alternative "to be or not to be," in the full sense of the word, was placed before us, then it would be unconditionally to be chosen as "a consummation devoutly to be wished." But there is something in us which tells us that this is not the case: suicide is not the end; death is not absolute annihilation. In like manner, what was said by the father of history[1] has not since him been contradicted, that no man has ever lived who has not wished more than once that he had not to live the following day

[1] Herodot. vii. 46.

According to this, the brevity of life, which is so constantly lamented, may be the best quality it possesses. If, finally, we should bring clearly to a man's sight the terrible sufferings and miseries to which his life is constantly exposed, he would be seized with horror; and if we were to conduct the confirmed optimist through the hospitals, infirmaries, and surgical operating-rooms, through the prisons, torture-chambers, and slave-kennels, over battle-fields and places of execution; if we were to open to him all the dark abodes of misery, where it hides itself from the glance of cold curiosity, and, finally, allow him to glance into the starving dungeon of Ugolino, he, too, would understand at last the nature of this "best of possible worlds." For whence did Dante take the materials for his hell but from this our actual world? And yet he made a very proper hell of it. And when, on the other hand, he came to the task of describing heaven and its delights, he had an insurmountable difficulty before him, for our world affords no materials at all for this. Therefore there remained nothing for him to do but, instead of describing the joys of paradise, to repeat to us the instruction given him there by his ancestor, by Beatrice, and by various saints. But from this it is sufficiently clear what manner of world it is. Certainly human life, like all bad ware, is covered over with a false lustre: what suffers always conceals itself; on the other hand, whatever pomp or splendour any one can get, he makes a show of openly, and the more inner contentment deserts him, the more he desires to exist as fortunate in the opinion of others: to such an extent does folly go, and the opinion of others is a chief aim of the efforts of every one, although the utter nothingness of it is expressed in the fact that in almost all languages vanity, *vanitas*, originally signifies emptiness and nothingness. But under all this false show, the miseries of life can so increase—and this happens every day—that the death which hitherto has been feared above all things is

eagerly seized upon. Indeed, if fate will show its whole malice, even this refuge is denied to the sufferer, and, in the hands of enraged enemies, he may remain exposed to terrible and slow tortures without remedy. In vain the sufferer then calls on his gods for help; he remains exposed to his fate without grace. But this irremediableness is only the mirror of the invincible nature of his will, of which his person is the objectivity. As little as an external power can change or suppress this will, so little can a foreign power deliver it from the miseries which proceed from the life which is the phenomenal appearance of that will. In the principal matter, as in everything else, a man is always thrown back upon himself. In vain does he make to himself gods in order to get from them by prayers and flattery what can only be accomplished by his own will-power. The Old Testament made the world and man the work of a god, but the New Testament saw that, in order to teach that holiness and salvation from the sorrows of this world can only come from the world itself, it was necessary that this god should become man. It is and remains the will of man upon which everything depends for him. Fanatics, martyrs, saints of every faith and name, have voluntarily and gladly endured every torture, because in them the will to live had suppressed itself; and then even the slow destruction of its phenomenon was welcome to them. But I do not wish to anticipate the later exposition. For the rest, I cannot here avoid the statement that, to me, *optimism*, when it is not merely the thoughtless talk of such as harbour nothing but words under their low foreheads, appears not merely as an absurd, but also as a really *wicked* way of thinking, as a bitter mockery of the unspeakable suffering of humanity. Let no one think that Christianity is favourable to optimism; for, on the contrary, in the Gospels world and evil are used as almost synonymous.[1]

[1] Cf. Ch. xlvi. of Supplement.

§ 60. We have now completed the two expositions it was necessary to insert; the exposition of the freedom of the will in itself together with the necessity of its phenomenon, and the exposition of its lot in the world which reflects its own nature, and upon the knowledge of which it has to assert or deny itself. Therefore we can now proceed to bring out more clearly the nature of this assertion and denial itself, which was referred to and explained in a merely general way above. This we shall do by exhibiting the conduct in which alone it finds its expression, and considering it in its inner significance.

The *assertion of the will* is the continuous willing itself, undisturbed by any knowledge, as it fills the life of man in general. For even the body of a man is the objectivity of the will, as it appears at this grade and in this individual. And thus his willing which develops itself in time is, as it were, a paraphrase of his body, an elucidation of the significance of the whole and its parts; it is another way of exhibiting the same thing-in-itself, of which the body is already the phenomenon. Therefore, instead of saying assertion of the will, we may say assertion of the body. The fundamental theme or subject of all the multifarious acts of will is the satisfaction of the wants which are inseparable from the existence of the body in health, they already have their expression in it, and may be referred to the maintenance of the individual and the propagation of the species. But indirectly the most different kinds of motives obtain in this way power over the will, and bring about the most multifarious acts of will. Each of these is only an example, an instance, of the will which here manifests itself generally. Of what nature this example may be, what form the motive may have and impart to it, is not essential; the important point here is that something is willed in general and the degree of intensity with which it is so willed. The will can only become visible in the motives, as the eye only manifests its power of seeing in the light.

The motive in general stands before the will in protean forms. It constantly promises complete satisfaction, the quenching of the thirst of will. But whenever it is attained it at once appears in another form, and thus influences the will anew, always according to the degree of the intensity of this will, and its relation to knowledge which are revealed as empirical character, in these very examples and instances.

From the first appearance of consciousness, a man finds himself a willing being, and as a rule, his knowledge remains in constant relation to his will. He first seeks to know thoroughly the objects of his desire, and then the means of attaining them. Now he knows what he has to do, and, as a rule, he does not strive after other knowledge. He moves and acts; his consciousness keeps him always working directly and actively towards the aims of his will; his thought is concerned with the choice of motives. Such is life for almost all men; they wish, they know what they wish, and they strive after it, with sufficient success to keep them from despair, and sufficient failure to keep them from ennui and its consequences. From this proceeds a certain serenity, or at least indifference, which cannot be affected by wealth or poverty; for the rich and the poor do not enjoy what they have, for this, as we have shown, acts in a purely negative way, but what they hope to attain to by their efforts. They press forward with much earnestness, and indeed with an air of importance; thus children also pursue their play. It is always an exception if such a life suffers interruption from the fact that either the æsthetic demand for contemplation or the ethical demand for renunciation proceed from a knowledge which is independent of the service of the will, and directed to the nature of the world in general. Most men are pursued by want all through life, without ever being allowed to come to their senses. On the other hand, the will is often inflamed to a degree that far transcends the assertion of the

body, and then violent emotions and powerful passions show themselves, in which the individual not only asserts his own existence, but denies and seeks to suppress that of others when it stands in his way.

The maintenance of the body through its own powers is so small a degree of the assertion of will, that if it voluntarily remains at this degree, we might assume that, with the death of this body, the will also which appeared in it would be extinguished. But even the satisfaction of the sexual passions goes beyond the assertion of one's own existence, which fills so short a time, and asserts life for an indefinite time after the death of the individual. Nature, always true and consistent, here even naïve, exhibits to us openly the inner significance of the act of generation. Our own consciousness, the intensity of the impulse, teaches us that in this act the most decided *assertion of the will to live* expresses itself, pure and without further addition (any denial of other individuals); and now, as the consequence of this act, a new life appears in time and the causal series, *i.e.*, in nature; the begotten appears before the begetter, different as regards the phenomenon, but in himself, *i.e.*, according to the Idea, identical with him. Therefore it is this act through which every species of living creature binds itself to a whole and is perpetuated. Generation is, with reference to the begetter, only the expression, the symptom, of his decided assertion of the will to live: with reference to the begotten, it is not the cause of the will which appears in him, for the will in itself knows neither cause nor effect, but, like all causes, it is merely the occasional cause of the phenomenal appearance of this will at this time in this place. As thing-in-itself, the will of the begetter and that of the begotten are not different, for only the phenomenon, not the thing-in-itself, is subordinate to the *principiu mindividuationis.* With that assertion beyond our own body and extending to the production of a new body, suffering

and death, as belonging to the phenomenon of life, have also been asserted anew, and the possibility of salvation, introduced by the completest capability of knowledge, has for this time been shown to be fruitless. Here lies the profound reason of the shame connected with the process of generation. This view is mythically expressed in the dogma of Christian theology that we are all partakers in Adam's first transgression (which is clearly just the satisfaction of sexual passion), and through it are guilty of suffering and death. In this theology goes beyond the consideration of things according to the principle of sufficient reason, and recognises the Idea of man, the unity of which is re-established out of its dispersion into innumerable individuals through the bond of generation which holds them all together. Accordingly it regards every individual as on one side identical with Adam, the representative of the assertion of life, and, so far, as subject to sin (original sin), suffering, and death; on the other side, the knowledge of the Idea of man enables it to regard every individual as identical with the saviour, the representative of the denial of the will to live, and, so far as a partaker of his sacrifice of himself, saved through his merits, and delivered from the bands of sin and death, *i.e.*, the world (Rom. v. 12–21).

Another mythical exposition of our view of sexual pleasure as the assertion of the will to live beyond the individual life, as an attainment to life which is brought about for the first time by this means, or as it were a renewed assignment of life, is the Greek myth of Proserpine, who might return from the lower world so long as she had not tasted its fruit, but who became subject to it altogether through eating the pomegranate. This meaning appears very clearly in Goethe's incomparable presentation of this myth, especially when, as soon as she has tasted the pomegranate, the invisible chorus of the Fates—

"Thou art ours!
Fasting shouldest thou return:
And the bite of the apple makes thee ours!"

It is worth noticing that Clement of Alexandria (Strom. iii. c. 15) illustrates the matter with the same image and the same expression: *Οἱ μεν ευνουχισαντες ἑαυτους απο πασης ἁμαρτιας, δια την βασιλειαν, των ουρανων, μακαριοι οὗτοι εισιν, ὁι του κοσμου νηστευοντες.* (*Qui se castrarunt ab omni peccato propter regnum cœlorum, ii sunt beati, a mundo jejunantes*).

The sexual impulse also proves itself the decided and strongest assertion of life by the fact that to man in a state of nature, as to the brutes, it is the final end, the highest goal of life. Self-maintenance is his first effort, and as soon as he has made provision for that, he only strives after the propagation of the species: as a merely natural being he can attempt no more. Nature also, the inner being of which is the will to live itself, impels with all her power both man and the brute towards propagation. Then it has attained its end with the individual, and is quite indifferent to its death, for, as the will to live, it cares only for the preservation of the species, the individual is nothing to it. Because the will to live expresses itself most strongly in the sexual impulse, the inner being of nature, the old poets and philosophers—Hesiod and Parmenides—said very significantly that Eros is the first, the creator, the principle from which all things proceed. (Cf. Arist. Metaph., i. 4.) Pherecydes said: *Εις ερωτα μεταβεβλησθαι τον Δια, μελλοντα δημιουργειν* (*Jovem, cum mundum fabricare vellet, in cupidinem sese transformasse*). *Proclus ad Plat. Tim.*, l. iii. A complete treatment of this subject we have recently received from G. F. Schœmann, "*De Cupidine Cosmogonico*," 1852. The Mâya of the Hindus, whose work and web is the whole world of illusion, is also symbolised by love.

The genital organs are, far more than any other external member of the body, subject merely to the will, and

not at all to knowledge. Indeed, the will shows itself here almost as independent of knowledge, as in those parts which, acting merely in consequence of stimuli, are subservient to vegetative life and reproduction, in which the will works blindly as in unconscious Nature. For generation is only reproduction passing over to a new individual, as it were reproduction at the second power, as death is only excretion at the second power. According to all this, the genitals are properly the *focus* of will, and consequently the opposite pole of the brain, the representative of knowledge, *i.e.*, the other side of the world, the world as idea. The former are the life-sustaining principle ensuring endless life to time. In this respect they were worshipped by the Greeks in the *phallus*, and by the Hindus in the *lingam*, which are thus the symbol of the assertion of the will. Knowledge, on the other hand, affords the possibility of the suppression of willing, of salvation through freedom, of conquest and annihilation of the world.

We already considered fully at the beginning of this Fourth Book how the will to live in its assertion must regard its relation to death. We saw that death does not trouble it, because it exists as something included in life itself and belonging to it. Its opposite, generation, completely counterbalances it; and, in spite of the death of the individual, ensures and guarantees life to the will to live through all time. To express this the Hindus made the *lingam* an attribute of Siva, the god of death. We also fully explained there how he who with full consciousness occupies the standpoint of the decided assertion of life awaits death without fear. We shall therefore say nothing more about this here. Without clear consciousness most men occupy this standpoint and continually assert life. The world exists as the mirror of this assertion, with innumerable individuals in infinite time and space, in infinite suffering, between generation and death without end. Yet from no side is a complaint to be

further raised about this; for the will conducts the great tragedy and comedy at its own expense, and is also its own spectator. The world is just what it is because the will, whose manifestation it is, is what it is, because it so wills. The justification of suffering is, that in this phenomenon also the will asserts itself; and this assertion is justified and balanced by the fact that the will bears the suffering. Here we get a glimpse of *eternal justice* in the whole: we shall recognise it later more definitely and distinctly, and also in the particular. But first we must consider temporal or human justice.[1]

§ 61. It may be remembered from the Second Book that in the whole of nature, at all the grades of the objectification of will, there was a necessary and constant conflict between the individuals of all species; and in this way was expressed the inner contradiction of the will to live with itself. At the highest grade of the objectification, this phenomenon, like all others, will exhibit itself with greater distinctness, and will therefore be more easily explained. With this aim we shall next attempt to trace the source of *egoism* as the starting-point of all conflict.

We have called time and space the *principium individuationis,* because only through them and in them is multiplicity of the homogeneous possible. They are the essential forms of natural knowledge, *i.e.*, knowledge springing from the will. Therefore the will everywhere manifests itself in the multiplicity of individuals. But this multiplicity does not concern the will as thing-in-itself, but only its phenomena. The will itself is present, whole and undivided, in every one of these, and beholds around it the innumerably repeated image of its own nature; but this nature itself, the actually real, it finds directly only in its inner self. Therefore every one desires everything for himself, desires to possess, or at least to control, everything, and whatever opposes it it would like to destroy. To this is added, in

[1] Cf. Ch. xlv. of the Supplement.

the case of such beings as have knowledge, that the individual is the supporter of the knowing subject, and the knowing subject is the supporter of the world, *i.e.*, that the whole of Nature outside the knowing subject, and thus also all other individuals, exist only in its idea; it is only conscious of them as its idea, thus merely indirectly as something which is dependent on its own nature and existence; for with its consciousness the world necessarily disappears for it, *i.e.*, its being and non-being become synonymous and indistinguishable. Every knowing individual is thus in truth, and finds itself as the whole will to live, or the inner being of the world itself, and also as the complemental condition of the world as idea, consequently as a microcosm which is of equal value with the macrocosm. Nature itself, which is everywhere and always truthful, gives him this knowledge, originally and independently of all reflection, with simple and direct certainty. Now from these two necessary properties we have given the fact may be explained that every individual, though vanishing altogether and diminished to nothing in the boundless world, yet makes itself the centre of the world, has regard for its own existence and well-being before everything else; indeed, from the natural standpoint, is ready to sacrifice everything else for this—is ready to annihilate the world in order to maintain its own self, this drop in the ocean, a little longer. This disposition is *egoism*, which is essential to everything in Nature. Yet it is just through egoism that the inner conflict of the will with itself attains to such a terrible revelation; for this egoism has its continuance and being in that opposition of the microcosm and macrocosm, or in the fact that the objectification of will has the *principium individuationis* for its form, through which the will manifests itself in the same way in innumerable individuals, and indeed entire and completely in both aspects (will and idea) in each. Thus, while each individual is given to itself directly as the

whole will and the whole subject of ideas, other individuals are only given it as ideas. Therefore its own being, and the maintenance of it, is of more importance to it than that of all others together. Every one looks upon his own death as upon the end of the world, while he accepts the death of his acquaintances as a matter of comparative indifference, if he is not in some way affected by it. In the consciousness that has reached the highest grade, that of man, egoism, as well as knowledge, pain and pleasure, must have reached its highest grade also, and the conflict of individuals which is conditioned by it must appear in its most terrible form. And indeed we see this everywhere before our eyes, in small things as in great. Now we see its terrible side in the lives of great tyrants and miscreants, and in world-desolating wars; now its absurd side, in which it is the theme of comedy, and very specially appears as self-conceit and vanity. Rochefoucault understood this better than any one else, and presented it in the abstract. We see it both in the history of the world and in our own experience. But it appears most distinctly of all when any mob of men is set free from all law and order; then there shows itself at once in the distinctest form the *bellum omnium contra omnes*, which Hobbes has so admirably described in the first chapter *De Cive*. We see not only how every one tries to seize from the other what he wants himself, but how often one will destroy the whole happiness or life of another for the sake of an insignificant addition to his own happiness. This is the highest expression of egoism, the manifestations of which in this regard are only surpassed by those of actual wickedness, which seeks, quite disinterestedly, the hurt and suffering of others, without any advantage to itself. Of this we shall speak soon. With this exhibition of the source of egoism the reader should compare the presentation of it in my prize-essay on the basis of morals, § 14.

A chief source of that suffering which we found above

to be essential and inevitable to all life is, when it really appears in a definite form, that *Eris*, the conflict of all individuals, the expression of the contradiction, with which the will to live is affected in its inner self, and which attains a visible form through the *principium individuationis*. Wild-beast fights are the most cruel means of showing this directly and vividly. In this original discord lies an unquenchable source of suffering, in spite of the precautions that have been taken against it, and which we shall now consider more closely.

§ 62. It has already been explained that the first and simplest assertion of the will to live is only the assertion of one's own body, *i.e.*, the exhibition of the will through acts in time, so far as the body, in its form and design, exhibits the same will in space, and no further. This assertion shows itself as maintenance of the body, by means of the application of its own powers. To it is directly related the satisfaction of the sexual impulse; indeed this belongs to it, because the genitals belong to the body. Therefore *voluntary* renunciation of the satisfaction of that impulse, based upon no *motive*, is already a denial of the will to live, is a voluntary self-suppression of it, upon the entrance of knowledge which acts as a *quieter*. Accordingly such denial of one's own body exhibits itself as a contradiction by the will of its own phenomenon. For although here also the body objectifies in the genitals the will to perpetuate the species, yet this is not willed. Just on this account, because it is a denial or suppression of the will to live, such a renunciation is a hard and painful self-conquest; but of this later. But since the will exhibits that *self-assertion* of one's own body in innumerable individuals beside each other, it very easily extends in one individual, on account of the egoism peculiar to them all, beyond this assertion to the *denial* of the same will appearing in another individual. The will of the first breaks through the limits of the assertion of will of another, because the individual either destroys or injures

this other body itself, or else because it compels the powers of the other body to serve *its own* will, instead of the will which manifests itself in that other body. Thus if, from the will manifesting itself as another body, it withdraws the powers of this body, and so increases the power serving its own will beyond that of its own body, it consequently asserts its own will beyond its own body by means of the negation of the will appearing in another body. This breaking through the limits of the assertion of will of another has always been distinctly recognised, and its concept denoted by the word *wrong*. For both sides recognise the fact instantly, not, indeed, as we do here in distinct abstraction, but as feeling. He who suffers wrong feels the transgression into the sphere of the assertion of his own body, through the denial of it by another individual, as a direct and mental pain which is entirely separated and different from the accompanying physical suffering experienced from the act or the vexation at the loss. To the doer of wrong, on the other hand, the knowledge presents itself that he is in himself the same will which appears in that body also, and which asserts itself with such vehemence in the one phenomenon that, transgressing the limits of its own body and its powers, it extends to the denial of this very will in another phenomenon, and so, regarded as will in itself, it strives against itself by this vehemence and rends itself. Moreover, this knowledge presents itself to him instantly, not *in abstracto*, but as an obscure feeling; and this is called remorse, or, more accurately in this case, the feeling of *wrong committed*.

Wrong, the conception of which we have thus analysed in its most general and abstract form, expresses itself in the concrete most completely, peculiarly, and palpably in cannibalism. This is its most distinct and evident type, the terrible picture of the greatest conflict of the will with itself at the highest grade of its objectification, which is man. Next to this, it expresses itself most distinctly

in murder; and therefore the committal of murder is followed instantly and with fearful distinctness by remorse, the abstract and dry significance of which we have just given, which inflicts a wound on our peace of mind that a lifetime cannot heal. For our horror at the murder committed, as also our shrinking from the committal of it, corresponds to that infinite clinging to life with which everything living, as phenomenon of the will to live, is penetrated. (We shall analyse this feeling which accompanies the doing of wrong and evil, in other words, the pangs of conscience, more fully later on, and raise its concept to distinctness.) Mutilation, or mere injury of another body, indeed every blow, is to be regarded as in its nature the same as murder, and differing from it only in degree. Further, wrong shows itself in the subjugation of another individual, in forcing him into slavery, and, finally, in the seizure of another's goods, which, so far as these goods are regarded as the fruit of his labour, is just the same thing as making him a slave, and is related to this as mere injury is to murder.

For *property*, which is not taken from a man without *wrong*, can, according to our explanation of wrong, only be that which has been produced by his own powers. Therefore by taking this we really take the powers of his body from the will objectified in it, to make them subject to the will objectified in another body. For only so does the wrong-doer, by seizing, not the body of another, but a lifeless thing quite different from it, break into the sphere of the assertion of will of another person, because the powers, the work of this other body, are, as it were, incorporated and identified with this thing. It follows from this that all true, *i.e.*, moral, right of property is based simply and solely on work, as was pretty generally assumed before Kant, and is distinctly and beautifully expressed in the oldest of all codes of law: "Wise men who know the past explain that a cultured field is the property of him who cut down the wood and cleared and

ploughed it, as an antelope belongs to the first hunter who mortally wounds it" (Laws of Menu, ix. 44). Kant's philosophy of law is an extraordinary concatenation of errors all leading to each other, and he bases the right of property upon first occupation. To me this is only explicable on the supposition that his powers were failing through old age. For how should the mere avowal of my will to exclude others from the use of a thing at once give me a *right* to it? Clearly such an avowal itself requires a foundation of right, instead of being one, as Kant assumes. And how would he act unjustly *in se*, *i.e.*, morally, who does not respect that claim to the sole possession of a thing which is based upon nothing but its own avowal? How should his conscience trouble him about it? For it is so clear and easy to understand that there can be absolutely no such thing as a just seizure of anything, but only a just conversion or acquired possession of it, by spending our own original powers upon it. When, by any foreign labour, however little, a thing has been cultivated, improved, kept from harm or preserved, even if this labour were only the plucking or picking up from the ground of fruit that has grown wild; the person who forcibly seizes such a thing clearly deprives the other of the result of his labour expended upon it, makes the body of this other serve his will instead of its own, asserts his will beyond its own phenomenon to the denial of that of the other, *i.e.*, does injustice or wrong.[1] On the other hand, the mere enjoyment of a thing, without any cultivation or preservation of it from destruction, gives just as little right to it as the mere avowal of our desire for its sole possession. Therefore, though one family has hunted a district alone, even for a

[1] Thus the basis of natural right of property does not require the assumption of two grounds of right beside each other, that based on *detention* and that based on *formation;* but the latter is itself sufficient. Only the name *formation* is not very suitable, for the spending of any labour upon a thing does not need to be a forming or fashioning of it.

hundred years, but has done nothing for its improvement; if a stranger comes and desires to hunt there, it cannot prevent him from doing so without moral injustice. Thus the so-called right of preoccupation, according to which, for the mere past enjoyment of a thing, there is demanded the further recompense of the exclusive right to its future enjoyment, is morally entirely without foundation. A new-comer might with far better right reply to him who was depending upon such a right, "Just because you have so long enjoyed, it is right that others should now enjoy also." No moral right can be established to the sole possession of anything upon which labour cannot be expended, either in improving it or in preserving it from harm, unless it be through a voluntary surrender on the part of others, as a reward for other services. This, however, already presupposes a community regulated by agreement—the State. The morally established right of property, as we have deduced it above, gives, from its nature, to the owner of a thing, the same unlimited power over it which he has over his own body; and hence it follows that he can part with his possessions to others either in exchange or as a gift, and they then possess them with the same moral right as he did.

As regards the doing of wrong generally, it occurs either through violence or through craft; it matters not which as far as what is morally essential is concerned. First, in the case of murder, it is a matter of indifference whether I make use of a dagger or of poison; and the case of every bodily injury is analogous. Other cases of wrong can all be reduced to the fact that I, as the doer of wrong, compel another individual to serve my will instead of his own, to act according to my will instead of according to his own. On the path of violence I attain this end through physical causality, but on the path of craft by means of motivation, *i.e.*, by means of causality through knowledge; for I present to his will

illusive motives, on account of which he follows my will, while he believes he is following his own. Since the medium in which the motives lie is knowledge, I can only accomplish this by falsifying his knowledge, and this is the *lie.* The lie always aims at influencing another's will, not merely his knowledge, for itself and as such, but only as a means, so far as it determines his will. For my lying itself, inasmuch as it proceeds from my will, requires a motive; and only the will of another can be such a motive, not his knowledge in and for itself; for as such it can never have an influence upon *my* will, therefore it can never move it, can never be a motive of its aim. But only the willing and doing of another can be this, and his knowledge indirectly through it. This holds good not only of all lies that have manifestly sprung from self-interest, but also of those which proceed from pure wickedness, which seeks enjoyment in the painful consequences of the error into which it has led another. Indeed, mere empty boasting aims at influencing the will and action of others more or less, by increasing their respect or improving their opinion of the boaster. The mere refusal of a truth, *i.e.*, of an assertion generally, is in itself no wrong, but every imposing of a lie is certainly a wrong. He who refuses to show the strayed traveller the right road does him no wrong, but he who directs him to a false road certainly does. It follows from what has been said, that every *lie*, like every act of violence, is as such *wrong*, because as such it has for its aim the extension of the authority of my will to other individuals, and so the assertion of my will through the denial of theirs, just as much as violence has. But the most complete lie is the *broken contract*, because here all the conditions mentioned are completely and distinctly present together. For when I enter into a contract, the promised performance of the other individual is directly and confessedly the motive for my reciprocal performance. The promises were de-

liberately and formally exchanged. The fulfilment of the declarations made is, it is assumed, in the power of each. If the other breaks the covenant, he has deceived me, and by introducing merely illusory motives into my knowledge, he has bent my will according to his intention; he has extended the control of his will to another individual, and thus has committed a distinct wrong. On this is founded the moral lawfulness and validity of the *contract.*

Wrong through violence is not so *shameful* to the doer of it as wrong through craft; for the former arises from physical power, which under all circumstances impresses mankind; while the latter, by the use of subterfuge, betrays weakness, and lowers man at once as a physical and moral being. This is further the case because lying and deception can only succeed if he who employs them expresses at the same time horror and contempt of them in order to win confidence, and his victory rests on the fact that men credit him with honesty which he does not possess. The deep horror which is always excited by cunning, faithlessness, and treachery rests on the fact that good faith and honesty are the bond which externally binds into a unity the will which has been broken up into the multiplicity of individuals, and thereby limits the consequences of the egoism which results from that dispersion. Faithlessness and treachery break this outward bond asunder, and thus give boundless scope to the consequences of egoism.

In the connection of our system we have found that the content of the concept of *wrong* is that quality of the conduct of an individual in which he extends the assertion of the will appearing in his own body so far that it becomes the denial of the will appearing in the bodies of others. We have also laid down, by means of very general examples, the limits at which the province of wrong begins; for we have at once defined its gradations, from the highest degree to the lowest, by means of a few

leading conceptions. According to this, the concept of wrong is the original and positive, and the concept of right, which is opposed to it, is the derivative and negative; for we must keep to the concepts, and not to the words. As a matter of fact, there would be no talk of right if there were no such thing as wrong. The concept right contains merely the negation of wrong, and every action is subsumed under it which does not transgress the limit laid down above, *i.e.*, is not a denial of the will of another for the stronger assertion of our own. That limit, therefore, divides, as regards a purely *moral* definition, the whole province of possible actions into such as are wrong or right. Whenever an action does not encroach, in the way explained above, on the sphere of the assertion of will of another, denying it, it is not wrong. Therefore, for example, the refusal of help to another in great need, the quiet contemplation of the death of another from starvation while we ourselves have more than enough, is certainly cruel and fiendish, but it is not wrong; only it can be affirmed with certainty that whoever is capable of carrying unkindness and hardness to such a degree will certainly also commit every wrong whenever his wishes demand it and no compulsion prevents it.

But the conception of right as the negation of wrong finds its principal application, and no doubt its origin, in cases in which an attempted wrong by violence is warded off. This warding off cannot itself be wrong, and consequently is right, although the violence it requires, regarded in itself and in isolation, would be wrong, and is here only justified by the motive, *i.e.*, becomes right. If an individual goes so far in the assertion of his own will that he encroaches upon the assertion of will which is essential to my person as such, and denies it, then my warding off of that encroachment is only the denial of that denial, and thus from my side is nothing more than the assertion of the will which essentially and originally appears in my body, and is already implicitly

expressed by the mere appearance of this body; consequently is not wrong, but right. That is to say: I have then a right to deny that denial of another with the force necessary to overcome it, and it is easy to see that this may extend to the killing of the other individual, whose encroachment as external violence pressing upon me may be warded off by a somewhat stronger counteraction, entirely without wrong, consequently with right. For all that happens from my side lies always within the sphere of the assertion of will essential to my person as such, and already expressed by it (which is the scene of the conflict), and does not encroach on that of the other, consequently is only negation of the negation, and thus affirmation, not itself negation. Thus if the will of another denies my will, as this appears in my body and the use of its powers for its maintenance, without denial of any foreign will which observes a like limitation, I can *without wrong* compel it to desist from such denial, *i.e.*, I have so far a *right of compulsion.*

In all cases in which I have a right of compulsion, a complete right to use *violence* against another, I may, according to the circumstances, just as well oppose the violence of the other with *craft* without doing any wrong, and accordingly I have an actual *right to lie precisely so far as I have a right of compulsion.* Therefore a man acts with perfect right who assures a highway robber who is searching him that he has nothing more upon him; or, if a burglar has broken into his house by night, induces him by a lie to enter a cellar and then locks him in. A man who has been captured and carried off by robbers, for example by pirates, has the right to kill them not only by violence but also by craft, in order to regain his freedom. Thus, also, a promise is certainly not binding when it has been extorted by direct bodily violence, because he who suffers such compulsion may with full right free himself by killing, and, *a fortiori,* by deceiving his oppressor. Whoever cannot recover through force the property which has

been stolen from him, commits no wrong if he can accomplish it through craft. Indeed, if some one plays with me for money he has stolen from me, I have the right to use false dice against him, because all that I win from him already belongs to me. Whoever would deny this must still more deny the justifiableness of stratagem in war, which is just an acted lie, and is a proof of the saying of Queen Christina of Sweden, "The words of men are to be esteemed as nothing; scarcely are their deeds to be trusted." So sharply does the limit of right border upon that of wrong. For the rest, I regard it as superfluous to show that all this completely agrees with what was said above about the unlawfulness of the lie and of violence. It may also serve to explain the peculiar theory of the lie told under pressure.[1]

In accordance with what has been said, wrong and right are merely moral determinations, *i.e.*, such as are valid with regard to the consideration of human action as such, and in relation *to the inner significance of this action in itself.* This asserts itself directly in consciousness through the fact that the doing of wrong is accompanied by an inward pain, which is the merely felt consciousness of the wrong-doer of the excessive strength of the assertion of will in itself, which extends even to the denial of the manifestation of the will of another, and also the consciousness that although he is different from the person suffering wrong as far as the manifestation is concerned, yet in himself he is identical with him. The further explanation of this inner significance of all pain of conscience cannot be given till later. He who suffers wrong is, on the other hand, painfully conscious of the denial of his will, as it is expressed through the body and its natural requirements, for the satisfaction of which nature refers him to the powers of his body; and at the

[1] The further exposition of the philosophy of law here laid down will be found in my prize-essay, "Ueber das Fundament der Moral," § 17, pp. 221–230 of 1st ed., pp. 216–226 of 2d ed.

same time he is conscious that without doing wrong he might ward off that denial by every means unless he lacks the power. This purely moral significance is the only one which right and wrong have for men as men, not as members of the State, and which consequently remains even when man is in a state of nature without any positive law. It constitutes the basis and the content of all that has on this account been named *natural law,* though it is better called moral law, for its validity does not extend to suffering, to the external reality, but only to the action of man and the self-knowledge of his individual will which grows up in him from his action, and which is called *conscience.* It cannot, however, in a state of nature, assert itself in all cases, and outwardly upon other individuals, and prevent might from reigning instead of right. In a state of nature it depends upon every one merely to see that in every case he *does* no wrong, but by no means to see that in every case he *suffers* no wrong, for this depends on the accident of his outward power. Therefore the concepts right and wrong, even in a state of nature, are certainly valid and by no means conventional, but there they are valid merely as *moral* concepts, for the self-knowledge of one's own will in each. They are a fixed point in the scale of the very different degrees of strength with which the will to live asserts itself in human individuals, like the freezing-point on the thermometer; the point at which the assertion of one's own will becomes the denial of the will of another, *i.e.,* specifies through wrong-doing the degree of its intensity, combined with the degree in which knowledge is involved in the *principium individuationis* (which is the form of all knowledge that is subject to the will). But whoever wants to set aside the purely moral consideration of human action, or denies it, and wishes to regard conduct merely in its outward effects and their consequences, may certainly, with Hobbes, explain right and wrong as conventional definitions arbitrarily assumed, and therefore

not existing outside positive law, and we can never show him through external experience what does not belong to such experience. Hobbes himself characterises his completely empirical method of thought very remarkably by the fact that in his book "*De Principiis Geometrarum*" he denies all pure mathematics properly so called, and obstinately maintains that the point has extension and the line has breadth, and we can never show him a point without extension or a line without breadth. Thus we can just as little impart to him the *a priori* nature of mathematics as the *a priori* nature of right, because he shuts himself out from all knowledge which is not empirical.

The pure doctrine of right is thus a chapter of ethics, and is directly related only to *action*, not to *suffering;* for only the former is the expression of will, and this alone is considered by ethics. Suffering is mere occurrence. Ethics can only have regard to suffering indirectly, merely to show that what takes place merely to avoid suffering wrong is itself no infliction of wrong. The working out of this chapter of ethics would contain the precise definition of the limits to which an individual may go in the assertion of the will already objectified in his body without denying the same will as it appears in another individual; and also the actions which transgress these limits, which consequently are wrong, and therefore in their turn may be warded off without wrong. Thus our own *action* always remains the point of view of the investigation.

But the *suffering of wrong* appears as an event in outward experience, and in it is manifested, as we have said, more distinctly than anywhere else, the phenomenon of the conflict of the will to live with itself, arising from the multiplicity of individuals and from egoism, both of which are conditioned through the *principium individuationis,* which is the form of the world as idea for the knowledge of the individual. We also saw above that a very large

part of the suffering essential to human life has its perennial source in that conflict of individuals.

The reason, however, which is common to all these individuals, and which enables them to know not merely the particular case, as the brutes do, but also the whole abstractly in its connection, has also taught them to discern the source of that suffering, and induced them to consider the means of diminishing it, or, when possible, of suppressing it by a common sacrifice, which is, however, more than counterbalanced by the common advantage that proceeds from it. However agreeable it is to the egoism of the individual to inflict wrong in particular cases, this has yet a necessary correlative in the suffering of wrong of another individual, to whom it is a great pain. And because the reason which surveys the whole left the one-sided point of view of the individual to which it belongs, and freed itself for the moment from its dependence upon it, it saw the pleasure of an individual in inflicting wrong always outweighed by the relatively greater pain of the other who suffered the wrong; and it found further, that because here everything was left to chance, every one had to fear that the pleasure of conveniently inflicting wrong would far more rarely fall to his lot than the pain of enduring it. From this reason recognised that both in order to diminish the suffering which is everywhere disseminated, and as far as possible to divide it equally, the best and only means was to spare all the pain of suffering wrong by renouncing all the pleasure to be obtained by inflicting it. This means is the *contract of the state* or *law*. It is easily conceived, and little by little carried out by the egoism, which, through the use of reason, proceeds methodically and forsakes its one-sided point of view. This origin of the state and of law I have indicated was already exhibited as such by Plato in the "Republic." In fact, it is the essential and only origin, determined by the nature of the matter. Moreover, in no land can the state have ever had a

different origin, because it is just this mode of originating this aim that makes it a state. But it is a matter of indifference whether, in each particular nation, the condition which preceded it was that of a horde of savages independent of each other (anarchy), or that of a horde of slaves ruled at will by the stronger (despotism). In both cases there existed as yet no state; it first arose through that common agreement; and according as that agreement is more or less free from anarchy or despotism, the state is more or less perfect. Republics tend to anarchy, monarchies to despotism, and the mean of constitutional monarchy, which was therefore devised, tends to government by factions. In order to found a perfect state, we must begin by providing beings whose nature allows them always to sacrifice their own to the public good. Till then, however, something may be attained through the existence of *one* family whose good is quite inseparable from that of the country; so that, at least in matters of importance, it can never advance the one without the other. On this rests the power and the advantage of the hereditary monarchy.

Now as ethics was concerned exclusively with right and wrong doing, and could accurately point out the limits of his action to whoever was resolved to do no wrong; politics, on the contrary, the theory of legislation, is exclusively concerned with the *suffering* of wrong, and would never trouble itself with wrong-doing at all if it were not on account of its ever-necessary correlative, the suffering of wrong, which it always keeps in view as the enemy it opposes. Indeed, if it were possible to conceive an infliction of wrong with which no suffering of wrong on the part of another was connected, the state would, consistently, by no means prohibit it. And because in ethics the will, the disposition, is the object of consideration, and the only real thing, the firm will to do wrong, which is only restrained

and rendered ineffective by external might, and the actually committed wrong, are to it quite the same, and it condemns him who so wills as unjust at its tribunal. On the other hand, will and disposition, merely as such, do not concern the state at all, but only the *deed* (whether it is merely attempted or carried out), on account of its correlative, the *suffering* on the part of another. Thus for the state the deed, the event, is the only real; the disposition, the intention, is only investigated so far as the significance of the deed becomes known through it. Therefore the state will forbid no one to carry about in his thought murder and poison against another, so long as it knows certainly that the fear of the sword and the wheel will always restrain the effects of that will. The state has also by no means to eradicate the foolish purpose, the inclination to wrongdoing, the wicked disposition; but merely always to place beside every possible motive for doing a wrong a more powerful motive for leaving it undone in the inevitable punishment that will ensue. Therefore the criminal code is as complete a register as possible of motives against every criminal action that can possibly be imagined—both *in abstracto*, in order to make any case that occurs an application *in concreto*. Politics or legislation will therefore for this end borrow from that chapter of ethics which is the doctrine of right, and which, besides the inner significance of right and wrong, determines the exact limits between them. Yet it will only do so for the purpose of making use of its reverse side, and regarding all the limits which ethics lays down as not to be transgressed, if we are to avoid *doing* wrong, from the other side, as the limits which we must not allow others to transgress if we do not wish to *suffer* wrong, and from which we have therefore a *right* to drive others back. Therefore these limits are, as much as possible, from the passive side, barricaded by laws. It is evident that as an historian has very wittily been called an inverted prophet, the professor of

law is an inverted moralist, and therefore law itself, in its proper sense, *i.e.*, the doctrine of the *right*, which we ought to maintain, is inverted ethics in that chapter of it in which the rights are laid down which we ought not to violate. The concept of wrong and its negation, that of right, which is originally *ethical*, becomes *juridical* by the transference of the starting-point from the active to the passive side, and thus by inversion, This, as well as Kant's theory of law, which very falsely deduces the institution of the state as a moral duty from his categorical imperative, has, even in the most recent times, repeatedly occasioned the very extraordinary error that the state is an institution for furthering morality; that it arises from the endeavour after this, and is, consequently, directed against egoism. As if the inward disposition, to which alone morality or immorality belongs, the externally free will, would allow itself to be modified from without and changed by influences exerted upon it! Still more perverse is the theory that the state is the condition of freedom in the moral sense, and in this way the condition of morality; for freedom lies beyond the phenomenon, and indeed beyond human arrangements. The state is, as we have said, so little directed against egoism in general and as such, that, on the contrary, it has sprung from egoism and exists only in its service—an egoism that well understands itself, proceeds methodically and forsakes the one-sided for the universal point of view, and so by addition is the common egoism of all. The state is thus instituted under the correct presupposition that pure morality, *i.e.*, right action from moral grounds, is not to be expected; if this were not the case, it would itself be superfluous. Thus the state, which aims at well-being, is by no means directed against egoism, but only against the disadvantageous consequences which arise from the multiplicity of egoistic individuals, and reciprocally affect them all and disturb their well-being. Therefore it was already said by Aristotle (De. Rep. iii.): *Τελος μεν ουν πολεως το ευ ζην.*

τουτο δε εστιν το ζην ευδαιμονως και καλως (*Finis civitatis est bene vivere, hoc autem est beate et pulchre vivere*). Hobbes also has accurately and excellently expounded this origin and end of the state; and that old first principle of all state policy, *salus publica prima lex esto*, indicates the same thing. If the state completely attains its end, it will produce the same outward result as if perfect justice of disposition prevailed everywhere. But the inner nature and origin of both phenomena will be the converse. Thus in the second case it would be that no one wished to *do* wrong, and in the first that no one wished to *suffer* wrong, and the means appropriate to this end had been fully employed. Thus the same line may be drawn from opposite directions, and a beast of prey with a muzzle is as harmless as a graminivorous animal. But beyond this point the state cannot go. It cannot exhibit a phenomenon such as would spring from universal mutual well-wishing and love. For just as we found that from its nature it would not forbid the doing of a wrong which involved no corresponding suffering of wrong on the part of another, and prohibits all wrong-doing only because this is impossible; so conversely, in accordance with its tendency towards the well-being of all, it would very gladly take care that every benevolent action and work of human love should be *experienced*, if it were not that these also have an inevitable correlative in the *performance* of acts of benevolence and works of love, and every member of the state would wish to assume the passive and none the active rôle, and there would be no reason for exacting the latter from one member of the state rather than from another. Accordingly only the negative, which is just the *right*, not the positive, which has been comprehended under the name of obligations of love, or, less completely, duties, can be *exacted by force*.

Legislation, as we have said, borrows the pure philosophy of right, or the doctrine of the nature and limits of right and wrong, from ethics, in order to apply it from

the reverse side to its own ends, which are different from those of ethics, and to institute positive legislation and the means of supporting it, *i.e.*, the state, in accordance with it. Positive legislation is thus the inverted application of the purely moral doctrine of right. This application may be made with reference to the peculiar relations and circumstances of a particular people. But only if the positive legislation is, in essential matters, throughout determined in accordance with the guidance of the pure theory of right, and for each of its propositions a ground can be established in the pure theory of right, is the legislation which has arisen a *positive right* and the state a community *based upon right*, a *state* in the proper meaning of the word, a morally permissible, not immoral institution. Otherwise the positive legislation is, on the contrary, the establishment of a *positive wrong;* it is itself an openly avowed enforced wrong. Such is every despotism, the constitution of most Mohammedan kingdoms; and indeed various parts of many constitutions are also of this kind; for example, serfdom, vassalage, and many such institutions. The pure theory of right or natural right—better, moral right—though always reversed, lies at the foundation of every just positive legislation, as pure mathematics lies at the foundation of every branch of applied mathematics. The most important points of the doctrine of right, as philosophy has to supply it for that end to legislation, are the following: 1. The explanation of the inner and real significance both of the origin of the conceptions of wrong and right, and of their application and position in ethics. 2. The deduction of the law of property. 3. The deduction of the moral validity of contracts; for this is the moral basis of the contract of the state. 4. The explanation of the origin and the aim of the state, of the relation of this aim to ethics, and of the intentional transference of the ethical doctrine of right, by reversing it, to legislation, in consequence of this relation. 5. The deduction of the

right of punishment. The remaining content of the doctrine of right is mere application of these principles, mere accurate definition of the limits of right and wrong for all possible relations of life, which are consequently united and distributed under certain points of view and titles. In these special doctrines the books which treat of pure law are fairly at one; it is only in the principles that they differ much, for these are always connected with some philosophical system. In connection with our system, we have explained the first four of these principal points shortly and generally, yet definitely and distinctly, and it remains for us to speak in the same way of the right of punishment.

Kant makes the fundamentally false assertion that apart from the state there would be no complete right of property. It follows from our deduction, as given above that even in a state of nature there is property with complete natural, *i.e.*, moral right, which cannot be injured without wrong, but may without wrong be defended to the uttermost. On the other hand, it is certain that apart from the state there is no right of punishment. All right to punish is based upon the positive law alone, which *before* the offence has determined a punishment for it, the threat of which, as a counter-motive, is intended to outweigh all possible motives for the offence. This positive law is to be regarded as sanctioned and recognised by all the members of the state. It is thus based upon a common contract which the members of the state are in duty bound to fulfil, and thus, on the one hand, to inflict the punishment, and, on the other hand, to endure it; thus the endurance of the punishment may with right be enforced. Consequently the immediate *end of punishment* is, in the particular case, *the fulfilment of the law as a contract.* But the one end of the *law* is *deterrence* from the infringement of the rights of others. For, in order that every one may be protected from suffering wrong, men have combined to

form a state, have renounced the doing of wrong, and assumed the task of maintaining the state. Thus the law and the fulfilment of it, the punishment, are essentially directed to the *future*, not to the *past*. This distinguishes *punishment* from *revenge;* for the motives which instigate the latter are solely concerned with what has happened, and thus with the past as such. All requital of wrong by the infliction of pain, without any aim for the future, is revenge, and can have no other end than consolation for the suffering one has borne by the sight of the suffering one has inflicted upon another. This is wickedness and cruelty, and cannot be morally justified. Wrong which some one has inflicted upon me by no means entitles me to inflict wrong upon him. The requital of evil with evil without further intention is neither morally nor otherwise through any rational ground to be justified, and the *jus talionis* set up as the absolute, final principle of the right of punishment, is meaningless. Therefore Kant's theory of punishment as mere requital for requital's sake is a completely groundless and perverse view. Yet it is always appearing in the writings of many jurists, under all kinds of lofty phrases, which amount to nothing but empty words, as: Through the punishment the crime is expiated or neutralised and abolished, and many such. But no man has the right to set himself up as a purely moral judge and requiter, and punish the misdeeds of another with pains which he inflicts upon him, and so to impose penance upon him for his sins. Nay, this would rather be the most presumptuous arrogance; and therefore the Bible says, "Vengeance is mine; I will repay, saith the Lord." But man has the right to care for the safety of society; and this can only be done by interdicting all actions which are denoted by the word "criminal," in order to prevent them by means of counter-motives, which are the threatened punishments. And this threat can only be made effective by carrying it out when a case

occurs in spite of it. Accordingly that the end of punishment, or more accurately of penal law, is the deterrence from crime, is a truth so generally recognised and indeed self-evident, that in England it is expressed in the very old form of indictment which is still served by the counsel for the Crown in criminal actions, for it concludes with the words, "If this be proved, you, the said N. N., ought to be punished with pains of law, to deter others from the like crimes in all time coming." If a prince desires to extend mercy to a criminal who has justly been condemned, his Ministers will represent to him that, if he does, this crime will soon be repeated. An end for the future distinguishes punishment from revenge, and punishment only has this end when it is inflicted *in fulfilment of a law.* It thus announces itself as inevitable in every future case, and thus the law obtains the power to deter, in which its end really consists. Now here a Kantian would inevitably reply that certainly according to this view the punished criminal would be used "merely as a means." This proposition, so unweariedly repeated by all the Kantians, "Man must always be treated as an end, never as a means," certainly sounds significant, and is therefore a very suitable proposition for those who like to have a formula which saves them all further thought; but looked at in the light, it is an exceedingly vague, indefinite assertion, which reaches its aim quite indirectly, requires to be explained, defined, and modified in every case of its application, and, if taken generally, is insufficient, meagre, and moreover problematical. The murderer who has been condemned to the punishment of death according to law must now, at any rate, and with complete right, be used as a mere means. For public security, the chief end of the state, is disturbed by him; indeed it is abolished if the law is not carried out, The murderer, his life, his person, must now be the means of fulfilling the law, and thereby of re-establishing the public security. And he is made such a means with perfect right,

in fulfilment of the contract of the state, which was entered into by him because he was a citizen, and in accordance with which, in order to enjoy security for his life, freedom, and property, he has pledged his life, his freedom, and his property for the security of all, which pledge has now been forfeited.

This theory of punishment which we have established, the theory which is directly supported by sound reason, is certainly in the main no new thought; but it is a thought which was almost supplanted by new errors, and therefore it was necessary to exhibit it as distinctly as possible. The same thing is in its essence contained in what Puffendorf says on the subject, "*De Officio Hominis et Civis*" (Bk. ii. chap. 12). Hobbes also agrees with it, "Leviathan" (chaps. 15–28). In our own day Feurbach is well known to have maintained it. Indeed, it occurs even in the utterances of the ancient philosophers. Plato expresses it clearly in the "Protagoras" (p. 114, edit. Bip.), also in the "Gorgias" (p. 168), and lastly in the eleventh book of the "Laws" (p. 165). Seneca expresses Plato's opinion and the theory of all punishment in the short sentence, "*Nemo prudens punit, quia peccatum est; sed ne peccetur*" (De Ira, i. 16).

Thus we have come to recognise in the state the means by which egoism endowed with reason seeks to escape from its own evil consequences which turn against itself, and now each promotes the well-being of all because he sees that his own well-being is involved in it. If the state attained its end completely, then to a certain extent something approaching to an Utopia might finally, by the removal of all kinds of evil, be brought about. For by the human powers united in it, it is able to make the rest of nature more and more serviceable. But as yet the state has always remained very far from this goal. And even if it attained to it, innumerable evils essential to all life would still keep it in suffering; and finally, if they were all removed, ennui would at once occupy

every place they left. And besides, the strife of individuals is never completely abolished by the state, for it vexes in trifles when it is prohibited in greater things. Finally, Eris, happily expelled from within, turns to what is without; as the conflict of individuals, she is banished by the institution of the state; but she reappears from without as the war of nations, and now demands in bulk and at once, as an accumulated debt, the bloody sacrifice which by wise precautions has been denied her in the particular. And even supposing that all this were finally overcome and removed, by wisdom founded on the experience of thousands of years, at the end the result would be the actual over-population of the whole planet, the terrible evil of which only a bold imagination can now realise.[1]

§ 63. We have recognised *temporal justice*, which has its seat in the state, as requiting and punishing, and have seen that this only becomes justice through a reference to the *future*. For without this reference all punishing and requiting would be an outrage without justification, and indeed merely the addition of another evil to that which has already occurred, without meaning or significance. But it is quite otherwise with *eternal justice*, which was referred to before, and which rules not the state but the world, is not dependent upon human institutions, is not subject to chance and deception, is not uncertain, wavering, and erring, but infallible, fixed, and sure. The conception of requital implies that of time; therefore *eternal justice* cannot be requital. Thus it cannot, like temporal justice, admit of respite and delay, and require time in order to triumph, equalising the evil deed by the evil consequences only by means of time. The punishment must here be so bound up with the offence that both are one.

[1] Cf. Ch. xlvii. of Supplement.

Δοκειτε πηδαν τ' αδικηματ' εις θεους
Πτερροισι, κἀπειτ' εν Διος δελτου πτυχαις
Γραφειν τιν' αυτα, Ζηνα δ' εισορωντα νιν
Θνητοις δικαζειν; Ουδ' ὁ παρ ουρανος,
Διος γραφοντος ταρ βροτων ἁμαρτιας,
Εξαρκεσειεν, ουδ' εκεινος αν σκοπων
Πεμπειν ἑκαστῳ ζημιαν· αλλ' ἡ Δικη
Ενταυθα που 'στιν εγγυς, ει βουλεσθ' ὁραν.

Eurip. ap. Stob. Ecl., i. c. 4.

("Volare pennis scelera ad ætherias domus
Putatis, illic in Jovis tabularia
Scripto referri; tum Jovem lectis super
Sententiam proferre?—sed mortalium
Facinora cœli, quantaquanta est, regia
Nequit tenere: nec legendis Juppiter
Et puniendis par est. Est tamen ultio,
Et, si intuemur, illa nos habitat prope.")

Now that such an eternal justice really lies in the nature of the world will soon become completely evident to whoever has grasped the whole of the thought which we have hitherto been developing.

The world, in all the multiplicity of its parts and forms, is the manifestation, the objectivity, of the one will to live. Existence itself, and the kind of existence, both as a collective whole and in every part, proceeds from the will alone. The will is free, the will is almighty. The will appears in everything, just as it determines itself in itself and outside time. The world is only the mirror of this willing; and all finitude, all suffering, all miseries, which it contains, belong to the expression of that which the will wills, are as they are because the will so wills. Accordingly with perfect right every being supports existence in general, and also the existence of its species and its peculiar individuality, entirely as it is and in circumstances as they are, in a world such as it is, swayed by chance and error, transient, ephemeral, and constantly suffering; and in all that it experiences, or indeed can experience, it always gets its

due. For the will belongs to it; and as the will is, so is the world. Only this world itself can bear the responsibility of its own existence and nature—no other; for by what means could another have assumed it? Do we desire to know what men, morally considered, are worth as a whole and in general, we have only to consider their fate as a whole and in general. This is want, wretchedness, affliction, misery, and death. Eternal justice reigns; if they were not, as a whole, worthless, their fate, as a whole, would not be so sad. In this sense we may say, the world itself is the judgment of the world. If we could lay all the misery of the world in one scale of the balance, and all the guilt of the world in the other, the needle would certainly point to the centre.

Certainly, however, the world does not exhibit itself to the knowledge of the individual as such, developed for the service of the will, as it finally reveals itself to the inquirer as the objectivity of the one and only will to live, which he himself is. But the sight of the uncultured individual is clouded, as the Hindus say, by the veil of Mâyâ. He sees not the thing-in-itself but the phenomenon in time and space, the *principium individuationis*, and in the other forms of the principle of sufficient reason. And in this form of his limited knowledge he sees not the inner nature of things, which is one, but its phenomena as separated, disunited, innumerable, very different, and indeed opposed. For to him pleasure appears as one thing and pain as quite another thing: one man as a tormentor and a murderer, another as a martyr and a victim; wickedness as one thing and evil as another. He sees one man live in joy, abundance, and pleasure, and even at his door another die miserably of want and cold. Then he asks, Where is the retribution? And he himself, in the vehement pressure of will which is his origin and his nature, seizes upon the pleasures and enjoyments of life, firmly

embraces them, and knows not that by this very act of his will he seizes and hugs all those pains and sorrows at the sight of which he shudders. He sees the ills and he sees the wickedness in the world, but far from knowing that both of these are but different sides of the manifestation of the one will to live, he regards them as very different, and indeed quite opposed, and often seeks to escape by wickedness, *i.e.*, by causing the suffering of another, from ills, from the suffering of his own individuality, for he is involved in the *principium individuationis*, deluded by the veil of Mâyâ. Just as a sailor sits in a boat trusting to his frail barque in a stormy sea, unbounded in every direction, rising and falling with the howling mountainous waves; so in the midst of a world of sorrows the individual man sits quietly, supported by and trusting to the *principium individuationis*, or the way in which the individual knows things as phenomena. The boundless world, everywhere full of suffering in the infinite past, in the infinite future, is strange to him, indeed is to him but a fable; his ephemeral person, his extensionless present, his momentary satisfaction, this alone has reality for him; and he does all to maintain this, so long as his eyes are not opened by a better knowledge. Till then, there lives only in the inmost depths of his consciousness a very obscure presentiment that all that is after all not really so strange to him, but has a connection with him, from which the *principium individuationis* cannot protect him. From this presentiment arises that ineradicable *awe* common to all men (and indeed perhaps even to the most sensible of the brutes) which suddenly seizes them if by any chance they become puzzled about the *principium individuationis*, because the principle of sufficient reason in some one of its forms seems to admit of an exception. For example, if it seems as if some change took place without a cause, or some one who is dead appears again, or if in any

other way the past or the future becomes present or the distant becomes near. The fearful terror at anything of the kind is founded on the fact that they suddenly become puzzled about the forms of knowledge of the phenomenon, which alone separate their own individuality from the rest of the world. But even this separation lies only in the phenomenon, and not in the thing-in-itself; and on this rests eternal justice. In fact, all temporal happiness stands, and all prudence proceeds, upon ground that is undermined. They defend the person from accidents and supply its pleasures; but the person is merely phenomenon, and its difference from other individuals, and exemption from the sufferings which they endure, rests merely in the form of the phenomenon, the *principium individuationis*. According to the true nature of things, every one has all the suffering of the world as his own, and indeed has to regard all merely possible suffering as for him actual, so long as he is the fixed will to live, *i.e.*, asserts life with all his power. For the knowledge that sees through the *principium individuationis*, a happy life in time, the gift of chance or won by prudence, amid the sorrows of innumerable others, is only the dream of a beggar in which he is a king, but from which he must awake and learn from experience that only a fleeting illusion had separated him from the suffering of his life.

Eternal justice withdraws itself from the vision that is involved in the knowledge which follows the principle of sufficient reason in the *principium individuationis;* such vision misses it altogether unless it vindicates it in some way by fictions. It sees the bad, after misdeeds and cruelties of every kind, live in happiness and leave the world unpunished. It sees the oppressed drag out a life full of suffering to the end without an avenger, a requiter appearing. But that man only will grasp and comprehend eternal justice who raises himself above the knowledge that proceeds under the guidance of the principle of suffi-

cient reason, bound to the particular thing, and recognises the Ideas, sees through the *principium individuationis*, and becomes conscious that the forms of the phenomenon do not apply to the thing-in-itself. Moreover, he alone, by virtue of the same knowledge, can understand the true nature of virtue, as it will soon disclose itself to us in connection with the present inquiry, although for the practice of virtue this knowledge in the abstract is by no means demanded. Thus it becomes clear to whoever has attained to the knowledge referred to, that because the will is the in-itself of all phenomena, the misery which is awarded to others and that which he experiences himself, the bad and the evil, always concerns only that one inner being which is everywhere the same, although the phenomena in which the one and the other exhibits itself exist as quite different individuals, and are widely separated by time and space. He sees that the difference between him who inflicts the suffering and him who must bear it is only the phenomenon, and does not concern the thing-in-itself, for this is the will living in both, which here, deceived by the knowledge which is bound to its service, does not recognise itself, and seeking an increased happiness in *one* of its phenomena, produces great suffering in *another*, and thus, in the pressure of excitement, buries its teeth in its own flesh, not knowing that it always injures only itself, revealing in this form, through the medium of individuality, the conflict with itself which it bears in its inner nature. The inflicter of suffering and the sufferer are one. The former errs in that he believes he is not a partaker in the suffering; the latter, in that he believes he is not a partaker in the guilt. If the eyes of both were opened, the inflicter of suffering would see that he lives in all that suffers pain in the wide world, and which, if endowed with reason, in vain asks why it was called into existence for such great suffering, its desert of which it does not understand. And the sufferer would see that all the wicked-

ness which is or ever was committed in the world proceeds from that will which constitutes *his* own nature also, appears also in *him*, and that through this phenomenon and its assertion he has taken upon himself all the sufferings which proceed from such a will and bears them as his due, so long as he is this will. From this knowledge speaks the profound poet Calderon in "Life a Dream"—

> "Pues el delito mayor
> Del hombre es haber nacido."

> ("For the greatest crime of man
> Is that he ever was born.")

Why should it not be a crime, since, according to an eternal law, death follows upon it? Calderon has merely expressed in these lines the Christian dogma of original sin.

The living knowledge of eternal justice, of the balance that inseparably binds together the *malum culpæ* with the *malum pœnæ*, demands the complete transcending of individuality and the principle of its possibility. Therefore it will always remain unattainable to the majority of men, as will also be the case with the pure and distinct knowledge of the nature of all virtue, which is akin to it, and which we are about to explain. Accordingly the wise ancestors of the Hindu people have directly expressed it in the Vedas, which are only allowed to the three regenerate castes, or in their esoteric teaching, so far at any rate as conception and language comprehend it, and their method of exposition, which always remains pictorial and even rhapsodical, admits; but in the religion of the people, or exoteric teaching, they only communicate it by means of myths. The direct exposition we find in the Vedas, the fruit of the highest human knowledge and wisdom, the kernel of which has at last reached us in the Upanishads as the greatest gift of this century. It is expressed in various

ways, but especially by making all the beings in the world, living and lifeless, pass successively before the view of the student, and pronouncing over every one of them that word which has become a formula, and as such has been called the Mahavakya: Tatoumes,—more correctly, Tat twam asi,—which means, "This thou art."[1] But for the people, that great truth, so far as in their limited condition they could comprehend it, was translated into the form of knowledge which follows the principle of sufficient reason. This form of knowledge is indeed, from its nature, quite incapable of apprehending that truth pure and in itself, and even stands in contradiction to it, yet in the form of a myth it received a substitute for it which was sufficient as a guide for conduct. For the myth enables the method of knowledge, in accordance with the principle of sufficient reason, to comprehend by figurative representation the ethical significance of conduct, which itself is ever foreign to it. This is the aim of all systems of religion, for as a whole they are the mythical clothing of the truth which is unattainable to the uncultured human intellect. In this sense this myth might, in Kant's language, be called a postulate of the practical reason; but regarded as such, it has the great advantage that it contains absolutely no elements but such as lie before our eyes in the course of actual experience, and can therefore support all its conceptions with perceptions. What is here referred to is the myth of the transmigration of souls. It teaches that all sufferings which in life one inflicts upon other beings must be expiated in a subsequent life in this world, through precisely the same sufferings; and this extends so far, that he who only kills a brute must, some time in endless time, be born as the same kind of brute and suffer the same death. It teaches that wicked conduct involves a future life in this world in suffering and despised creatures, and, accordingly, that one will then be born again in lower castes, or as

[1] Oupnek'hat, vol. i. p. 60 et seq.

a woman, or as a brute, as Pariah or Tschandala, as a leper, or as a crocodile, and so forth. All the pains which the myth threatens it supports with perceptions from actual life, through suffering creatures which do not know how they have merited their misery, and it does not require to call in the assistance of any other hell. As a reward, on the other hand, it promises re-birth in better, nobler forms, as Brahmans, wise men, or saints. The highest reward, which awaits the noblest deeds and the completest resignation, which is also given to the woman who in seven successive lives has voluntarily died on the funeral pile of her husband, and not less to the man whose pure mouth has never uttered a single lie,—this reward the myth can only express negatively in the language of this world by the promise, which is so often repeated, that they shall never be born again, *Non adsumes iterum existentiam apparentem;* or, as the Buddhists, who recognise neither Vedas nor castes, express it, "Thou shalt attain to Nirvâna," *i.e.*, to a state in which four things no longer exist—birth, age, sickness, and death.

Never has a myth entered, and never will one enter, more closely into the philosophical truth which is attainable to so few than this primitive doctrine of the noblest and most ancient nation. Broken up as this nation now is into many parts, this myth yet reigns as the universal belief of the people, and has the most decided influence upon life to-day, as four thousand years ago. Therefore Pythagoras and Plato have seized with admiration on that *ne plus ultra* of mythical representation, received it from India or Egypt, honoured it, made use of it, and, we know not how far, even believed it. We, on the contrary, now send the Brahmans English clergymen and evangelical linen-weavers to set them right out of sympathy, and to show them that they are created out of nothing, and ought thankfully to rejoice in the fact. But it is just the same as if we fired a bullet against a cliff. In India our religions will never take root. The ancient

wisdom of the human race will not be displaced by what happened in Galilee. On the contrary, Indian philosophy streams back to Europe, and will produce a fundamental change in our knowledge and thought.

§ 64. From our exposition of eternal justice, which is not mythical but philosophical, we will now proceed to the kindred investigation of the ethical significance of conduct and of conscience, which is the merely felt knowledge of that significance. But first I wish at this point to draw attention to two peculiarities of human nature, that might help to make clear how the nature of that eternal justice, and the unity and identity of the will in all its phenomena upon which it rests, is known to every one, at least as an obscure feeling.

When a bad deed has been done, it affords satisfaction not only to the sufferer, who for the most part feels the desire of revenge, but also to the perfectly indifferent spectator, to see that he who caused another pain suffers himself a like measure of pain; and this quite independently of the end which we have shown the state has in view in punishment, and which is the foundation of penal law. It seems to me that what expresses itself here is nothing but the consciousness of that eternal justice, which is, nevertheless, at once misunderstood and falsified by the unenlightened mind, for, involved in the *principium individuationis,* it produces an amphiboly of the concepts and demands from the phenomenon what only belongs to the thing in itself. It does not see how far in themselves the offender and the offended are one, and that it is the same being which, not recognising itself in its own manifestation, bears both the pain and the guilt, but it desires rather to see the pain also in the particular individual to whom the guilt belongs. Therefore, most persons would demand that a man who had a very high degree of wickedness which might yet occur in many others, only not matched with other qualities such as are found in him. a man who also far surpassed

others by extraordinary intellectual powers, and who inflicted unspeakable sufferings upon millions of others—for example, as a conqueror,—most persons, I say, would demand that such a man should at some time and in some place expiate all these sufferings by a like amount of pain; for they do not recognise how in themselves the inflicter of suffering and the sufferers are one, and that it is the same will through which the latter exist and live which also appears in the former, and just through him attains to a distinct revelation of its nature, and which likewise suffers both in the oppressed and the oppressor; and indeed in the latter in a greater measure, as the consciousness has attained a higher degree of clearness and distinctness and the will has greater vehemence. But that the deeper knowledge, which is no longer involved in the *principium individuationis*, from which all virtue and nobleness proceed, no longer retains the disposition which demands requital, is shown by the Christian ethics, which absolutely forbids all requital of evil with evil, and allows eternal justice to proceed in the sphere of the thing-in-itself, which is different from that of the phenomenon. ("Vengeance is mine; I will repay, saith the Lord,"—Rom. xii. 19.)

A much more striking, but also a much rarer, characteristic of human nature, which expresses that desire to draw eternal justice into the province of experience, *i.e.*, of individuality, and at the same time indicates a felt consciousness that, as I have expressed it above, the will to live conducts at its own cost the great tragedy and comedy, and that the same one will lives in all manifestations,—such a characteristic, I say, is the following. We sometimes see a man so deeply moved by a great injury which he has experienced, or, it may be, only witnessed, that he deliberately and irretrievably stakes his own life in order to take vengeance on the perpetrator of that wrong. We see him seek for some mighty oppressor through long years, murder him at last, and then himself die on the

scaffold, as he had foreseen, and often, it may be, did not seek to avoid, for his life had value for him only as a means of vengeance. We find examples of this especially among the Spaniards.[1] If, now, we consider the spirit of that desire for retribution carefully, we find that it is very different from common revenge, which seeks to mitigate the suffering, endured by the sight of the suffering inflicted; indeed, we find that what it aims at deserves to be called, not so much revenge as punishment. For in it there really lies the intention of an effect upon the future through the example, and that without any selfish aim, either for the avenging person, for it costs him his life, or for a society which secures its own safety by laws. For that punishment is carried out by individuals, not by the state, nor is it in fulfilment of a law, but, on the contrary, always concerns a deed which the state either would not or could not punish, and the punishment of which it condemns. It seems to me that the indignation which carries such a man so far beyond the limits of all self-love springs from the deepest consciousness that he himself is the whole will to live, which appears in all beings through all time, and that therefore the most distant future belongs to him just as the present, and cannot be indifferent to him. Asserting this will, he yet desires that in the drama which represents its nature no such fearful wrong shall ever appear again, and wishes to frighten ever future wrong-doer by the example of a vengeance against which there is no means of defence, since the avenger is not deterred by the fear of death. The will to live, though still asserting itself, does not here depend any longer upon the particular phenomenon, the individual, but comprehends the Idea of man, and wishes to keep its manifestation pure from such a fearful and shocking wrong. It is a rare, very significant, and even sublime

[1] That Spanish bishop who, in the last war, poisoned both himself and the French generals at his own table, is an instance of this; and also various incidents in that war. Examples are also to be found in Montaigne, Bk. ii. ch. 12.

trait of character through which the individual sacrifices himself by striving to make himself the arm of eternal justice, of the true nature of which he is yet ignorant.

§ 65. In all the preceding investigations of human action, we have been leading up to the final investigation, and have to a considerable extent lightened the task of raising to abstract and philosophical clearness, and exhibiting as a branch of our central thought that special ethical significance of action which in life is with perfect understanding denoted by the words *good* and *bad*.

First, however, I wish to trace back to their real meaning those conceptions of *good* and *bad* which have been treated by the philosophical writers of the day, very extraordinarily, as simple conceptions, and thus incapable of analysis; so that the reader may not remain involved in the senseless delusion that they contain more than is actually the case, and express in and for themselves all that is here necessary. I am in a position to do this because in ethics I am no more disposed to take refuge behind the word *good* than formerly behind the words *beautiful* and *true*, in order that by the adding a "ness," which at the present day is supposed to have a special σεμνοτης, and therefore to be of assistance in various cases, and by assuming an air of solemnity, I might induce the belief that by uttering three such words I had done more than denote three very wide and abstract, and consequently empty conceptions, of very different origin and significance. Who is there, indeed, who has made himself acquainted with the books of our own day to whom these three words, admirable as are the things to which they originally refer, have not become an aversion after he has seen for the thousandth time how those who are least capable of thinking believe that they have only to utter these three words with open mouth and the air of an intelligent sheep, in order to have spoken the greatest wisdom?

The explanation of the concept *true* has already been

given in the essay on the principle of sufficient reason, chap. v. § 29 *et seq.* The content of the concept *beautiful* found for the first time its proper explanation through the whole of the Third Book of the present work. We now wish to discover the significance of the concept *good*, which can be done with very little trouble. This concept is essentially relative, and signifies *the conformity of an object to any definite effort of the will.* Accordingly everything that corresponds to the will in any of its expressions and fulfils its end is thought through the concept *good*, however different such things may be in other respects. Thus we speak of good eating, good roads, good weather, good weapons, good omens, and so on; in short, we call everything good that is just as we wish it to be; and therefore that may be good in the eyes of one man which is just the reverse in those of another. The conception of the good divides itself into two sub-species—that of the direct and present satisfaction of any volition, and that of its indirect satisfaction which has reference to the future, *i.e.*, the agreeable and the useful. The conception of the opposite, so long as we are speaking of unconscious existence, is expressed by the word *bad*, more rarely and abstractly by the word *evil*, which thus denotes everything that does not correspond to any effort of the will. Like all other things that can come into relation to the will, men who are favourable to the ends which happen to be desired, who further and befriend them, are called good, in the same sense, and always with that relative limitation, which shows itself, for example, in the expression, "I find this good, but you don't." Those, however, who are naturally disposed not to hinder the endeavours of others, but rather to assist them, and who are thus consistently helpful, benevolent, friendly, and charitable, are called *good* men, on account of this relation of their conduct to the will of others in general. In the case of conscious beings (brutes and men) the contrary conception is denoted in German,

and, within the last hundred years or so, in French also, by a different word from that which is used in speaking of unconscious existence; in German, *böse;* in French, *méchant;* while in almost all other languages this distinction does not exist; and κακος, *malus, cattivo, bad,* are used of men, as of lifeless things, which are opposed to the ends of a definite individual will. Thus, having started entirely from the passive element in the good, the inquiry could only proceed later to the active element, and investigate the conduct of the man who is called good, no longer with reference to others, but to himself; specially setting itself the task of explaining both the purely objective respect which such conduct produces in others, and the peculiar contentment with himself which it clearly produces in the man himself, since he purchases it with sacrifices of another kind; and also, on the other hand, the inner pain which accompanies the bad disposition, whatever outward advantages it brings to him who entertains it. It was from this source that the ethical systems, both the philosophical and those which are supported by systems of religion, took their rise. Both seek constantly in some way or other to connect happiness with virtue, the former either by means of the principle of contradiction or that of sufficient reason, and thus to make happiness either identical with or the consequence of virtue, always sophistically; the latter, by asserting the existence of other worlds than that which alone can be known to experience.[1] In our system, on the con-

[1] Observe, in passing, that what gives every positive system of religion its great strength, the point of contact through which it takes possession of the soul, is entirely its ethical side. Not, however, the ethical side directly as such, but as it appears firmly united and interwoven with the element of mythical dogma which is present in every system of religion, and as intelligible only by means of this. So much is this the case, that although the ethical significance of action cannot be explained in accordance with the principle of sufficient reason, yet since every mythus follows this principle, believers regard the ethical significance of action as quite inseparable, and indeed as absolutely identical, and regard every attack upon the mythus as an attack upon right and virtue. This goes so far that among monotheistic nations atheism or godlessness has become synonymous with the absence of all

trary, virtue will show itself, not as a striving after happiness, that is, well-being and life, but as an effort in quite an opposite direction.

It follows from what has been said above, that the *good* is, according to its concept, *των πρως τι*; thus every good is essentially relative, for its being consists in its relation to a desiring will. *Absolute good* is, therefore, a contradiction in terms; highest good, *summum bonum*, really signifies the same thing—a final satisfaction of the will, after which no new desire could arise,—a last motive, the attainment of which would afford enduring satisfaction of the will. But, according to the investigations which have already been conducted in this Fourth Book, such a consummation is not even thinkable. The will can just as little cease from willing altogether on account of some particular satisfaction, as time can end or begin; for it there is no such thing as a permanent fulfilment which shall completely and for ever satisfy its craving. It is the vessel of the Danaides; for it there is no highest good, no absolute good, but always a merely temporary good. If, however, we wish to give an honorary position, as it were emeritus, to an old expression, which from custom we do not like to discard altogether, we may, metaphorically and figuratively, call the complete self-effacement and denial of the will, the true absence of will, which alone for ever stills and silences its struggle, alone gives that contentment which can never again be disturbed, alone redeems the world, and which we shall now soon consider at the close of our whole investigation—the

morality. To the priests such confusions of conceptions are welcome, and only in consequence of them could that horrible monstrosity fanaticism arise and govern, not merely single individuals who happen to be specially perverse and bad, but whole nations, and finally embody itself in the Western world as the Inquisition (to the honour of mankind be it said that this only happened once in their history), which, according to the latest and most authentic accounts, in Madrid alone (in the rest of Spain there were many more such ecclesiastical dens of murderers) in 300 years put 300,000 human beings to a painful death at the stake on theological grounds—a fact of which every zealot ought to be reminded whenever he begins to make himself heard.

absolute good, the *summum bonum*—and regard it as the only radical cure of the disease of which all other means are only palliations or anodynes. In this sense the Greek τελος and also *finis bonorum* correspond to the thing still better. So much for the words *good* and *bad;* now for the thing itself.

If a man is always disposed to do *wrong* whenever the opportunity presents itself, and there is no external power to restrain him, we call him *bad.* According to our doctrine of wrong, this means that such a man does not merely assert the will to live as it appears in his own body, but in this assertion goes so far that he denies the will which appears in other individuals. This is shown by the fact that he desires their powers for the service of his own will, and seeks to destroy their existence when they stand in the way of its efforts. The ultimate source of this is a high degree of egoism, the nature of which has been already explained. Two things are here apparent. In the first place, that in such a man an excessively vehement will to live expresses itself, extending far beyond the assertion of his own body; and, in the second place, that his knowledge, entirely given up to the principle of sufficient reason and involved in the *principium individuationis,* cannot get beyond the difference which this latter principle establishes between his own person and every one else. Therefore he seeks his own well-being alone, completely indifferent to that of all others, whose existence is to him altogether foreign and divided from his own by a wide gulf, and who are indeed regarded by him as mere masks with no reality behind them. And these two qualities are the constituent elements of the bad character.

This great intensity of will is in itself and directly a constant source of suffering. In the first place, because all volition as such arises from want; that is, suffering. (Therefore, as will be remembered, from the

Third Book, the momentary cessation of all volition, which takes place whenever we give ourselves up to æsthetic contemplation, as pure will-less subject of knowledge, the correlative of the Idea, is one of the principal elements in our pleasure in the beautiful.) Secondly, because, through the causal connection of things, most of our desires must remain unfulfilled, and the will is oftener crossed than satisfied, and therefore much intense volition carries with it much intense suffering. For all suffering is simply unfulfilled and crossed volition; and even the pain of the body when it is injured or destroyed is as such only possible through the fact that the body is nothing but the will itself become object. Now on this account, because much intense suffering is inseparable from much intense volition, very bad men bear the stamp of inward suffering in the very expression of the countenance; even when they have attained every external happiness, they always look unhappy so long as they are not transported by some momentary ecstasy and are not dissembling. From this inward torment, which is absolutely and directly essential to them, there finally proceeds that delight in the suffering of others which does not spring from mere egoism, but is disinterested, and which constitutes *wickedness* proper, rising to the pitch of *cruelty*. For this the suffering of others is not a means for the attainment of the ends of its own will, but an end in itself. The more definite explanation of this phenomenon is as follows:—Since man is a manifestation of will illuminated by the clearest knowledge, he is always contrasting the actual and felt satisfaction of his will with the merely possible satisfaction of it which knowledge presents to him. Hence arises envy: every privation is infinitely increased by the enjoyment of others, and relieved by the knowledge that others also suffer the same privation. Those ills which are common to all and inseparable from human life trouble us little, just as those which belong to the

climate, to the whole country. The recollection of greater sufferings than our own stills our pain; the sight of the sufferings of others soothes our own. If, now, a man is filled with an exceptionally intense pressure of will,—if with burning eagerness he seeks to accumulate everything to slake the thirst of his egoism, and thus experiences, as he inevitably must, that all satisfaction is merely apparent, that the attained end never fulfils the promise of the desired object, the final appeasing of the fierce pressure of will, but that when fulfilled the wish only changes its form, and now torments him in a new one; and indeed that if at last all wishes are exhausted, the pressure of will itself remains without any conscious motive, and makes itself known to him with fearful pain as a feeling of terrible desolation and emptiness; if from all this, which in the case of the ordinary degrees of volition is only felt in a small measure, and only produces the ordinary degree of melancholy, in the case of him who is a manifestation of will reaching the point of extraordinary wickedness, there necessarily springs an excessive inward misery, an eternal unrest, an incurable pain; he seeks indirectly the alleviation which directly is denied him,—seeks to mitigate his own suffering by the sight of the suffering of others, which at the same time he recognises as an expression of his power. The suffering of others now becomes for him an end in itself, and is a spectacle in which he delights; and thus arises the phenomenon of pure cruelty, blood-thirstiness, which history exhibits so often in the Neros and Domitians, in the African Deis, in Robespierre, and the like.

The desire of revenge is closely related to wickedness. It recompenses evil with evil, not with reference to the future, which is the character of punishment, but merely on account of what has happened, what is past, as such, thus disinterestedly, not as a means, but as an end, in order to revel in the torment which the avenger himself has

inflicted on the offender. What distinguishes revenge from pure wickedness, and to some extent excuses it, is an appearance of justice. For if the same act, which is now revenge, were to be done legally, that is, according to a previously determined and known rule, and in a society which had sanctioned this rule, it would be punishment, and thus justice.

Besides the suffering which has been described, and which is inseparable from wickedness, because it springs from the same root, excessive vehemence of will, another specific pain quite different from this is connected with wickedness, which is felt in the case of every bad action, whether it be merely injustice proceeding from egoism or pure wickedness, and according to the length of its duration is called *the sting of conscience* or *remorse.* Now, whoever remembers and has present in his mind the content of the preceding portion of this Fourth Book, and especially the truth explained at the beginning of it, that life itself is always assured to the will to live, as its mere copy or mirror, and also the exposition of eternal justice, will find that the sting of conscience can have no other meaning than the following, *i.e.*, its content, abstractly expressed, is what follows, in which two parts are distinguished, which again, however, entirely coincide, and must be thought as completely united.

However closely the veil of Mâyâ may envelop the mind of the bad man, *i.e.*, however firmly he may be involved in the *principium individuationis,* according to which he regards his person as absolutely different and separated by a wide gulf from all others, a knowledge to which he clings with all his might, as it alone suits and supports his egoism, so that knowledge is almost always corrupted by will, yet there arises in the inmost depths of his consciousness the secret presentiment that such an order of things is only phenomenal, and that their real constitution is quite different. He has a dim foreboding that, however much time and space may separate

him from other individuals and the innumerable miseries which they suffer, and even suffer through him, and may represent them as quite foreign to him, yet in themselves, and apart from the idea and its forms, it is the one will to live appearing in them all, which here failing to recognise itself, turns its weapons against itself, and, by seeking increased happiness in one of its phenomena, imposes the greatest suffering upon another. He dimly sees that he, the bad man, is himself this whole will; that consequently he is not only the inflicter of pain but also the endurer of it, from whose suffering he is only separated and exempted by an illusive dream, the form of which is space and time, which, however, vanishes away; that he must in reality pay for the pleasure with the pain, and that all suffering which he only knows as possible really concerns him as the will to live, inasmuch as the possible and actual, the near and the distant in time and space, are only different for the knowledge of the individual, only by means of the *principium individuationis*, not in themselves. This is the truth which mythically, *i.e.*, adapted to the principle of sufficient reason, and so translated into the form of the phenomenal, is expressed in the transmigration of souls. Yet it has its purest expression, free from all foreign admixture, in that obscurely felt yet inconsolable misery called remorse. But this springs also from a second immediate knowledge, which is closely bound to the first—the knowledge of the strength with which the will to live asserts itself in the wicked individual, which extends far beyond his own individual phenomenon, to the absolute denial of the same will appearing in other individuals. Consequently the inward horror of the wicked man at his own deed, which he himself tries to conceal, contains, besides that presentment of the nothingness, the mere illusiveness of the *principium individuationis*, and of the distinction established by it between him and others; also the knowledge of the

vehemence of his own will, the intensity with which he has seized upon life and attached himself closely to it, even that life whose terrible side he sees before him in the misery of those who are oppressed by him, and with which he is yet so firmly united, that just on this account the greatest atrocity proceeds from him himself, as a means for the fuller assertion of his own will. He recognises himself as the concentrated manifestation of the will to live, feels to what degree he is given up to life, and with it also to innumerable sufferings which are essential to it, for it has infinite time and infinite space to abolish the distinction between the possible and the actual, and to change all the sufferings which as yet are merely *known* to him into sufferings he has *experienced.* The millions of years of constant rebirth certainly exist, like the whole past and future, only in conception; occupied time, the form of the phenomenon of the will, is only the present, and for the individual time is ever new: it seems to him always as if he had newly come into being. For life is inseparable from the will to live, and the only form of life is the present. Death (the repetition of the comparison must be excused) is like the setting of the sun, which is only apparently swallowed up by the night, but in reality, itself the source of all light, burns without intermission, brings new days to new worlds, is always rising and always setting. Beginning and end only concern the individual through time, the form of the phenomenon for the idea. Outside time lies only the will, Kant's thing-in-itself, and its adequate objectification, the Idea of Plato. Therefore suicide affords no escape; what every one in his inmost consciousness *wills,* that must he *be;* and what every one *is,* that he *wills.* Thus, besides the merely felt knowledge of the illusiveness and nothingness of the forms of the idea which separate individuals, it is the self-knowledge of one's own will and its degree that gives the sting to conscience. The course of life draws

the image of the empirical character, whose original is the intelligible character, and horrifies the wicked man by this image. He is horrified all the same whether the image is depicted in large characters, so that the world shares his horror, or in such small ones that he alone sees it, for it only concerns him directly. The past would be a matter of indifference, and could not pain the conscience if the character did not feel itself free from all time and unalterable by it, so long as it does not deny itself. Therefore things which are long past still weigh on the conscience. The prayer, "Lead me not into temptation," means, "Let me not see what manner of person I am." In the might with which the bad man asserts life, and which exhibits itself to him in the sufferings which he inflicts on others, he measures how far he is from the surrender and denial of that will, the only possible deliverance from the world and its miseries. He sees how far he belongs to it, and how firmly he is bound to it; the *known* suffering of others has no power to move him; he is given up to life and *felt* suffering. It remains hidden whether this will ever break and overcome the vehemence of his will.

This exposition of the significance and inner nature of the *bad*, which as mere feeling, *i.e.*, not as distinct, abstract knowledge, is the content of *remorse*, will gain distinctness and completeness by the similar consideration of the *good* as a quality of human will, and finally of absolute resignation and holiness, which proceeds from it when it has attained its highest grade. For opposites always throw light upon each other, and the day at once reveals both itself and the night, as Spinoza admirably remarks.

§ 66. A theory of morals without proof, that is, mere moralising, can effect nothing, because it does not act as a motive. A theory of morals which does act as a motive can do so only by working on self-love. But what springs from this source has no moral worth. It follows from this that no genuine virtue can be produced

through moral theory or abstract knowledge in general, but that such virtue must spring from that intuitive knowledge which recognises in the individuality of others the same nature as in our own.

For virtue certainly proceeds from knowledge, but not from the abstract knowledge that can be communicated through words. If it were so, virtue could be taught, and by here expressing in abstract language its nature and the knowledge which lies at its foundation, we should make every one who comprehends this even ethically better. But this is by no means the case. On the contrary, ethical discourses and preaching will just as little produce a virtuous man as all the systems of æsthetics from Aristotle downwards have succeeded in producing a poet. For the real inner nature of virtue the concept is unfruitful, just as it is in art, and it is only in a completely subordinate position that it can be of use as a tool in the elaboration and preserving of what has been ascertained and inferred by other means. *Velle non discitur.* Abstract dogmas are, in fact, without influence upon virtue, *i.e.*, upon the goodness of the disposition. False dogmas do not disturb it; true ones will scarcely assist it. It would, in fact, be a bad look-out if the cardinal fact in the life of man, his ethical worth, that worth which counts for eternity, were dependent upon anything the attainment of which is so much a matter of chance as is the case with dogmas, religious doctrines, and philosophical theories. For morality dogmas have this value only: The man who has become virtuous from knowledge of another kind, which is presently to be considered, possesses in them a scheme or formula according to which he accounts to his own reason, for the most part fictitiously, for his non-egoistical action, the nature of which it, *i.e.*, he himself, does not comprehend, and with which account he has accustomed it to be content.

Upon conduct, outward action, dogmas may certainly exercise a powerful influence, as also custom and example

(the last because the ordinary man does not trust his judgment, of the weakness of which he is conscious, but only follows his own or some one else's experience), but the disposition is not altered in this way.[1] All abstract knowledge gives only motives; but, as was shown above, motives can only alter the direction of the will, not the will itself. All communicable knowledge, however, can only affect the will as a motive. Thus when dogmas lead it, what the man really and in general wills remains still the same. He has only received different thoughts as to the ways in which it is to be attained, and imaginary motives guide him just like real ones. Therefore, for example, it is all one, as regards his ethical worth, whether he gives large gifts to the poor, firmly persuaded that he will receive everything tenfold in a future life, or expends the same sum on the improvement of an estate which will yield interest, certainly late, but all the more surely and largely. And he who for the sake of orthodoxy commits the heretic to the flames is as much a murderer as the bandit who does it for gain; and indeed, as regards inward circumstances, so also was he who slaughtered the Turks in the Holy Land, if, like the burner of heretics, he really did so because he thought that he would thereby gain a place in heaven. For these are careful only for themselves, for their own egoism, just like the bandit, from whom they are only distinguished by the absurdity of their means. From without, as has been said, the will can only be reached through motives, and these only alter the way in which it expresses itself, never the will itself. *Velle non discitur.*

In the case of good deeds, however, the doer of which appeals to dogmas, we must always distinguish whether these dogmas really are the motives which lead to the good deeds, or whether, as was said above, they are

[1] The Church would say that these are merely *opera operata*, which do not avail unless grace gives the faith which leads to the new birth. But of this farther on.

merely the illusive account of them with which he seeks to satisfy his own reason with regard to a good deed which really flows from quite a different source, a deed which he does because he is good, though he does not understand how to explain it rightly, and yet wishes to think something with regard to it. But this distinction is very hard to make, because it lies in the heart of a man. Therefore we can scarcely ever pass a correct moral judgment on the action of others, and very seldom on our own. The deeds and conduct of an individual and of a nation may be very much modified through dogmas, example, and custom. But in themselves all deeds (*opera operata*) are merely empty forms, and only the disposition which leads to them gives them moral significance. This disposition, however, may be quite the same when its outward manifestation is very different. With an equal degree of wickedness, one man may die on the wheel, and another in the bosom of his family. It may be the same grade of wickedness which expresses itself in one nation in the coarse characteristics of murder and cannibalism, and in another finely and softly in miniature, in court intrigues, oppressions, and delicate plots of every kind; the inner nature remains the same. It is conceivable that a perfect state, or perhaps indeed a complete and firmly believed doctrine of rewards and punishments after death, might prevent every crime; politically much would be gained thereby; morally, nothing; only the expression of the will in life would be restricted.

Thus genuine goodness of disposition, disinterested virtue, and pure nobility do not proceed from abstract knowledge. Yet they do proceed from knowledge; but it is a direct intuitive knowledge, which can neither be reasoned away, nor arrived at by reasoning, a knowledge which, just because it is not abstract, cannot be communicated, but must arise in each for himself, which therefore finds its real and adequate expression not in

words, but only in deeds, in conduct, in the course of the life of man. We who here seek the theory of virtue, and have therefore also to express abstractly the nature of the knowledge which lies at its foundation, will yet be unable to convey that knowledge itself in this expression. We can only give the concept of this knowledge, and thus always start from action in which alone it becomes visible, and refer to action as its only adequate expression. We can only explain and interpret action, *i.e.*, express abstractly what really takes place in it.

Before we speak of the *good* proper, in opposition to the *bad*, which has been explained, we must touch on an intermediate grade, the mere negation of the bad: this is *justice*. The nature of right and wrong has been fully explained above; therefore we may briefly say here, that he who voluntarily recognises and observes those merely moral limits between wrong and right, even where this is not secured by the state or any other external power, thus he who, according to our explanation, never carries the assertion of his own will so far as to deny the will appearing in another individual, is *just*. Thus, in order to increase his own well-being, he will not inflict suffering upon others, *i.e.*, he will commit no crime, he will respect the rights and the property of others. We see that for such a just man the *principium individuationis* is no longer, as in the case of the bad man, an absolute wall of partition. We see that he does not, like the bad man, merely assert his own manifestation of will and deny all others; that other persons are not for him mere masks, whose nature is quite different from his own; but he shows in his conduct that he also recognises his own nature—the will to live as a thing-in-itself, in the foreign manifestation which is only given to him as idea. Thus he finds himself again in that other manifestation, up to a certain point, that of doing no wrong, *i.e.*, abstaining from injury. To this extent, therefore, he sees through the *principium individuationis*, the veil of Mâyâ; so far he

sets the being external to him on a level with his own—he does it no injury.

If we examine the inmost nature of this justice, there already lies in it the resolution not to go so far in the assertion of one's own will as to deny the manifestations of will of others, by compelling them to serve one's own. One will therefore wish to render to others as much as one receives from them. The highest degree of this justice of disposition, which is, however, always united with goodness proper, whose character is no longer merely negative, extends so far that a man doubts his right to inherited property, wishes to support his body only by his own powers, mental and physical, feels every service of others and every luxury a reproach, and finally embraces voluntary poverty. Thus we see how Pascal, when he became an ascetic, would no longer permit any services to be rendered him, although he had servants enough; in spite of his constant bad health he made his bed himself, brought his own food from the kitchen, &c. ("Vie de Pascal, par sa Sœur," p. 19). Quite in keeping with this, it is reported that many Hindus, even Rajas with great wealth, expend it merely on the maintenance of their position, their court and attendants, and themselves observe with the greatest scrupulousness the maxim that a man should eat nothing that he has not himself both sowed and reaped. Yet a certain misunderstanding lies at the bottom of this; for one man, just because he is rich and powerful, can render such signal services to the whole of human society that they counterbalance the wealth he has inherited, for the secure possession of which he is indebted to society. In reality that excessive justice of such Hindus is already more than justice; it is actual renunciation, denial of the will to live,—asceticism, of which we shall speak last. On the other hand, pure idleness and living through the exertions of others, in the case of inherited wealth, without accomplishing anything, may be regarded as morally

wrong, even if it must remain right according to positive laws.

We have found that voluntary justice has its inmost source in a certain degree of penetration of the *principium individuationis*, while the unjust remain entirely involved in this principle. This penetration may exist not only in the degree which is required for justice, but also in the higher degree which leads to benevolence and well-doing, to love of mankind. And this may take place however strong and energetic in itself the will which appears in such an individual may be. Knowledge can always counterbalance it in him, teach him to resist the tendency to wrong, and even produce in him every degree of goodness, and indeed of resignation. Thus the good man is by no means to be regarded as originally a weaker manifestation of will than the bad man, but it is knowledge which in him masters the blind striving of will. There are certainly individuals who merely seem to have a good disposition on account of the weakness of the will appearing in them, but what they are soon appears from the fact that they are not capable of any remarkable self-conquest in order to perform a just or good deed.

If, however, as a rare exception, we meet a man who possesses a considerable income, but uses very little of it for himself and gives all the rest to the poor, while he denies himself many pleasures and comforts, and we seek to explain the action of this man, we shall find, apart altogether from the dogmas through which he tries to make his action intelligible to his reason, that the simplest general expression and the essential character of his conduct is that *he makes less distinction than is usually made between himself and others.* This distinction is so great in the eyes of many that the suffering of others is a direct pleasure to the wicked and a welcome means of happiness to the unjust. The merely just man is content not to cause it; and, in general, most men

know and are acquainted with innumerable sufferings of others in their vicinity, but do not determine to mitigate them, because to do so would involve some self-denial on their part. Thus, in each of all these a strong distinction seems to prevail between his own ego and that of others; on the other hand, to the noble man we have imagined, this distinction is not so significant. The *principium individuationis*, the form of the phenomenon, no longer holds him so tightly in its grasp, but the suffering which he sees in others touches him almost as closely as his own. He therefore tries to strike a balance between them, denies himself pleasures, practises renunciation, in order to mitigate the sufferings of others. He sees that the distinction between himself and others, which to the bad man is so great a gulf, only belongs to a fleeting and illusive phenomenon. He recognises directly and without reasoning that the in-itself of his own manifestation is also that of others, the will to live, which constitutes the inner nature of everything and lives in all; indeed, that this applies also to the brutes and the whole of nature, and therefore he will not cause suffering even to a brute.[1]

He is now just as little likely to allow others to starve, while he himself has enough and to spare, as any one would be to suffer hunger one day in order to have more the next day than he could enjoy. For to him who does works of love the veil of Mâyâ has become transparent,

[1] The right of man over the life and powers of the brutes rests on the fact that, because with the growing clearness of consciousness suffering increases in like measure; the pain which the brute suffers through death or work is not so great as man would suffer by merely denying himself the flesh, or the powers of the brutes. Therefore man may carry the assertion of his existence to the extent of denying the existence of the brute, and the will to live as a whole endures less suffering in this way than if the opposite course were adopted. This at once determines the extent of the use man may make of the powers of the brutes without wrong; a limit, however, which is often transgressed, especially in the case of beasts of burden and dogs used in the chase; to which the activity of societies for the prevention of cruelty to animals is principally devoted. In my opinion, that right does not extend to vivisection, particularly of the higher animals. On the other hand, the insect does not suffer so much through its death as a man suffers from its sting. The Hindus do not understand this.

the illusion of the *principium individuationis* has left him. He recognises himself, his will, in every being, and consequently also in the sufferer. He is now free from the perversity with which the will to live, not recognising itself, here in one individual enjoys a fleeting and precarious pleasure, and there in another pays for it with suffering and starvation, and thus both inflicts and endures misery, not knowing that, like Thyestes, it eagerly devours its own flesh; and then, on the one hand, laments its undeserved suffering, and on the other hand transgresses without fear of Nemesis, always merely because, involved in the *principium individuationis*, thus generally in the kind of knowledge which is governed by the principle of sufficient reason, it does not recognise itself in the foreign phenomenon, and therefore does not perceive eternal justice. To be cured of this illusion and deception of Mâyâ, and to do works of love, are one and the same. But the latter is the necessary and inevitable symptom of that knowledge.

The opposite of the sting of conscience, the origin and significance of which is explained above, is the *good conscience*, the satisfaction which we experience after every disinterested deed. It arises from the fact that such a deed, as it proceeds from the direct recognition of our own inner being in the phenomenon of another, affords us also the verification of this knowledge, the knowledge that our true self exists not only in our own person, this particular manifestation, but in everything that lives. By this the heart feels itself enlarged, as by egoism it is contracted. For as the latter concentrates our interest upon the particular manifestation of our own individuality, upon which knowledge always presents to us the innumerable dangers which constantly threaten this manifestation, and anxiety and care becomes the key-note of our disposition; the knowledge that everything living is just as much our own inner nature, as is our own person, extends our

interest to everything living; and in this way the heart is enlarged. Thus through the diminished interest in our own self, the anxious care for the self is attacked at its very root and limited; hence the peace, the unbroken serenity, which a virtuous disposition and a good conscience affords, and the more distinct appearance of this with every good deed, for it proves to ourselves the depth of that disposition. The egoist feels himself surrounded by strange and hostile individuals, and all his hope is centred in his own good. The good man lives in a world of friendly individuals, the well-being of any of whom he regards as his own. Therefore, although the knowledge of the lot of mankind generally does not make his disposition a joyful one, yet the permanent knowledge of his own nature in all living beings, gives him a certain evenness, and even serenity of disposition. For the interest which is extended to innumerable manifestations cannot cause such anxiety as that which is concentrated upon one. The accidents which concern individuals collectively, equalise themselves, while those which happen to the particular individual constitute good or bad fortune.

Thus, though others have set up moral principles which they give out as prescriptions for virtue, and laws which it was necessary to follow, I, as has already been said, cannot do this because I have no "ought" or law to prescribe to the eternally free-will. Yet on the other hand, in the connection of my system, what to a certain extent corresponds and is analogous to that undertaking is the purely theoretical truth, of which my whole exposition may be regarded as merely an elaboration, that the will is the in-itself of every phenomenon but itself, as such, is free from the forms of the phenomenal, and consequently from multiplicity; a truth, which, with reference to action, I do not know how to express better than by the formula of the Vedas already quoted: "Tat twam asi!" (This thou art!) Whoever is able to say this to himself, with regard to every being with whom

he comes in contact, with clear knowledge and firm inward conviction, is certain of all virtue and blessedness, and is on the direct road to salvation.

But before I go further, and, as the conclusion of my exposition, show how love, the origin and nature of which we recognised as the penetration of the *principium individuationis*, leads to salvation, to the entire surrender of the will to live, *i.e.*, of all volition, and also how another path, less soft but more frequented, leads men to the same goal, a paradoxical proposition must first be stated and explained; not because it is paradoxical, but because it is true, and is necessary to the completeness of the thought I have present. It is this: "All love (*αγαπη*, *caritas*) is sympathy."

§ 67. We have seen how justice proceeds from the penetration of the *principium individuationis* in a less degree, and how from its penetration in a higher degree there arises goodness of disposition proper, which shows itself as pure, *i.e.*, disinterested love towards others. When now the latter becomes perfect, it places other individuals and their fate completely on a level with itself and its own fate. Further than this it cannot go, for there exists no reason for preferring the individuality of another to its own. Yet the number of other individuals whose whole happiness or life is in danger may outweigh the regard for one's own particular well-being. In such a case, the character that has attained to the highest goodness and perfect nobility will entirely sacrifice its own well-being, and even its life, for the well-being of many others. So died Codrus, and Leonidas, and Regulus, and Decius Mus, and Arnold von Winkelried; so dies every one who voluntarily and consciously faces certain death for his friends or his country. And they also stand on the same level who voluntarily submit to suffering and death for maintaining what conduces and rightly belongs to the welfare of all mankind; that is, for maintaining universal and important truths and

destroying great errors. So died Socrates and Giordano Bruno, and so many a hero of the truth suffered death at the stake at the hands of the priests.

Now, however, I must remind the reader, with reference to the paradox stated above, that we found before that suffering is essential to life as a whole, and inseparable from it. And that we saw that every wish proceeds from a need, from a want, from suffering, and that therefore every satisfaction is only the removal of a pain, and brings no positive happiness; that the joys certainly lie to the wish, presenting themselves as a positive good, but in truth they have only a negative nature, and are only the end of an evil. Therefore what goodness, love, and nobleness do for others, is always merely an alleviation of their suffering, and consequently all that can influence them to good deeds and works of love, is simply the *knowledge of the suffering of others*, which is directly understood from their own suffering and placed on a level with it. But it follows from this that pure love (*αγαπη*, *caritas*) is in its nature sympathy; whether the suffering it mitigates, to which every unsatisfied wish belongs, be great or small. Therefore we shall have no hesitation, in direct contradiction to Kant, who will only recognise all true goodness and all virtue to be such, if it has proceeded from abstract reflection, and indeed from the conception of duty and of the categorical imperative, and explains felt sympathy as weakness, and by no means virtue, we shall have no hesitation, I say, in direct contradiction to Kant, in saying: the mere concept is for genuine virtue just as unfruitful as it is for genuine art: all true and pure love is sympathy, and all love which is not sympathy is selfishness. *Ερως* is selfishness, *αγαπη* is sympathy. Combinations of the two frequently occur. Indeed genuine friendship is always a mixture of selfishness and sympathy; the former lies in the pleasure experienced in the presence of the friend, whose individuality corresponds to our

own, and this almost always constitutes the greatest part; sympathy shows itself in the sincere participation in his joy and grief, and the disinterested sacrifices made in respect of the latter. Thus Spinoza says: *Benevolentia nihil aliud est, quam cupiditas ex commiseratione orta* (Eth. iii. pr. 27, cor. 3, schol.) As a confirmation of our paradoxical proposition it may be observed that the tone and words of the language and caresses of pure love, entirely coincide with the tones of sympathy; and we may also remark in passing that in Italian sympathy and true love are denoted by the same word *pietà*.

This is also the place to explain one of the most striking peculiarities of human nature, *weeping*, which, like laughter, belongs to those qualities which distinguish man from the brutes. Weeping is by no means a direct expression of pain, for it occurs where there is very little pain. In my opinion, indeed, we never weep directly on account of the pain we experience, but always merely on account of its repetition in reflection. We pass from the felt pain, even when it is physical, to a mere idea of it, and then find our own state so deserving of sympathy that we are firmly and sincerely convinced that if another were the sufferer, we would be full of sympathy, and love to relieve him. But now we ourselves are the object of our own sympathy; with the most benevolent disposition we are ourselves most in need of help; we feel that we suffer more than we could see another suffer; and in this very complex frame of mind, in which the directly felt suffering only comes to perception by a doubly circuitous route, imagined as the suffering of another, sympathised with as such, and then suddenly perceived again as directly our own,—in this complex frame of mind, I say, Nature relieves itself through that remarkable physical conflict. *Weeping* is accordingly *sympathy with our own selves*, or sympathy directed back on its source. It is therefore conditional upon the capacity for love and sympathy, and also upon imagination. Therefore

men who are either hard-hearted or unimaginative do not weep easily, and weeping is even always regarded as a sign of a certain degree of goodness of character, and disarms anger, because it is felt that whoever can still weep, must necessarily always be capable of love, *i.e.*, sympathy towards others, for this enters in the manner described into the disposition that leads to weeping. The description which Petrarch gives of the rising of his own tears, naïvely and truly expressing his feeling, entirely agrees with the explanation we have given—

> "I vo pensando : e nel pensar m' assale
> *Una pietà si forte di me stesso,*
> Che mi conduce spesso,
> Ad alto lagrimar, ch'i non soleva."[1]

What has been said is also confirmed by the fact that children who have been hurt generally do not cry till some one commiserates them; thus not on account of the pain, but on account of the idea of it. When we are moved to tears, not through our own suffering but through that of another, this happens as follows. Either we vividly put ourselves in the place of the sufferer by imagination, or see in his fate the lot of humanity as a whole, and consequently, first of all, our own lot; and thus, in a very roundabout way, it is yet always about ourselves that we weep, sympathy with ourselves which we feel. This seems to be the principal reason of the universal, and thus natural, weeping in the case of death. The mourner does not weep for his loss; he would be ashamed of such egotistical tears, instead of which he is sometimes ashamed of not weeping. First of all he certainly weeps for the fate of the dead, but he also weeps when, after long, heavy, and incurable suffering, death was to this man a wished-for deliverance. Thus, principally, he is seized with sympathy for the lot of all

[1] As I wander sunk in thought, so strong a sympathy with myself comes over me that I must often weep aloud, which otherwise I am not wont to do.

mankind, which is necessarily finite, so that every life, however aspiring, and often rich in deeds, must be extinguished and become nothing. But in this lot of mankind the mourner sees first of all his own, and this all the more, the more closely he is related to him who has died, thus most of all if it is his father. Although to his father his life was misery through age and sickness, and though his helplessness was a heavy burden to his son, yet that son weeps bitterly over the death of his father for the reason which has been given.[1]

§ 68. After this digression about the identity of pure love and sympathy, the final return of which upon our own individuality has, as its symptom, the phenomenon of weeping, I now take up the thread of our discussion of the ethical significance of action, in order to show how, from the same source from which all goodness, love, virtue, and nobility of character spring, there finally arises that which I call the denial of the will to live.

We saw before that hatred and wickedness are conditioned by egoism, and egoism rests on the entanglement of knowledge in the *principium individuationis.* Thus we found that the penetration of that *principium individuationis* is the source and the nature of justice, and when it is carried further, even to its fullest extent, it is the source and nature of love and nobility of character. For this penetration alone, by abolishing the distinction between our own individuality and that of others, renders possible and explains perfect goodness of disposition, extending to disinterested love and the most generous self-sacrifice for others.

If, however, this penetration of the *principium individuationis,* this direct knowledge of the identity of will in all its manifestations, is present in a high degree of distinctness, it will at once show an influence upon the will

[1] Cf. Ch. xlvii. of Supplement. It is scarcely necessary to remind the reader that the whole ethical doctrine given in outline in §§ 61–67 has been explained fully and in detail in my prize-essay on the foundation of morals.

which extends still further. If that veil of Mâyâ, the *principium individuationis*, is lifted from the eyes of a man to such an extent that he no longer makes the egotistical distinction between his person and that of others, but takes as much interest in the sufferings of other individuals as in his own, and therefore is not only benevolent in the highest degree, but even ready to sacrifice his own individuality whenever such a sacrifice will save a number of other persons, then it clearly follows that such a man, who recognises in all beings his own inmost and true self, must also regard the infinite suffering of all suffering beings as his own, and take on himself the pain of the whole world. No suffering is any longer strange to him. All the miseries of others which he sees and is so seldom able to alleviate, all the miseries he knows directly, and even those which he only knows as possible, work upon his mind like his own. It is no longer the changing joy and sorrow of his own person that he has in view, as is the case with him who is still involved in egoism; but, since he sees through the *principium individuationis*, all lies equally near him. He knows the whole, comprehends its nature, and finds that it consists in a constant passing away, vain striving, inward conflict, and continual suffering. He sees wherever he looks suffering humanity, the suffering brute creation, and a world that passes away. But all this now lies as near him as his own person lies to the egoist. Why should he now, with such knowledge of the world, assert this very life through constant acts of will, and thereby bind himself ever more closely to it, press it ever more firmly to himself? Thus he who is still involved in the *principium individuationis*, in egoism, only knows particular things and their relation to his own person, and these constantly become new *motives* of his volition. But, on the other hand, that knowledge of the whole, of the nature of the thing-in-itself which has been described, becomes a *quieter* of all and every volition. The will now turns away

from life; it now shudders at the pleasures in which it recognises the assertion of life. Man now attains to the state of voluntary renunciation, resignation, true indifference, and perfect will-lessness. If at times, in the hard experience of our own suffering, or in the vivid recognition of that of others, the knowledge of the vanity and bitterness of life draws nigh to us also who are still wrapt in the veil of Mâyâ, and we would like to destroy the sting of the desires, close the entrance against all suffering, and purify and sanctify ourselves by complete and final renunciation; yet the illusion of the phenomenon soon entangles us again, and its motives influence the will anew; we cannot tear ourselves free. The allurement of hope, the flattery of the present, the sweetness of pleasure, the well-being which falls to our lot, amid the lamentations of a suffering world governed by chance and error, draws us back to it and rivets our bonds anew. Therefore Jesus says: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

If we compare life to a course or path through which we must unceasingly run—a path of red-hot coals, with a few cool places here and there; then he who is entangled in delusion is consoled by the cool places, on which he now stands, or which he sees near him, and sets out to run through the course. But he who sees through the *principium individuationis*, and recognises the real nature of the thing-in-itself, and thus the whole, is no longer susceptible of such consolation; he sees himself in all places at once, and withdraws. His will turns round, no longer asserts its own nature, which is reflected in the phenomenon, but denies it. The phenomenon by which this change is marked, is the transition from virtue to asceticism. That is to say, it no longer suffices for such a man to love others as himself, and to do as much for them as for himself; but there arises within him a horror of the nature of which his own phenomenal exist-

ence is an expression, the will to live, the kernel and inner nature of that world which is recognised as full of misery. He therefore disowns this nature which appears in him, and is already expressed through his body, and his action gives the lie to his phenomenal existence, and appears in open contradiction to it. Essentially nothing else but a manifestation of will, he ceases to will anything, guards against attaching his will to anything, and seeks to confirm in himself the greatest indifference to everything. His body, healthy and strong, expresses through the genitals, the sexual impulse; but he denies the will and gives the lie to the body; he desires no sensual gratification under any condition. Voluntary and complete chastity is the first step in asceticism or the denial of the will to live. It thereby denies the assertion of the will which extends beyond the individual life, and gives the assurance that with the life of this body, the will, whose manifestation it is, ceases. Nature, always true and naïve, declares that if this maxim became universal, the human race would die out; and I think I may assume, in accordance with what was said in the Second Book about the connection of all manifestations of will, that with its highest manifestation, the weaker reflection of it would also pass away, as the twilight vanishes along with the full light. With the entire abolition of knowledge, the rest of the world would of itself vanish into nothing; for without a subject there is no object. I should like here to refer to a passage in the Vedas, where it is said: "As in this world hungry infants press round their mother; so do all beings await the holy oblation." (Asiatic Researches, vol. viii.; Colebrooke, On the Vedas, Abstract of the Sama-Veda; also in Colebrooke's Miscellaneous Essays, vol. i. p. 79.) Sacrifice means resignation generally, and the rest of nature must look for its salvation to man who is at once the priest and the sacrifice. Indeed it deserves to be noticed as very remarkable, that this thought has also

been expressed by the admirable and unfathomably profound Angelus Silesius, in the little poem entitled, "Man brings all to God;" it runs, "Man! all loves thee; around thee great is the throng. All things flee to thee that they may attain to God." But a yet greater mystic, Meister Eckhard, whose wonderful writings are at last accessible (1857) through the edition of Franz Pfeiffer, says the same thing (p. 459) quite in the sense explained here: "I bear witness to the saying of Christ. I, if I be lifted up from the earth, will draw all things unto me (John xii. 32). So shall the good man draw all things up to God, to the source whence they first came. The Masters certify to us that all creatures are made for the sake of man. This is proved in all created things, by the fact that the one makes the use of the other; the ox makes use of the grass, the fish of the water, the bird of the air, the wild beast of the forest. Thus, all created things become of use to the good man. A good man brings to God the one created thing in the other." He means to say, that man makes use of the brutes in this life because, in and with himself, he saves them also. It also seems to me that that difficult passage in the Bible, Rom. viii. 21–24, must be interpreted in this sense.

In Buddhism also, there is no lack of expressions of this truth. For example, when Buddha, still as Bodisatwa, has his horse saddled for the last time, for his flight into the wilderness from his father's house, he says these lines to the horse: "Long hast thou existed in life and in death, but now thou shalt cease from carrying and drawing. Bear me but this once more, O Kantakana, away from here, and when I have attained to the Law (have become Buddha) I will not forget thee" (Foe Koue Ki, trad. p. Abel Rémusat, p. 233).

Asceticism then shows itself further in voluntary and intentional poverty, which not only arises *per accidens*, because the possessions are given away to mitigate the sufferings of others, but is here an end in itself, is meant

to serve as a constant mortification of will, so that the satisfaction of the wishes, the sweet of life, shall not again arouse the will, against which self-knowledge has conceived a horror. He who has attained to this point, still always feels, as a living body, as concrete manifestation of will, the natural disposition for every kind of volition; but he intentionally suppresses it, for he compels himself to refrain from doing all that he would like to do, and to do all that he would like not to do, even if this has no further end than that of serving as a mortification of will. Since he himself denies the will which appears in his own person, he will not resist if another does the same, *i.e.*, inflicts wrongs upon him. Therefore every suffering coming to him from without, through chance or the wickedness of others, is welcome to him, every injury, ignominy, and insult; he receives them gladly as the opportunity of learning with certainty that he no longer asserts the will, but gladly sides with every enemy of the manifestation of will which is his own person. Therefore he bears such ignominy and suffering with inexhaustible patience and meekness, returns good for evil without ostentation, and allows the fire of anger to rise within him just as little as that of the desires. And he mortifies not only the will itself, but also its visible form, its objectivity, the body. He nourishes it sparingly, lest its excessive vigour and prosperity should animate and excite more strongly the will, of which it is merely the expression and the mirror. So he practises fasting, and even resorts to chastisement and self-inflicted torture, in order that, by constant privation and suffering, he may more and more break down and destroy the will, which he recognises and abhors as the source of his own suffering existence and that of the world. If at last death comes, which puts an end to this manifestation of that will, whose existence here has long since perished through free-denial of itself, with the exception of the weak residue of it

which appears as the life of this body; it is most welcome, and is gladly received as a longed-for deliverance. Here it is not, as in the case of others, merely the manifestation which ends with death; but the inner nature itself is abolished, which here existed only in the manifestation, and that in a very weak degree;[1] this last slight bond is now broken. For him who thus ends, the world has ended also.

And what I have here described with feeble tongue and only in general terms, is no philosophical fable, invented by myself, and only of to-day; no, it was the enviable life of so many saints and beautiful souls among Christians, and still more among Hindus and Buddhists, and also among the believers of other religions. However different were the dogmas impressed on their reason, the same inward, direct, intuitive knowledge, from which alone all virtue and holiness proceed, expressed itself in precisely the same way in the conduct of life. For here also the great distinction between intuitive and abstract knowledge shows itself; a distinction which is of such importance and universal application in our whole investigation, and which has hitherto been too little attended to. There is a wide gulf between the two, which can only be crossed by the aid of philosophy, as regards the knowledge of the nature of the world. Intuitively or *in concreto,* every man is really conscious of all philosophical truths, but to bring them to abstract knowledge, to reflection, is the work of philosophy, which neither ought nor is able to do more than this.

Thus it may be that the inner nature of holiness, self-renunciation, mortification of our own will, asceticism, is

[1] This thought is expressed by a beautiful simile in the ancient philosophical Sanscrit writing, "Sankhya Karica:" "Yet the soul remains a while invested with body; as the potter's wheel continues whirling after the pot has been fashioned, by force of the impulse previously given to it. When separation of the informed soul from its corporeal frame at length takes place and nature in respect of it ceases, then is absolute and final deliverance accomplished." Colebrooke, "On the Philosophy of the Hindus: Miscellaneous Essays," vol. i. p. 271. Also in the "Sankhya Karica by Horace Wilson," § 67, p. 184.

here for the first time expressed abstractly, and free from all mythical elements, as *denial of the will to live,* appearing after the complete knowledge of its own nature has become a quieter of all volition. On the other hand, it has been known directly and realised in practice by saints and ascetics, who had all the same inward knowledge, though they used very different language with regard to it, according to the dogmas which their reason had accepted, and in consequence of which an Indian, a Christian, or a Lama saint must each give a very different account of his conduct, which is, however, of no importance as regards the fact. A saint may be full of the absurdest superstition, or, on the contrary, he may be a philosopher, it is all the same. His conduct alone certifies that he is a saint, for, in a moral regard, it proceeds from knowledge of the world and its nature, which is not abstractly but intuitively and directly apprehended, and is only expressed by him in any dogma for the satisfaction of his reason. It is therefore just as little needful that a saint should be a philosopher as that a philosopher should be a saint; just as it is not necessary that a perfectly beautiful man should be a great sculptor, or that a great sculptor should himself be a beautiful man. In general, it is a strange demand upon a moralist that he should teach no other virtue than that which he himself possesses. To repeat the whole nature of the world abstractly, universally, and distinctly in concepts, and thus to store up, as it were, a reflected image of it in permanent concepts always at the command of the reason; this and nothing else is philosophy. I refer the reader to the passage quoted from Bacon in the First Book.

But the description I have given above of the denial of the will to live, of the conduct of a beautiful soul, of a resigned and voluntarily expiating saint, is merely abstract and general, and therefore cold. As the knowledge from which the denial of the will proceeds is intuitive and not abstract, it finds its most perfect expression, not in ab-

stract conceptions, but in deeds and conduct. Therefore, in order to understand fully what we philosophically express as denial of the will to live, one must come to know examples of it in experience and actual life. Certainly they are not to be met with in daily experience: *Nam omnia præclara tam difficilia quam rara sunt*, Spinoza admirably says. Therefore, unless by a specially happy fate we are made eye-witnesses, we have to content ourselves with descriptions of the lives of such men. Indian literature, as we see from the little that we as yet know through translations, is very rich in descriptions of the lives of saints, penitents, Samanas or ascetics, Sannyâsis or mendicants, and whatever else they may be called. Even the well-known "Mythologie des Indous, par Mad. de Polier," though by no means to be commended in every respect, contains many excellent examples of this kind (especially in ch. 13, vol. ii.) Among Christians also there is no lack of examples which afford us the illustrations we desire. See the biographies, for the most part badly written, of those persons who are sometimes called saintly souls, sometimes pietists, quietists, devout enthusiasts, and so forth. Collections of such biographies have been made at various times, such as Tersteegen's "Leben heiliger Seelen," Reiz's "Geschichte der Wiedergeborennen," in our own day, a collection by Kanne, which, with much that is bad, yet contains some good, and especially the "Leben der Beata Sturmin." To this category very properly belongs the life of St. Francis of Assisi, that true personification of the ascetic, and prototype of all mendicant friars. His life, described by his younger contemporary, St. Bonaventura, also famous as a scholastic, has recently been republished. "Vita S. Francisci a S. Bonaventura concinnata" (Soest, 1847), though shortly before a painstaking and detailed biography, making use of all sources of information, appeared in France, "Histoire de S. François d'Assise, par Chavin de Mallan" (1845). As an Oriental parallel of these

monastic writings we have the very valuable work of Spence Hardy, "Eastern Monachism; an Account of the Order of Mendicants, founded by Gotama Budha" (1850). It shows us the same thing in another dress. We also see what a matter of indifference it is whether it proceeds from a theistical or an atheistical religion. But as a special and exceedingly full example and practical illustration of the conceptions I have established, I can thoroughly recommend the "Autobiography of Madame de Guion." To become acquainted with this great and beautiful soul, the very thought of whom always fills me with reverence, and to do justice to the excellence of her disposition while making allowance for the superstition of her reason, must be just as delightful to every man of the better sort as with vulgar thinkers, *i.e.*, the majority, that book will always stand in bad repute. For it is the case with regard to everything, that each man can only prize that which to a certain extent is analogous to him and for which he has at least a slight inclination. This holds good of ethical concerns as well as of intellectual. We might to a certain extent regard the well-known French biography of Spinoza as a case in point, if we used as a key to it that noble introtroduction to his very insufficient essay, "De Emendatione Intellectus," a passage which I can also recommend as the most effectual means I know of stilling the storm of the passions. Finally, even the great Goethe, Greek as he is, did not think it below his dignity to show us this most beautiful side of humanity in the magic mirror of poetic art, for he represented the life of Fräulein Klettenberg in an idealised form in his "Confessions of a Beautiful Soul," and later, in his own biography, gave us also an historical account of it. Besides this, he twice told the story of the life of St. Philippo Neri. The history of the world will, and indeed must, keep silence about the men whose conduct is the best and only adequate illustration of this important point of our investigation,

for the material of the history of the world is quite different, and indeed opposed to this. It is not the denial of the will to live, but its assertion and its manifestation in innumerable individuals in which its conflict with itself at the highest grade of its objectification appears with perfect distinctness, and brings before our eyes, now the ascendancy of the individual through prudence, now the might of the many through their mass, now the might of chance personified as fate, always the vanity and emptiness of the whole effort. We, however, do not follow here the course of phenomena in time, but, as philosophers, we seek to investigate the ethical significance of action, and take this as the only criterion of what for us is significant and important. Thus we will not be withheld by any fear of the constant numerical superiority of vulgarity and dulness from acknowledging that the greatest, most important, and most significant phenomenon that the world can show is not the conqueror of the world, but the subduer of it; is nothing but the quiet, unobserved life of a man who has attained to the knowledge in consequence of which he surrenders and denies that will to live which fills everything and strives and strains in all, and which first gains freedom here in him alone, so that his conduct becomes the exact opposite of that of other men. In this respect, therefore, for the philosopher, these accounts of the lives of holy, self-denying men, badly as they are generally written, and mixed as they are with superstition and nonsense, are, because of the significance of the material, immeasurably more instructive and important than even Plutarch and Livy.

It will further assist us much in obtaining a more definite and full knowledge of what we have expressed abstractly and generally, according to our method of exposition, as the denial of the will to live, if we consider the moral teaching that has been imparted with this intention, and by men who were full of this spirit;

and this will also show how old our view is, though the pure philosophical expression of it may be quite new. The teaching of this kind which lies nearest to hand is Christianity, the ethics of which are entirely in the spirit indicated, and lead not only to the highest degrees of human love, but also to renunciation. The germ of this last side of it is certainly distinctly present in the writings of the Apostles, but it was only fully developed and expressed later. We find the Apostles enjoining the love of our neighbour as ourselves, benevolence, the requital of hatred with love and well-doing, patience, meekness, the endurance of all possible injuries without resistance, abstemiousness in nourishment to keep down lust, resistance to sensual desire, if possible, altogether. We already see here the first degrees of asceticism, or denial of the will proper. This last expression denotes that which in the Gospels is called denying ourselves and taking up the cross (Matt. xvi. 24, 25; Mark viii. 34, 35; Luke ix. 23, 24, xiv. 26, 27, 33). This tendency soon developed itself more and more, and was the origin of hermits, anchorites, and monasticism—an origin which in itself was pure and holy, but for that very reason unsuitable for the great majority of men; therefore what developed out of it could only be hypocrisy and wickedness, for *abusus optimi pessimus.* In more developed Christianity, we see that seed of asceticism unfold into the full flower in the writings of the Christian saints and mystics. These preach, besides the purest love, complete resignation, voluntary and absolute poverty, genuine calmness, perfect indifference to all worldly things, dying to our own will and being born again in God, entire forgetting of our own person, and sinking ourselves in the contemplation of God. A full exposition of this will be found in Fénélon's "Explication des Maximes des Saints sur la Vie Interieure." But the spirit of this development of Christianity is certainly nowhere so fully and powerfully

expressed as in the writings of the German mystics, in the works of Meister Eckhard, and in that justly famous book "Die Deutsche Theologie," of which Luther says in the introduction to it which he wrote, that with the exception of the Bible and St. Augustine, he had learnt more from it of what God, Christ, and man are than from any other book. Yet we only got the genuine and correct text of it in the year 1851, in the Stuttgart edition by Ppeiffer. The precepts and doctrines which are laid down there are the most perfect exposition, sprung from deep inward conviction of what I have presented as the denial of the will. It should therefore be studied more closely in that form before it is dogmatised about with Jewish-Protestant assurance. Tauler's "Nachfolgung des armen Leben Christi," and also his "Medulla Animæ," are written in the same admirable spirit, though not quite equal in value to that work. In my opinion the teaching of these genuine Christian mystics, when compared with the teaching of the New Testament, is as alcohol to wine, or what becomes visible in the New Testament as through a veil and mist appears to us in the works of the mystics without cloak or disguise, in full clearness and distinctness. Finally, the New Testament might be regarded as the first initiation, the mystics as the second,—*σμικρα και μεγαλα μυστηρια.*

We find, however, that which we have called the denial of the will to live more fully developed, more variously expressed, and more vividly represented in the ancient Sanscrit writings than could be the case in the Christian Church and the Western world. That this important ethical view of life could here attain to a fuller development and a more distinct expression is perhaps principally to be ascribed to the fact that it was not confined by an element quite foreign to it, as Christianity is by the Jewish theology, to which its sublime author had necessarily to adopt and accommodate it, partly consciously, partly, it may be, unconsciously. Thus Chris-

tianity is made up of two very different constituent parts, and I should like to call the purely ethical part especially and indeed exclusively Christian, and distinguish it from the Jewish dogmatism with which it is combined. If, as has often been feared, and especially at the present time, that excellent and salutary religion should altogether decline, I should look for the reason of this simply in the fact that it does not consist of one single element, but of two originally different elements, which have only been combined through the accident of history. In such a case dissolution had to follow through the separation of these elements, arising from their different relationship to and reaction against the progressive spirit of the age. But even after this dissolution the purely ethical part must always remain uninjured, because it is indestructible. Our knowledge of Hindu literature is still very imperfect. Yet, as we find their ethical teaching variously and powerfully expressed in the Vedas, Puranas, poems, myths, legends of their saints, maxims and precepts,[1] we see that it inculcates love of our neighbour with complete renunciation of self-love; love generally, not confined to mankind, but including all living creatures; benevolence, even to the giving away of the hard-won wages of daily toil; unlimited patience towards all who injure us; the requital of all wickedness, however base, with goodness and love; voluntary and glad endurance of all ignominy; abstinence from all animal food; perfect chastity and renunciation of all sensual pleasure

[1] See, for example, "Oupnek'hat, studio Anquetil du Perron," vol. ii., Nos. 138, 144, 145, 146. "Mythologie des Indous," par Mad. de Polier, vol. ii., ch. 13, 14, 15, 16, 17. "Asiatisches Magazin," by Klaproth: in the first volume, "Ueber die Fo-Religion," also "Baghnat Geeta" or "Gespräche zwischen Krishna und Arjoon;" in the second volume, "Moha-Mudgava." Also, "Institutes of Hindu Law, or the Ordinances of Menu," from the Sanscrit, by Sir William Jones (German by Hüttner, 1797), especially the sixth and twelfth chapters. Finally, many passages in the "Asiatic Researches." (In the last forty years Indian literature has grown so much in Europe, that if I were now to complete this note to the first edition, it would occupy several pages.)

for him who strives after true holiness; the surrender of all possessions, the forsaking of every dwelling-place and of all relatives; deep unbroken solitude, spent in silent contemplation, with voluntary penance and terrible slow self-torture for the absolute mortification of the will, torture which extends to voluntary death by starvation, or by men giving themselves up to crocodiles, or flinging themselves over the sacred precipice in the Himalayas, or being buried alive, or, finally, by flinging themselves under the wheels of the huge car of an idol drawn along amid the singing, shouting, and dancing of bayaderes. And even yet these precepts, whose origin reaches back more than four thousand years, are carried out in practice, in some cases even to the utmost extreme,[1] and this notwithstanding the fact that the Hindu nation has been broken up into so many parts. A religion which demands the greatest sacrifices, and which has yet remained so long in practice in a nation that embraces so many millions of persons, cannot be an arbitrarily invented superstition, but must have its foundation in the nature of man. But besides this, if we read the life of a Christian penitent or saint, and also that of a Hindu saint, we cannot sufficiently wonder at the harmony we find between them, In the case of such radically different dogmas, customs, and circumstances, the inward life and effort of both is the same. And the same harmony prevails in the maxims prescribed for both of them. For example, Tauler speaks of the absolute poverty which one ought to seek, and which consists in giving away and divesting oneself completely of everything from which one might draw comfort or worldly pleasure, clearly because all this constantly affords new nourishment to the will, which it is intended to destroy en-

[1] At the procession of Jagganath in June 1840, eleven Hindus threw themselves under the wheels, and were instantly killed. (Letter of an East Indian proprietor in the *Times* of 30th December 1840.)

tirely. And as an Indian counterpart of this, we find in the precepts of Fo that the Saniassi, who ought to be without a dwelling and entirely without property, is further finally enjoined not to lay himself down often under the same tree, lest he should acquire a preference or inclination for it above other trees. The Christian mystic and the teacher of the Vedanta philosophy agree in this respect also, they both regard all outward works and religious exercises as superfluous for him who has attained to perfection. So much agreement in the case of such different ages and nations is a practical proof that what is expressed here is not, as optimistic dulness likes to assert, an eccentricity and perversity of the mind, but an essential side of human nature, which only appears so rarely because of its excellence.

I have now indicated the sources from which there may be obtained a direct knowledge, drawn from life itself, of the phenomena in which the denial of the will to live exhibits itself. In some respects this is the most important point of our whole work; yet I have only explained it quite generally, for it is better to refer to those who speak from direct experience, than to increase the size of this book unduly by weak repetitions of what is said by them.

I only wish to add a little to the general indication of the nature of this state. We saw above that the wicked man, by the vehemence of his volition, suffers constant, consuming, inward pain, and finally, if all objects of volition are exhausted, quenches the fiery thirst of his self-will by the sight of the suffering of others. He, on the contrary, who has attained to the denial of the will to live, however poor, joyless, and full of privation his condition may appear when looked at externally, is yet filled with inward joy and the true peace of heaven. It is not the restless strain of life, the jubilant delight which has keen suffering as its preceding or succeeding condition, in the experience of the man who loves life; but it is a

peace that cannot be shaken, a deep rest and inward serenity, a state which we cannot behold without the greatest longing when it is brought before our eyes or our imagination, because we at once recognise it as that which alone is right, infinitely surpassing everything else, upon which our better self cries within us the great *sapere aude.* Then we feel that every gratification of our wishes won from the world is merely like the alms which the beggar receives from life to-day that he may hunger again on the morrow; resignation, on the contrary, is like an inherited estate, it frees the owner for ever from all care.

It will be remembered from the Third Book that the æsthetic pleasure in the beautiful consists in great measure in the fact that in entering the state of pure contemplation we are lifted for the moment above all willing, *i.e.*, all wishes and cares; we become, as it were, freed from ourselves. We are no longer the individual whose knowledge is subordinated to the service of its constant willing, the correlative of the particular thing to which objects are motives, but the eternal subject of knowing purified from will, the correlative of the Platonic Idea. And we know that these moments in which, delivered from the ardent strain of will, we seem to rise out of the heavy atmosphere of earth, are the happiest which we experience. From this we can understand how blessed the life of a man must be whose will is silenced, not merely for a moment, as in the enjoyment of the beautiful, but for ever, indeed altogether extinguished, except as regards the last glimmering spark that retains the body in life, and will be extinguished with its death. Such a man, who, after many bitter struggles with his own nature, has finally conquered entirely, continues to exist only as a pure, knowing being, the undimmed mirror of the world. Nothing can trouble him more, nothing can move him, for he has cut all the thousand cords of will which hold us

bound to the world, and, as desire, fear, envy, anger, drag us hither and thither in constant pain. He now looks back smiling and at rest on the delusions of this world, which once were able to move and agonise his spirit also, but which now stand before him as utterly indifferent to him, as the chess-men when the game is ended, or as, in the morning, the cast-off masquerading dress which worried and disquieted us in a night in Carnival. Life and its forms now pass before him as a fleeting illusion, as a light morning dream before half-waking eyes, the real world already shining through it so that it can no longer deceive; and like this morning dream, they finally vanish altogether without any violent transition. From this we can understand the meaning of Madame Guion when towards the end of her autobiography she often expresses herself thus: "Everything is alike to me; I *cannot* will anything more: often I know not whether I exist or not." In order to express how, after the extinction of the will, the death of the body (which is indeed only the manifestation of the will, and therefore loses all significance when the will is abolished) can no longer have any bitterness, but is very welcome, I may be allowed to quote the words of that holy penitent, although they are not very elegantly turned: "*Midi de la gloire; jour où il n'y a plus de nuit; vie qui ne craint plus la mort, dans la mort même: parceque la mort a vaincu la mort, et que celui qui a souffert la première mort, ne goutera plus la seconde mort*" (Vie de Mad. de Guion, vol. ii. p. 13).

We must not, however, suppose that when, by means of the knowledge which acts as a quieter of will, the denial of the will to live has once appeared, it never wavers or vacillates, and that we can rest upon it as on an assured possession. Rather, it must ever anew be attained by a constant battle. For since the body is the will itself only in the form of objectivity or as manifestation in the world as idea, so long as the body lives, the whole

will to live exists potentially, and constantly strives to become actual, and to burn again with all its ardour. Therefore that peace and blessedness in the life of holy men which we have described is only found as the flower which proceeds from the constant victory over the will, and the ground in which it grows is the constant battle with the will to live, for no one can have lasting peace upon earth. We therefore see the histories of the inner life of saints full of spiritual conflicts, temptations, and absence of grace, *i.e.*, the kind of knowledge which makes all motives ineffectual, and as an universal quieter silences all volition, gives the deepest peace and opens the door of freedom. Therefore also we see those who have once attained to the denial of the will to live strive with all their might to keep upon this path, by enforced renunciation of every kind, by penance and severity of life, and by selecting whatever is disagreeable to them, all in order to suppress the will, which is constantly springing up anew. Hence, finally, because they already know the value of salvation, their anxious carefulness to retain the hard-won blessing, their scruples of conscience about every innocent pleasure, or about every little excitement of their vanity, which here also dies last, the most immovable, the most active, and the most foolish of all the inclinations of man. By the term *asceticism*, which I have used so often, I mean in its narrower sense this *intentional* breaking of the will by the refusal of what is agreeable and the selection of what is disagreeable, the voluntarily chosen life of penance and self-chastisement for the continual mortification of the will.

We see this practised by him who has attained to the denial of the will in order to enable him to persist in it; but suffering in general, as it is inflicted by fate, is a second way (δευτερος πλους[1]) of attaining to that denial. Indeed, we may assume that most men only attain to it in this way, and that it is the suffering which is person-

[1] On δευτερος πλους cf. Stob. Floril., vol. ii. p. 374.

ally experienced, not that which is merely known, which most frequently produces complete resignation, often only at the approach of death. For only in the case of a few is the mere knowledge which, seeing through the *principium individuationis*, first produces perfect goodness of disposition and universal love of humanity, and finally enables them to regard all the suffering of the world as their own; only in the case of a few, I say, is this knowledge sufficient to bring about the denial of the will. Even with him who approaches this point, it is almost invariably the case that the tolerable condition of his own body, the flattery of the moment, the delusion of hope, and the satisfaction of the will, which is ever presenting itself anew, *i.e.*, lust, is a constant hindrance to the denial of the will, and a constant temptation to the renewed assertion of it. Therefore in this respect all these illusions have been personified as the devil. Thus in most cases the will must be broken by great personal suffering before its self-conquest appears. Then we see the man who has passed through all the increasing degrees of affliction with the most vehement resistance, and is finally brought to the verge of despair, suddenly retire into himself, know himself and the world, change his whole nature, rise above himself and all suffering, as if purified and sanctified by it, in inviolable peace, blessedness, and sublimity, willingly renounce everything he previously desired with all his might, and joyfully embrace death. It is the refined silver of the denial of the will to live that suddenly comes forth from the purifying flame of suffering. It is salvation. Sometimes we see even those who were very wicked purified to this degree by great grief; they have become new beings and are completely changed. Therefore their former misdeeds trouble their consciences no more, yet they willingly atone for them by death, and gladly see the end of the manifestation of that will which is now foreign to them and abhorred by them. The great

Goethe has given us a distinct and visible representation of this denial of the will, brought about by great misfortunes and despair of all deliverance, in his immortal masterpiece "Faust," in the story of the sufferings of Gretchen. I know no parallel to this in poetry. It is a perfect example of the second path that leads to the denial of the will, not, as the first, through the mere knowledge of the sufferings of a whole world which one has voluntarily acquired, but through excessive suffering experienced in one's own person. Many tragedies certainly end by conducting their strong-willed heroes to the point of entire resignation, and then generally the will to live and its manifestation end together, but no representation that is known to me brings what is essential to that change so distinctly before us, free from all that is extraneous, as the part of "Faust" I have referred to.

In actual life we see that those unfortunate persons who have to drink to the dregs the greatest cup of suffering, since when all hope is taken from them they have to face with full consciousness a shameful, violent, and often painful death on the scaffold, are very frequently changed in this way. We must not indeed assume that there is so great a difference between their character and that of most men as their fate would seem to indicate, but must attribute the latter for the most part to circumstances; yet they are guilty and to a considerable degree bad. We see, however, many of them, when they have entirely lost hope, changed in the way referred to. They now show actual goodness and purity of disposition, true abhorrence of doing any act in the least degree bad or unkind. They forgive their enemies, even if it is through them that they innocently suffer; and not with words merely and a sort of hypocritical fear of the judges of the lower world, but in reality and with inward earnestness and no desire for revenge. Indeed, their sufferings and death at last becomes dear to them, for the denial of the will to live has appeared; they often decline the deliver-

ance when it is offered, and die gladly, peacefully, and happily. To them the last secret of life has revealed itself in their excessive pain; the secret that misery and wickedness, sorrow and hate, the sufferer and the inflicter of suffering, however different they may appear to the knowledge which follows the principle of sufficient reason, are in themselves one, the manifestation of that one will to live which objectifies its conflict with itself by means of the *principium individuationis.* They have learned to know both sides in full measure, the badness and the misery; and since at last they see the identity of the two, they reject them both at once; they deny the will to live. In what myths and dogmas they account to their reason for this intuitive and direct knowledge and for their own change is, as has been said, a matter of no importance.

Matthias Claudius must without doubt have witnessed a change of mind of this description when he wrote the remarkable essay in the "Wandsbecker Boten" (pt. i. p. 115) with the title "Bekehrungsgeschichte des * * *" (History of the Conversion of * * *"), which concludes thus: "Man's way of thinking may pass from one point of the periphery to the opposite point, and again back to the former point, if circumstances mark out for him the path. And these changes in a man are really nothing great or interesting, but that *remarkable, catholic, transcendental change* in which the whole circle is irreparably broken up and all the laws of psychology become vain and empty when the coat is stripped from the shoulders, or at least turned outside in, and as it were scales fall from a man's eyes, is such that every one who has breath in his nostrils forsakes father and mother if he can hear or experience something certain about it."

The approach of death and hopelessness are in other respects not absolutely necessary for such a purification through suffering. Even without them the knowledge of the contradiction of the will to live with itself can, through

great misfortune and pain, force an entrance, and the vanity of all striving become recognised. Hence it has often happened that men who have led a very restless life in the full strain of the passions, kings, heroes, and adventurers, suddenly change, betake themselves to resignation and penance, become hermits or monks. To this class belong all true accounts of conversions; for example, that of Raymond Lully, who had long wooed a fair lady, and was at last admitted to her chamber, anticipating the fulfilment of all his wishes, when she, opening her bodice, showed him her bosom frightfully eaten with cancer. From that moment, as if he had looked into hell, he was changed; he forsook the court of the king of Majorca, and went into the desert to do penance.[1] This conversion is very like that of the Abbé Rancé, which I have briefly related in the 48th chapter of the Supplement. If we consider how in both cases the transition from the pleasure to the horror of life was the occasion of it, this throws some light upon the remarkable fact that it is among the French, the most cheerful, gay, sensuous, and frivolous nation in Europe, that by far the strictest of all monastic orders, the Trappists, arose, was re-established by Rancé after its fall, and has maintained itself to the present day in all its purity and strictness, in spite of revolutions, Church reformations, and encroachments of infidelity.

But a knowledge such as that referred to above of the nature of this existence may leave us again along with the occasion of it and the will to live, and with it the previous character may reappear. Thus we see that the passionate Benvenuto Cellini was changed in this way, once when he was in prison, and again when very ill; but when the suffering passed over, he fell back again into his old state. In general, the denial of the will to live by no means proceeds from suffering with the necessity of an effect from its cause, but the will remains free;

[1] Bruckeri Hist. Philos., tomi iv. pars. i. p. 10

for this is indeed the one point at which its freedom appears directly in the phenomenon; hence the astonishment which Asmus expresses so strongly at the "transcendental change." In the case of every suffering, it is always possible to conceive a will which exceeds it in intensity and is therefore unconquered by it. Thus Plato speaks in the "Phædon" of men who up to the moment of their execution feast, drink, and indulge in sensuous pleasure, asserting life even to the death. Shakespeare shows us in Cardinal Beaufort the fearful end of a profligate, who dies full of despair, for no suffering or death can break his will, which is vehement to the extreme of wickedness.[1]

The more intense the will is, the more glaring is the conflict of its manifestation, and thus the greater is the suffering. A world which was the manifestation of a far more intense will to live than this world manifests would produce so much the greater suffering; would thus be a hell.

All suffering, since it is a mortification and a call to resignation, has potentially a sanctifying power. This is the explanation of the fact that every great misfortune or deep pain inspires a certain awe. But the sufferer only really becomes an object of reverence when, surveying the course of his life as a chain of sorrows, or mourning some great and incurable misfortune, he does not really look at the special combination of circumstances which has plunged his own life into suffering, nor stops at the single great misfortune that has befallen him; for in so doing his knowledge still follows the principle of sufficient reason, and clings to the particular phenomenon; he still wills life only not under the conditions which have happened to him; but only then, I say, he is truly worthy of reverence when he raises his glance from the particular to the universal, when he regards his suffering as merely an example of the whole,

[1] Henry VI., Part ii. act 3, sc. 3.

and for him, since in a moral regard he partakes of genius, one case stands for a thousand, so that the whole of life conceived as essentially suffering brings him to resignation. Therefore it inspires reverence when in Goethe's "Torquato Tasso" the princess speaks of how her own life and that of her relations has always been sad and joyless, and yet regards the matter from an entirely universal point of view.

A very noble character we always imagine with a certain trace of quiet sadness, which is anything but a constant fretfulness at daily annoyances (this would be an ignoble trait, and lead us to fear a bad disposition), but is a consciousness derived from knowledge of the vanity of all possessions, of the suffering of all life, not merely of his own. But such knowledge may primarily be awakened by the personal experience of suffering, especially some one great sorrow, as a single unfulfilled wish brought Petrarch to that state of resigned sadness concerning the whole of life which appeals to us so pathetically in his works; for the Daphne he pursued had to flee from his hands in order to leave him, instead of herself, the immortal laurel. When through some such great and irrevocable denial of fate the will is to some extent broken, almost nothing else is desired, and the character shows itself mild, just, noble, and resigned. When, finally, grief has no definite object, but extends itself over the whole of life, then it is to a certain extent a going into itself, a withdrawal, a gradual disappearance of the will, whose visible manifestation, the body, it imperceptibly but surely undermines, so that a man feels a certain loosening of his bonds, a mild foretaste of that death which promises to be the abolition at once of the body and of the will. Therefore a secret pleasure accompanies this grief, and it is this, as I believe, which the most melancholy of all nations has called "the joy of grief." But here also lies the danger of *sentimentality*, both in life itself and in the representation of it in poetry; when a man is always mourning and

lamenting without courageously rising to resignation. In this way we lose both earth and heaven, and retain merely a watery sentimentality. Only if suffering assumes the form of pure knowledge, and this, acting as a *quieter of the will*, brings about resignation, is it worthy of reverence. In this regard, however, we feel a certain respect at the sight of every great sufferer which is akin to the feeling excited by virtue and nobility of character, and also seems like a reproach of our own happy condition. We cannot help regarding every sorrow, both our own and those of others, as at least a potential advance towards virtue and holiness, and, on the contrary, pleasures and worldly satisfactions as a retrogression from them. This goes so far, that every man who endures a great bodily or mental suffering, indeed every one who merely performs some physical labour which demands the greatest exertion, in the sweat of his brow and with evident exhaustion, yet with patience and without murmuring, every such man, I say, if we consider him with close attention, appears to us like a sick man who tries a painful cure, and who willingly, and even with satisfaction, endures the suffering it causes him, because he knows that the more he suffers the more the cause of his disease is affected, and that therefore the present suffering is the measure of his cure.

According to what has been said, the denial of the will to live, which is just what is called absolute, entire resignation, or holiness, always proceeds from that quieter of the will which the knowledge of its inner conflict and essential vanity, expressing themselves in the suffering of all living things, becomes. The difference, which we have represented as two paths, consists in whether that knowledge is called up by suffering which is merely and purely *known*, and is freely appropriated by means of the penetration of the *principium individuationis*, or by suffering which is directly *felt* by a man himself. True salvation, deliverance from life and suffering, cannot even be imagined without complete denial of the will. Till

then, every one is simply this will itself, whose manifestation is an ephemeral existence, a constantly vain and empty striving, and the world full of suffering we have represented, to which all irrevocably and in like manner belong. For we found above that life is always assured to the will to live, and its one real form is the present, from which they can never escape, since birth and death reign in the phenomenal world. The Indian mythus expresses this by saying "they are born again." The great ethical difference of character means this, that the bad man is infinitely far from the attainment of the knowledge from which the denial of the will proceeds, and therefore he is in truth *actually* exposed to all the miseries which appear in life as *possible;* for even the present fortunate condition of his personality is merely a phenomenon produced by the *principium individuationis,* and a delusion of Mâyâ, the happy dream of a beggar. The sufferings which in the vehemence and ardour of his will he inflicts upon others are the measure of the suffering, the experience of which in his own person cannot break his will, and plainly lead it to the denial of itself. All true and pure love, on the other hand, and even all free justice, proceed from the penetration of the *principium individuationis,* which, if it appears with its full power, results in perfect sanctification and salvation, the phenomenon of which is the state of resignation described above, the unbroken peace which accompanies it, and the greatest delight in death.[1]

§ 69. Suicide, the actual doing away with the individual manifestation of will, differs most widely from the denial of the will to live, which is the single outstanding act of free-will in the manifestation, and is therefore, as Asmus calls it, the transcendental change. This last has been fully considered in the course of our work. Far from being denial of the will, suicide is a phenomenon of strong assertion of will; for the essence of negation lies

[1] Cf. Ch. xlviii. of the Supplement.

in this, that the joys of life are shunned, not its sorrows. The suicide wills life, and is only dissatisfied with the conditions under which it has presented itself to him. He therefore by no means surrenders the will to live, but only life, in that he destroys the individual manifestation. He wills life—wills the unrestricted existence and assertion of the body; but the complication of circumstances does not allow this, and there results for him great suffering. The very will to live finds itself so much hampered in this particular manifestation that it cannot put forth its energies. It therefore comes to such a determination as is in conformity with its own nature, which lies outside the conditions of the principle of sufficient reason, and to which, therefore, all particular manifestations are alike indifferent, inasmuch as it itself remains unaffected by all appearing and passing away, and is the inner life of all things; for that firm inward assurance by reason of which we all live free from the constant dread of death, the assurance that a phenomenal existence can never be wanting to the will, supports our action even in the case of suicide. Thus the will to live appears just as much in suicide (Siva) as in the satisfaction of self-preservation (Vishnu) and in the sensual pleasure of procreation (Brahma). This is the inner meaning of the unity of the Trimurtis, which is embodied in its entirety in every human being, though in time it raises now one, now another, of its three heads. Suicide stands in the same relation to the denial of the will as the individual thing does to the Idea. The suicide denies only the individual, not the species. We have already seen that as life is always assured to the will to live, and as sorrow is inseparable from life, suicide, the wilful destruction of the single phenomenal existence, is a vain and foolish act; for the thing-in-itself remains unaffected by it, even as the rainbow endures however fast the drops which support it for the moment may change. But, more than this, it is also the masterpiece of Mâyâ, as the most

flagrant example of the contradiction of the will to live with itself. As we found this contradiction in the case of the lowest manifestations of will, in the permanent struggle of all the forces of nature, and of all organic individuals for matter and time and space; and as we saw this antagonism come ever more to the front with terrible distinctness in the ascending grades of the objectification of the will, so at last in the highest grade, the Idea of man, it reaches the point at which, not only the individuals which express the same Idea extirpate each other, but even the same individual declares war against itself. The vehemence with which it wills life, and revolts against what hinders it, namely, suffering, brings it to the point of destroying itself; so that the individual will, by its own act, puts an end to that body which is merely its particular visible expression, rather than permit suffering to break the will. Just because the suicide cannot give up willing, he gives up living. The will asserts itself here even in putting an end to its own manifestation, because it can no longer assert itself otherwise. As, however, it was just the suffering which it so shuns that was able, as mortification of the will, to bring it to the denial of itself, and hence to freedom, so in this respect the suicide is like a sick man, who, after a painful operation which would entirely cure him has been begun, will not allow it to be completed, but prefers to retain his disease. Suffering approaches and reveals itself as the possibility of the denial of will; but the will rejects it, in that it destroys the body, the manifestation of itself, in order that it may remain unbroken. This is the reason why almost all ethical teachers, whether philosophical or religious, condemn suicide, although they themselves can only give far-fetched sophistical reasons for their opinion. But if a human being was ever restrained from committing suicide by purely moral motives, the inmost meaning of this self-conquest (in whatever ideas his reason may

have clothed it) was this: "I will not shun suffering, in order that it may help to put an end to the will to live, whose manifestation is so wretched, by so strengthening the knowledge of the real nature of the world which is already beginning to dawn upon me, that it may become the final quieter of my will, and may free me for ever."

It is well known that from time to time cases occur in which the act of suicide extends to the children. The father first kills the children he loves, and then himself. Now, if we consider that conscience, religion, and all influencing ideas teach him to look upon murder as the greatest of crimes, and that, in spite of this, he yet commits it, in the hour of his own death, and when he is altogether uninfluenced by any egotistical motive, such a deed can only be explained in the following manner: in this case, the will of the individual, the father, recognises itself immediately in the children, though involved in the delusion of mistaking the appearance for the true nature; and as he is at the same time deeply impressed with the knowledge of the misery of all life, he now thinks to put an end to the inner nature itself, along with the appearance, and thus seeks to deliver from existence and its misery both himself and his children, in whom he discerns himself as living again. It would be an error precisely analogous to this to suppose that one may reach the same end as is attained through voluntary chastity by frustrating the aim of nature in fecundation; or indeed if, in consideration of the unendurable suffering of life, parents were to use means for the destruction of their new-born children, instead of doing everything possible to ensure life to that which is struggling into it. For if the will to live is there, as it is the only metaphysical reality, or the thing-in-itself, no physical force can break it, but can only destroy its manifestation at this place and time. It itself can never be transcended except through

knowledge. Thus the only way of salvation is, that the will shall manifest itself unrestrictedly, in order that in this individual manifestation it may come to apprehend its own nature. Only as the result of this knowledge can the will transcend itself, and thereby end the suffering which is inseparable from its manifestation. It is quite impossible to accomplish this end by physical force, as by destroying the germ, or by killing the newborn child, or by committing suicide. Nature guides the will to the light, just because it is only in the light that it can work out its salvation. Therefore the aims of Nature are to be promoted in every way as soon as the will to live, which is its inner being, has determined itself.

There is a species of suicide which seems to be quite distinct from the common kind, though its occurrence has perhaps not yet been fully established. It is starvation, voluntarily chosen on the ground of extreme asceticism. All instances of it, however, have been accompanied and obscured by much religious fanaticism, and even superstition. Yet it seems that the absolute denial of will may reach the point at which the will shall be wanting to take the necessary nourishment for the support of the natural life. This kind of suicide is so far from being the result of the will to live, that such a completely resigned ascetic only ceases to live because he has already altogether ceased to will. No other death than that by starvation is in this case conceivable (unless it were the result of some special superstition); for the intention to cut short the torment would itself be a stage in the assertion of will. The dogmas which satisfy the reason of such a penitent delude him with the idea that a being of a higher nature has inculcated the fasting to which his own inner tendency drives him. Old examples of this may be found in the "Breslauer Sammlung von Natur- und Medicin-Geschichten," September 1799, p. 363; in Bayle's "Nouvelles de la Ré-

publique des Lettres," February 1685, p. 189; in Zimmermann, "Ueber die Einsamkeit," vol. i. p. 182; in the "Histoire de l'Académie des Sciences" for 1764, an account by Houttuyn, which is quoted in the "Sammlung für praktische Aerzte," vol. i. p. 69. More recent accounts may be found in Hufeland's "Journal für praktische Heilkunde," vol. x. p. 181, and vol. xlviii. p. 95; also in Nasse's "Zeitschrift für psychische Aerzte," 1819, part iii. p. 460; and in the "Edinburgh Medical and Surgical Journal," 1809, vol. v. p. 319. In the year 1833 all the papers announced that the English historian, Dr. Lingard, had died in January at Dover of voluntary starvation; according to later accounts, it was not he himself, but a relation of his who died. Still in these accounts the persons were generally described as insane, and it is no longer possible to find out how far this was the case. But I will give here a more recent case of this kind, if it were only to ensure the preservation of one of the rare instances of this striking and extraordinary phenomenon of human nature, which, to all appearance at any rate, belongs to the category to which I wish to assign it and could hardly be explained in any other way. This case is reported in the "Nürnberger Correspondenten" of the 29th July 1813, in these words:—"We hear from Bern that in a thick wood near Thurnen a hut has been discovered in which was lying the body of a man who had been dead about a month. His clothes gave little or no clue to his social position. Two very fine shirts lay beside him. The most important article, however, was a Bible interleaved with white paper, part of which had been written upon by the deceased. In this writing he gives the date of his departure from home (but does not mention where his home was). He then says that he was driven by the Spirit of God into the wilderness to pray and fast. During his journey he had fasted seven days and then he had again taken food. After this he had begun again to fast, and continued to do so for

the same number of days as before. From this point we find each day marked with a stroke, and of these there are five, at the expiration of which the pilgrim presumably died. There was further found a letter to a clergyman about a sermon which the deceased heard him preach, but the letter was not addressed." Between this voluntary death arising from extreme asceticism and the common suicide resulting from despair there may be various intermediate species and combinations, though this is hard to find out. But human nature has depths, obscurities, and perplexities, the analysis and elucidation of which is a matter of the very greatest difficulty.

§ 70. It might be supposed that the entire exposition (now terminated) of that which I call the denial of the will is irreconcilable with the earlier explanation of necessity, which belongs just as much to motivation as to every other form of the principle of sufficient reason, and according to which, motives, like all causes, are only occasional causes, upon which the character unfolds its nature and reveals it with the necessity of a natural law, on account of which we absolutely denied freedom as *liberum arbitrium indifferentiæ.* But far from suppressing this here, I would call it to mind. In truth, real freedom, *i.e.*, independence of the principle of sufficient reason, belongs to the will only as a thing-in-itself, not to its manifestation, whose essential form is everywhere the principle of sufficient reason, the element or sphere of necessity. But the one case in which that freedom can become directly visible in the manifestation is that in which it makes an end of what manifests itself, and because the mere manifestation, as a link in the chain of causes, the living body in time, which contains only phenomena, still continues to exist, the will which manifests itself through this phenomenon then stands in contradiction to it, for it denies what the phenomenon expresses. In such a case the organs of generation, for example, as the visible form of the sexual impulse, are

there and in health; but yet, in the inmost consciousness, no sensual gratification is desired; and although the whole body is only the visible expression of the will to live, yet the motives which correspond to this will no longer act; indeed, the dissolution of the body, the end of the individual, and in this way the greatest check to the natural will, is welcome and desired. Now, the contradiction between our assertions of the necessity of the determination of the will by motives, in accordance with the character, on the one hand, and of the possibility of the entire suppression of the will whereby the motives become powerless, on the other hand, is only the repetition in the reflection of philosophy of this *real* contradiction which arises from the direct encroachment of the freedom of the will-in-itself, which knows no necessity, into the sphere of the necessity of its manifestation. But the key to the solution of these contradictions lies in the fact that the state in which the character is withdrawn from the power of motives does not proceed directly from the will, but from a changed form of knowledge. So long as the knowledge is merely that which is involved in the *principium individuationis* and exclusively follows the principle of sufficient reason, the strength of the motives is irresistible. But when the *principium individuationis* is seen through, when the Ideas, and indeed the inner nature of the thing-in-itself, as the same will in all, are directly recognised, and from this knowledge an universal quieter of volition arises, then the particular motives become ineffective, because the kind of knowledge which corresponds to them is obscured and thrown into the background by quite another kind. Therefore the character can never partially change, but must, with the consistency of a law of Nature, carry out in the particular the will which it manifests as a whole. But this whole, the character itself, may be completely suppressed or abolished through the change of knowledge referred to above. It is this

suppression or abolition which Asmus, as quoted above, marvels at and denotes the "catholic, transcendental change;" and in the Christian Church it has very aptly been called the *new birth*, and the knowledge from which it springs, the *work of grace*. Therefore it is not a question of a change, but of an entire suppression of the character; and hence it arises that, however different the characters which experience the suppression may have been before it, after it they show a great similarity in their conduct, though every one still speaks very differently according to his conceptions and dogmas.

In this sense, then, the old philosophical doctrine of the freedom of the will, which has constantly been contested and constantly maintained, is not without ground, and the dogma of the Church of the work of grace and the new birth is not without meaning and significance. But we now unexpectedly see both united in one, and we can also now understand in what sense the excellent Malebranche could say, "*La liberté est un mystère*," and was right. For precisely what the Christian mystics call *the work of grace* and *the new birth*, is for us the single direct expression of *the freedom of the will*. It only appears if the will, having attained to a knowledge of its own real nature, receives from this a *quieter*, by means of which the motives are deprived of their effect, which belongs to the province of another kind of knowledge, the objects of which are merely phenomena. The possibility of the freedom which thus expresses itself is the greatest prerogative of man, which is for ever wanting to the brute, because the condition of it is the deliberation of reason, which enables him to survey the whole of life independent of the impression of the present. The brute is entirely without the possibility of freedom, as, indeed, it is without the possibility of a proper or deliberate choice following upon a completed conflict of motives, which for this purpose would have to be abstract ideas. Therefore with the same necessity with which

the stone falls to the earth, the hungry wolf buries its fangs in the flesh of its prey, without the possibility of the knowledge that it is itself the destroyed as well as the destroyer. *Necessity is the kingdom of nature; freedom is the kingdom of grace.*

Now because, as we have seen, that *self-suppression of the will* proceeds from knowledge, and all knowledge is involuntary, that denial of will also, that entrance into freedom, cannot be forcibly attained to by intention or design, but proceeds from the inmost relation of knowing and volition in the man, and therefore comes suddenly, as if spontaneously from without. This is why the Church has called it *the work of grace;* and that it still regards it as independent of the acceptance of grace corresponds to the fact that the effect of the quieter is finally a free act of will. And because, in consequence of such a work of grace, the whole nature of man is changed and reversed from its foundation, so that he no longer wills anything of all that he previously willed so intensely, so that it is as if a new man actually took the place of the old, the Church has called this consequence of the work of grace the *new birth.* For what it calls the *natural man,* to which it denies all capacity for good, is just the will to live, which must be denied if deliverance from an existence such as ours is to be attained. Behind our existence lies something else, which is only accessible to us if we have shaken off this world.

Having regard, not to the individuals according to the principle of sufficient reason, but to the Idea of man in its unity, Christian theology symbolises *nature,* the *assertion of the will to live* in Adam, whose sin, inherited by us, *i.e.,* our unity with him in the Idea, which is represented in time by the bond of procreation, makes us all partakers of suffering and eternal death. On the other hand, it symbolises *grace,* the *denial of the will, salvation,* in the incarnate God, who, as free from all sin, that is,

from all willing of life, cannot, like us, have proceeded from the most pronounced assertion of the will, nor can he, like us, have a body which is through and through simply concrete will, manifestation of the will; but born of a pure virgin, he has only a phantom body. This last is the doctrine of the Docetæ, *i.e.*, certain Church Fathers, who in this respect are very consistent. It is especially taught by Apelles, against whom and his followers Tertullian wrote. But even Augustine comments thus on the passage, Rom. viii. 3, "God sent his Son in the likeness of sinful flesh:" "*Non enim caro peccati erat, quæ non de carnali delectatione nata erat: sed tamen inerat ei similitudo carnis peccati, quia mortalis caro erat*" (*Liber* 83, *quæst. qu.* 66). He also teaches in his work entitled "*Opus Imperfectum*," i. 47, that inherited sin is both sin and punishment at once. It is already present in newborn children, but only shows itself if they grow up. Yet the origin of this sin is to be referred to the will of the sinner. This sinner was Adam, but we all existed in him; Adam became miserable, and in him we have all become miserable. Certainly the doctrine of original sin (assertion of the will) and of salvation (denial of the will) is the great truth which constitutes the essence of Christianity, while most of what remains is only the clothing of it, the husk or accessories. Therefore Jesus Christ ought always to be conceived in the universal, as the symbol or personification of the denial of the will to live, but never as an individual, whether according to his mythical history given in the Gospels, or according to the probably true history which lies at the foundation of this. For neither the one nor the other will easily satisfy us entirely. It is merely the vehicle of that conception for the people, who always demand something actual. That in recent times Christianity has forgotten its true significance, and degenerated into dull optimism, does not concern us here.

It is further an original and evangelical doctrine of

Christianity—which Augustine, with the consent of the leaders of the Church, defended against the platitudes of the Pelagians, and which it was the principal aim of Luther's endeavour to purify from error and re-establish, as he expressly declares in his book, "*De Servo Arbitrio*," —the doctrine that *the will is not free*, but originally subject to the inclination to evil. Therefore according to this doctrine the deeds of the will are always sinful and imperfect, and can never fully satisfy justice; and, finally, these works can never save us, but faith alone, a faith which itself does not spring from resolution and free will, but from the work of grace, without our co-operation, comes to us as from without.

Not only the dogmas referred to before, but also this last genuine evangelical dogma belongs to those which at the present day an ignorant and dull opinion rejects as absurd or hides. For, in spite of Augustine and Luther, it adheres to the vulgar Pelagianism, which the rationalism of the day really is, and treats as antiquated those deeply significant dogmas which are peculiar and essential to Christianity in the strictest sense; while, on the other hand, it holds fast and regards as the principal matter only the dogma that originates in Judaism, and has been retained from it, and is merely historically connected with Christianity.[1] We, however,

[1] How truly this is the case may be seen from the fact that all the contradictions and inconceivabilities contained in the Christian dogmatics, consistently systematised by Augustine, which have led to the Pelagian insipidity which is opposed to them, vanish as soon as we abstract from the fundamental Jewish dogma, and recognise that man is not the work of another, but of his own will. Then all is at once clear and correct: then there is no need of freedom in the *operari*, for it lies in the *esse*; and there also lies the sin as original sin. The work of grace is, however, our own. To the rationalistic point of view of the day, on the contrary, many doctrines of the Augustinian dogmatics, founded on the New Testament, appear quite untenable, and indeed revolting; for example, predestination. Accordingly Christianity proper is rejected, and a return is made to crude Judaism. But the miscalculation or the original weakness of Christian dogmatics lies—where it is never sought—precisely in that which is withdrawn from all investigation as established and certain. Take this away and the whole of dogmatics is rational; for this dogma destroys theology as it does all the other sciences. If any one studies the Augustinian

recognise in the doctrine referred to above the truth completely agreeing with the result of our own investigations. We see that true virtue and holiness of disposition have their origin not in deliberate choice (works), but in knowledge (faith); just as we have in like manner developed it from our leading thought. If it were works, which spring from motives and deliberate intention, that led to salvation, then, however one may turn it, virtue would always be a prudent, methodical, far-seeing egoism. But the faith to which the Christian Church promises salvation is this: that as through the fall of the first man we are all partakers of sin and subject to death and perdition, through the divine substitute, through grace and the taking upon himself of our fearful guilt, we are all saved, without any merit of our own (of the person); since that which can proceed from the intentional (determined by motives) action of the person, works, can never justify us, from its very nature, just because it is *intentional*, action induced by motives, *opus operatum*. Thus in this faith there is implied, first of all,

theology in the books "*De Civitate Dei*" (especially in the Fourteenth Book), he experiences something analogous to the feeling of one who tries to make a body stand whose centre of gravity falls outside it; however he may turn it and place it, it always tumbles over again. So here, in spite of all the efforts and sophisms of Augustine, the guilt and misery of the world always falls back on God, who made everything and everything that is in everything, and also knew how all things would go. That Augustine himself was conscious of the difficulty, and puzzled by it, I have already shown in my prize-essay on the Freedom of the Will (ch. iv. pp. 66–68 of the first and second editions). In the same way, the contradiction between the goodness of God and the misery of the world, and also between the freedom of the will and the foreknowledge of God, is the inexhaustible theme of a controversy which lasted nearly a hundred years between the Cartesians, Malebranche, Leibnitz, Bayle, Clarke, Arnauld, and many others. The only dogma which was regarded as fixed by all parties was the existence and attributes of God, and they all unceasingly move in a circle, because they seek to bring these things into harmony, *i.e.*, to solve a sum that will not come right, but always shows a remainder at some new place whenever we have concealed it elsewhere. But it does not occur to any one to seek for the source of the difficulty in the fundamental assumption, although it palpably obtrudes itself. Bayle alone shows that he saw this.

that our condition is originally and essentially an incurable one, from which we need *salvation;* then, that we ourselves essentially belong to evil, and are so firmly bound to it that our works according to law and precept, *i.e.*, according to motives, can never satisfy justice nor save us; but salvation is only obtained through faith, *i.e.*, through a changed mode of knowing, and this faith can only come through grace, thus as from without. This means that the salvation is one which is quite foreign to our person, and points to a denial and surrender of this person necessary to salvation. Works, the result of the law as such, can never justify, because they are always action following upon motives. Luther demands (in his book "*De Libertate Christiana*") that after the entrance of faith the good works shall proceed from it entirely of themselves, as symptoms, as fruits of it; yet by no means as constituting in themselves a claim to merit, justification, or reward, but taking place quite voluntarily and gratuitously. So we also hold that from the ever-clearer penetration of the *principium individuationis* proceeds, first, merely free justice, then love, extending to the complete abolition of egoism, and finally resignation or denial of the will.

I have here introduced these dogmas of Christian theology, which in themselves are foreign to philosophy, merely for the purpose of showing that the ethical doctrine which proceeds from our whole investigation, and is in complete agreement and connection with all its parts, although new and unprecedented in its expression, is by no means so in its real nature, but fully agrees with the Christian dogmas properly so called, and indeed, as regards its essence, was contained and present in them. It also agrees quite as accurately with the doctrines and ethical teachings of the sacred books of India, which in their turn are presented in quite different forms. At the same time the calling to mind of the dogmas of the Christian Church serves to explain and illustrate

the apparent contradiction between the necessity of all expressions of character when motives are presented (the kingdom of Nature) on the one hand, and the freedom of the will in itself, to deny itself, and abolish the character with all the necessity of the motives based upon it (the kingdom of grace) on the other hand.

§ 71. I now end the general account of ethics, and with it the whole development of that one thought which it has been my object to impart; and I by no means desire to conceal here an objection which concerns this last part of my exposition, but rather to point out that it lies in the nature of the question, and that it is quite impossible to remove it. It is this, that after our investigation has brought us to the point at which we have before our eyes perfect holiness, the denial and surrender of all volition, and thus the deliverance from a world whose whole existence we have found to be suffering, this appears to us as a passing away into empty nothingness.

On this I must first remark, that the conception of nothing is essentially relative, and always refers to a definite something which it negatives. This quality has been attributed (by Kant) merely to the *nihil privativum*, which is indicated by — as opposed to +, which —, from an opposite point of view, might become +, and in opposition to this *nihil privativum* the *nihil negativum* has been set up, which would in every reference be nothing, and as an example of this the logical contradiction which does away with itself has been given. But more closely considered, no absolute nothing, no proper *nihil negativum* is even thinkable; but everything of this kind, when considered from a higher standpoint or subsumed under a wider concept, is always merely a *nihil privativum*. Every nothing is thought as such only in relation to something, and presupposes this relation, and thus also this something. Even a logical contradiction is only a relative nothing. It is no thought of the reason, but it is not on that account an absolute nothing;

for it is a combination of words; it is an example of the unthinkable, which is necessary in logic in order to prove the laws of thought. Therefore if for this end such an example is sought, we will stick to the nonsense as the positive which we are in search of, and pass over the sense as the negative. Thus every *nihil negativum*, if subordinated to a higher concept, will appear as a mere *nihil privativum* or relative nothing, which can, moreover, always exchange signs with what it negatives, so that that would then be thought as negation, and it itself as assertion. This also agrees with the result of the difficult dialectical investigation of the meaning of nothing which Plato gives in the "Sophist" (pp. 277–287): Την του ἑτερου φυσιν αποδειξαντες ουσαν τε, και κατακεκερματισμενην επι παντα τα οντα προς αλληλα, το προς το ον ἑκαστου μοριον αυτης αντιτιθεμενον, ετολμησαμεν ειπειν, ὡς αυτο τουτο εστιν οντως το μη ον (*Cum enim ostenderemus, alterius ipsius naturam esse perque omnia entia divisam atque dispersam in vicem; tunc partem ejus oppositam ei, quod cujusque ens est, esse ipsum revera non ens asseruimus*).

That which is generally received as positive, which we call the real, and the negation of which the concept nothing in its most general significance expresses, is just the world as idea, which I have shown to be the objectivity and mirror of the will. Moreover, we ourselves are just this will and this world, and to them belongs the idea in general, as one aspect of them. The form of the idea is space and time, therefore for this point of view all that is real must be in some place and at some time. Denial, abolition, conversion of the will, is also the abolition and the vanishing of the world, its mirror, If we no longer perceive it in this mirror, we ask in vain where it has gone, and then, because it has no longer any where and when, complain that it has vanished into nothing.

A reversed point of view, if it were possible for us,

would reverse the signs and show the real for us as nothing, and that nothing as the real. But as long as we ourselves are the will to live, this last—nothing as the real—can only be known and signified by us negatively, because the old saying of Empedocles, that like can only be known by like, deprives us here of all knowledge, as, conversely, upon it finally rests the possibility of all our actual knowledge, *i.e.*, the world as idea; for the world is the self-knowledge of the will.

If, however, it should be absolutely insisted upon that in some way or other a positive knowledge should be attained of that which philosophy can only express negatively as the denial of the will, there would be nothing for it but to refer to that state which all those who have attained to complete denial of the will have experienced, and which has been variously denoted by the names ecstasy, rapture, illumination, union with God, and so forth; a state, however, which cannot properly be called knowledge, because it has not the form of subject and object, and is, moreover, only attainable in one's own experience and cannot be further communicated.

We, however, who consistently occupy the standpoint of philosophy, must be satisfied here with negative knowledge, content to have reached the utmost limit of the positive. We have recognised the inmost nature of the world as will, and all its phenomena as only the objectivity of will; and we have followed this objectivity from the unconscious working of obscure forces of Nature up to the completely conscious action of man. Therefore we shall by no means evade the consequence, that with the free denial, the surrender of the will, all those phenomena are also abolished; that constant strain and effort without end and without rest at all the grades of objectivity, in which and through which the world consists; the multifarious forms succeeding each other in gradation; the whole manifestation of the will; and, finally, also the universal forms of this manifestation, time and space, and

also its last fundamental form, subject and object; all are abolished. No will: no idea, no world.

Before us there is certainly only nothingness. But that which resists this passing into nothing, our nature, is indeed just the will to live, which we ourselves are as it is our world. That we abhor annihilation so greatly, is simply another expression of the fact that we so strenuously will life, and are nothing but this will, and know nothing besides it. But if we turn our glance from our own needy and embarrassed condition to those who have overcome the world, in whom the will, having attained to perfect self-knowledge, found itself again in all, and then freely denied itself, and who then merely wait to see the last trace of it vanish with the body which it animates; then, instead of the restless striving and effort, instead of the constant transition from wish to fruition, and from joy to sorrow, instead of the never-satisfied and never-dying hope which constitutes the life of the man who wills, we shall see that peace which is above all reason, that perfect calm of the spirit, that deep rest, that inviolable confidence and serenity, the mere reflection of which in the countenance, as Raphael and Correggio have represented it, is an entire and certain gospel; only knowledge remains, the will has vanished. We look with deep and painful longing upon this state, beside which the misery and wretchedness of our own is brought out clearly by the contrast. Yet this is the only consideration which can afford us lasting consolation, when, on the one hand, we have recognised incurable suffering and endless misery as essential to the manifestation of will, the world; and, on the other hand, see the world pass away with the abolition of will, and retain before us only empty nothingness. Thus, in this way, by contemplation of the life and conduct of saints, whom it is certainly rarely granted us to meet with in our own experience, but who are brought before our eyes by their written history, and, with the stamp of inner truth, by

art, we must banish the dark impression of that nothingness which we discern behind all virtue and holiness as their final goal, and which we fear as children fear the dark; we must not even evade it like the Indians, through myths and meaningless words, such as reabsorption in Brahma or the Nirvana of the Buddhists. Rather do we freely acknowledge that what remains after the entire abolition of will is for all those who are still full of will certainly nothing; but, conversely, to those in whom the will has turned and has denied itself, this our world, which is so real, with all its suns and milky-ways—is nothing.[1]

[1] This is also just the Prajna-Paramita of the Buddhists, the "beyond all knowledge," *i.e.*, the point at which subject and object are no more. (Cf. J. J. Schmidt, "Ueber das Mahajana und Pratschna-Paramita.")

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Printed by Ballantyne, Hanson & Co.
Edinburgh & London

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THE

WORLD AS WILL AND IDEA.

BY

ARTHUR SCHOPENHAUER.

VOLUME II.

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WORLD AS WILL AND IDEA.

BY

ARTHUR SCHOPENHAUER.

TRANSLATED FROM THE GERMAN BY

R. B. HALDANE, M.A.

AND

J. KEMP, M.A.

VOL. II.

CONTAINING THE CRITICISM OF THE KANTIAN PHILOSOPHY, AND THE SUPPLEMENTS TO THE FIRST AND PART OF THE SECOND BOOK OF VOL. I.

"Paucis natus est, qui populum ætatis suæ cogitat." —SEN.

Third Edition.

BOSTON:
TICKNOR AND COMPANY,
211 Tremont Street.
1887.

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Appendix.

CRITICISM OF THE KANTIAN PHILOSOPHY.

C'est le privilège du vrai génie, et surtout du génie qui ouvre une carrière, de faire impunément de grandes fautes.—*Voltaire.*

It is much easier to point out the faults and errors in the work of a great mind than to give a distinct and full exposition of its value. For the faults are particular and finite, and can therefore be fully comprehended; while, on the contrary, the very stamp which genius impresses upon its works is that their excellence is unfathomable and inexhaustible. Therefore they do not grow old, but become the instructor of many succeeding centuries. The perfected masterpiece of a truly great mind will always produce a deep and powerful effect upon the whole human race, so much so that it is impossible to calculate to what distant centuries and lands its enlightening influence may extend. This is always the case; for however cultivated and rich the age may be in which such a masterpiece appears, genius always rises like a palm-tree above the soil in which it is rooted.

But a deep-reaching and widespread effect of this kind cannot take place suddenly, because of the great difference between the genius and ordinary men. The knowledge which that one man in *one* lifetime drew directly from life and the world, won and presented to others as won and arranged, cannot yet at once become the possession of mankind; for mankind has not so much power to receive as the genius has power to give. But even after a successful battle with unworthy opponents, who at its very birth contest the life of what is immortal and desire to nip in the bud the salvation of man (like the serpents in the cradle of Hercules), that knowledge must then traverse the circuitous paths of innumerable false constructions and distorted applications, must overcome the

attempts to unite it with old errors, and so live in conflict till a new and unprejudiced generation grows up to meet it. Little by little, even in youth, this new generation partially receives the contents of that spring through a thousand indirect channels, gradually assimilates it, and so participates in the benefit which was destined to flow to mankind from that great mind. So slowly does the education of the human race, the weak yet refractory pupil of genius, advance. Thus with Kant's teaching also; its full strength and importance will only be revealed through time, when the spirit of the age, itself gradually transformed and altered in the most important and essential respects by the influence of that teaching, will afford convincing evidence of the power of that giant mind. I have, however, no intention of presumptuously anticipating the spirit of the age and assuming here the thankless *rôle* of Calchas and Cassandra. Only I must be allowed, in accordance with what has been said, to regard Kant's works as still very new, while many at the present day look upon them as already antiquated, and indeed have laid them aside as done with, or, as they express it, have left them behind; and others, emboldened by this, ignore them altogether, and with brazen face go on philosophising about God and the soul on the assumption of the old realistic dogmatism and its scholastic teaching, which is as if one sought to introduce the doctrines of the alchemists into modern chemistry. For the rest, the works of Kant do not stand in need of my feeble eulogy, but will themselves for ever praise their author, and though perhaps not in the letter, yet in the spirit they will live for ever upon earth.

Certainly, however, if we look back at the first result of his teaching, at the efforts and events in the sphere of philosophy during the period that has elapsed since he wrote, a very depressing saying of Goethe obtains confirmation: "As the water that is displaced by a ship immediately flows in again behind it, so when great minds

have driven error aside and made room for themselves, it very quickly closes in behind them again by the law of its nature" (*Wahrheit und Dichtung*, Theil 3, s. 521). Yet this period has been only an episode, which is to be reckoned as part of the lot referred to above that befalls all new and great knowledge; an episode which is now unmistakably near its end, for the bubble so long blown out yet bursts at last. Men generally are beginning to be conscious that true and serious philosophy still stands where Kant left it. At any rate, I cannot see that between Kant and myself anything has been done in philosophy; therefore I regard myself as his immediate successor.

What I have in view in this Appendix to my work is really only a defence of the doctrine I have set forth in it, inasmuch as in many points that doctrine does not agree with the Kantian philosophy, but indeed contradicts it. A discussion of this philosophy is, however, necessary, for it is clear that my train of thought, different as its content is from that of Kant, is yet throughout under its influence, necessarily presupposes it, starts from it; and I confess that, next to the impression of the world of perception, I owe what is best in my own system to the impression made upon me by the works of Kant, by the sacred writings of the Hindus, and by Plato. But I can only justify the contradictions of Kant which are nevertheless present in my work by accusing him of error in these points, and exposing mistakes which he committed. Therefore in this Appendix I must proceed against Kant in a thoroughly polemical manner, and indeed seriously and with every effort; for it is only thus that his doctrine can be freed from the error that clings to it, and its truth shine out the more clearly and stand the more firmly. It must not, therefore, be expected that the sincere reverence for Kant which I certainly feel shall extend to his weaknesses and errors also, and that I shall consequently refrain from exposing these except with the most careful

indulgence, whereby my language would necessarily become weak and insipid through circumlocution. Towards a living writer such indulgence is needed, for human frailty cannot endure even the most just refutation of an error, unless tempered by soothing and flattery, and hardly even then; and a teacher of the age and benefactor of mankind deserves at least that the human weakness he also has should be indulged, so that he may not be caused pain. But he who is dead has thrown off this weakness; his merit stands firm; time will purify it more and more from all exaggeration and detraction. His mistakes must be separated from it, rendered harmless, and then given over to oblivion. Therefore in the polemic against Kant I am about to begin, I have only his mistakes and weak points in view. I oppose them with hostility, and wage a relentless war of extermination against them, always mindful not to conceal them indulgently, but rather to place them in the clearest light, in order to extirpate them the more surely. For the reasons given above, I am not conscious either of injustice or ingratitude towards Kant in doing this. However, in order that, in the eyes of others also, I may remove every appearance of malice, I wish first to bring out clearly my sincere reverence for Kant and gratitude to him, by expressing shortly what in my eyes appears to be his chief merit; and I shall do this from a standpoint so general that I shall not require to touch upon the points in which I must afterwards controvert him.

Kant's greatest merit is the distinction of the phenomenon from the thing in itself, based upon the proof that between things and us there still always stands the *intellect,* so that they cannot be known as they may be in themselves. He was led into this path through Locke (see *Prolegomena zu jeder Metaph.*, § 13, Anm. 2). The latter had shown that the secondary qualities of things, such as sound,

smell, colour, hardness, softness, smoothness, and the like, as founded on the affections of the senses, do not belong to the objective body, to the thing in itself. To this he attributed only the primary qualities, *i.e.*, such as only presuppose space and impenetrability ; thus extension, figure, solidity, number, mobility. But this easily discovered Lockeian distinction was, as it were, only a youthful introduction to the distinction of Kant. The latter, starting from an incomparably higher standpoint, explains all that Locke had accepted as *primary qualities*, *i.e.*, qualities of the thing in itself, as also belonging only to its phenomenal appearance in our faculty of apprehension, and this just because the conditions of this faculty, space, time, and causality, are known by us *a priori*. Thus Locke had abstracted from the thing in itself the share which the organs of sense have in its phenomenal appearance ; Kant, however, further abstracted the share of the brain-functions (though not under that name). Thus the distinction between the phenomenon and the thing in itself now received an infinitely greater significance, and a very much deeper meaning. For this end he was obliged to take in hand the important separation of our *a priori* from our *a posteriori* knowledge, which before him had never been carried out with adequate strictness and completeness, nor with distinct consciousness. Accordingly this now became the principal subject of his profound investigations. Now here we would at once remark that Kant's philosophy has a threefold relation to that of his predecessors. First, as we have just seen, to the philosophy of Locke, confirming and extending it; secondly, to that of Hume, correcting and making use of it, a relation which is most distinctly expressed in the "*Prolegomena*" (that most beautiful and comprehensible of all Kant's important writings, which is far too little read, for it facilitates immensely the study of his philosophy) ; thirdly, a decidedly polemical and destructive relation to the Leibnitz-Wolfian philosophy. All three systems ought to be known before one proceeds

to the study of the Kantian philosophy. If now, according to the above, the distinction of the phenomenon from the thing in itself, thus the doctrine of the complete diversity of the ideal and the real, is the fundamental characteristic of the Kantian philosophy, then the assertion of the absolute identity of these two which appeared soon afterwards is a sad proof of the saying of Goethe quoted above; all the more so as it rested upon nothing but the empty boast of intellectual intuition, and accordingly was only a return to the crudeness of the vulgar opinion, masked under bombast and nonsense, and the imposing impression of an air of importance. It became the fitting starting-point for the still grosser nonsense of the clumsy and stupid Hegel. Now as Kant's separation of the phenomenon from the thing in itself, arrived at in the manner explained above, far surpassed all that preceded it in the depth and thoughtfulness of its conception, it was also exceedingly important in its results. For in it he propounded, quite originally, in a perfectly new way, found from a new side and on a new path, the same truth which Plato never wearies of repeating, and in his language generally expresses thus: This world which appears to the senses has no true being, but only a ceaseless becoming; it is, and it is not, and its comprehension is not so much knowledge as illusion. This is also what he expresses mythically at the beginning of the seventh book of the Republic, the most important passage in all his writings, which has already been referred to in the third book of the present work. He says: Men, firmly chained in a dark cave, see neither the true original light nor real things, but only the meagre light of the fire in the cave and the shadows of real things which pass by the fire behind their backs; yet they think the shadows are the reality, and the determining of the succession of these shadows is true wisdom. The same truth, again quite differently presented, is also a leading doctrine of the Vedas and Puranas, the doctrine of Mâyâ, by which really

nothing else is understood than what Kant calls the phenomenon in opposition to the thing in itself; for the work of Mâyâ is said to be just this visible world in which we are, a summoned enchantment, an inconstant appearance without true being, like an optical illusion or a dream, a veil which surrounds human consciousness, something of which it is equally false and true to say that it is and that it is not. But Kant not only expressed the same doctrine in a completely new and original way, but raised it to the position of proved and indisputable truth by means of the calmest and most temperate exposition; while both Plato and the Indian philosophers had founded their assertions merely upon a general perception of the world, had advanced them as the direct utterance of their consciousness, and presented them rather mythically and poetically than philosophically and distinctly. In this respect they stand to Kant in the same relation as the Pythagoreans Hicetas, Philolaus, and Aristarchus, who already asserted the movement of the earth round the fixed sun, stand to Copernicus. Such distinct knowledge and calm, thoughtful exposition of this dream-like nature of the whole world is really the basis of the whole Kantian philosophy; it is its soul and its greatest merit. He accomplished this by taking to pieces the whole machinery of our intellect by means of which the phantasmagoria of the objective world is brought about, and presenting it in detail with marvellous insight and ability. All earlier Western philosophy, appearing in comparison with the Kantian unspeakably clumsy, had failed to recognise that truth, and had therefore always spoken just as if in a dream. Kant first awakened it suddenly out of this dream; therefore the last sleepers (Mendelssohn) called him the "all-destroyer." He showed that the laws which reign with inviolable necessity in existence, *i.e.*, in experience generally, are not to be applied to deduce and explain *existence itself;* that thus the validity of these laws is only relative, *i.e.*, only

arises after existence; the world of experience in general is already established and present; that consequently these laws cannot be our guide when we come to the explanation of the existence of the world and of ourselves. All earlier Western philosophers had imagined that these laws, according to which the phenomena are combined, and all of which—time and space, as well as causality and inference—I comprehend under the expression "the principle of sufficient reason," were absolute laws conditioned by nothing, *æternæ veritates;* that the world itself existed only in consequence of and in conformity with them; and therefore that under their guidance the whole riddle of the world must be capable of solution. The assumptions made for this purpose, which Kant criticises under the name of the Ideas of the reason, only served to raise the mere phenomenon, the work of Mâyâ, the shadow world of Plato, to the one highest reality, to put it in the place of the inmost and true being of things, and thereby to make the real knowledge of this impossible; that is, in a word, to send the dreamers still more soundly to sleep. Kant exhibited these laws, and therefore the whole world, as conditioned by the form of knowledge belonging to the subject; from which it followed, that however far one carried investigation and reasoning under the guidance of these laws, yet in the principal matter, *i.e.*, in knowledge of the nature of the world in itself and outside the idea, no step in advance was made, but one only moved like a squirrel in its wheel. Thus, all the dogmatists may be compared to persons who supposed that if they only went straight on long enough they would come to the end of the world; but Kant then circumnavigated the world and showed that, because it is round, one cannot get out of it by horizontal movement, but that yet by perpendicular movement this is perhaps not impossible. We may also say that Kant's doctrine affords the insight that we must seek the end and beginning of the world, not without, but within us.

All this, however, rests on the fundamental distinction between dogmatic and *critical* or *transcendental philosophy.* Whoever wishes to make this quite clear to himself, and realise it by means of an example, may do so very briefly by reading, as a specimen of dogmatic philosophy, an essay of Leibnitz entitled "*De Rerum Originatione Radicali,*" and printed for the first time in the edition of the philosophical works of Leibnitz by Erdmann (vol. i. p. 147). Here the origin and excellence of the world is demonstrated *a priori,* so thoroughly in the manner of realistic-dogmatism, on the ground of the *veritates æternæ* and with the assistance of the ontological and cosmological proofs. It is indeed once admitted, by the way, that experience shows the exact opposite of the excellence of the world here demonstrated; but experience is therefore given to understand that it knows nothing of the matter, and ought to hold its tongue when philosophy has spoken *a priori.* Now, with Kant, the *critical philosophy* appeared as the opponent of this whole method. It takes for its problem just these *veritates æternæ,* which serve as the foundation of every such dogmatic structure, investigates their origin, and finds it in the human mind, where they spring from the peculiar forms which belong to it, and which it carries in itself for the purpose of comprehending an objective world. Thus, here, in the brain, is the quarry which supplies the material for that proud dogmatic edifice. But because the critical philosophy, in order to attain to this result, was obliged to go beyond the *veritates æternæ* upon which all the preceding dogmatism was founded, and make these truths themselves the objects of investigation, it became *transcendental* philosophy. From this, then, it also follows that the objective world, as we know it, does not belong to the true being of the thing in itself, but is merely its phenomenal appearance conditioned by those very forms which lie *a priori* in the intellect (*i.e.*, the brain), therefore it cannot contain anything but phenomena.

Kant, indeed, did not attain to the knowledge that the phenomenon is the world as idea, and the thing in itself is the will. But he showed that the phenomenal world is conditioned just as much through the subject as through the object, and because he isolated the most universal forms of its phenomenal appearance, *i.e.*, of the idea,' he proved that we may know these forms and consider them in their whole constitution, not only by starting from the object, but also just as well by starting from the subject, because they are really the limits between object and subject which are common to them both; and he concluded that by following these limits we never penetrate to the inner nature either of the object or of the subject, consequently never know the true nature of the world, the thing in itself.

He did not deduce the thing in itself in the right way, as I shall show presently, but by means of an inconsistency, and he had to pay the penalty of this in frequent and irresistible attacks upon this important part of his teaching. He did not recognise the thing in itself directly in the will; but he made a great initial step towards this knowledge in that he explained the undeniable moral significance of human action as quite different from and not dependent upon the laws of the phenomenon, nor even explicable in accordance with them, but as something which touches the thing in itself directly: this is the second important point of view for estimating his services.

We may regard as the third the complete overthrow of the Scholastic philosophy, a name by which I wish here to denote generally the whole period beginning with Augustine, the Church Father, and ending just before Kant. For the chief characteristic of Scholasticism is, indeed, that which is very correctly stated by Tennemann, the guardianship of the prevailing national religion over philosophy, which had really nothing left for it to do but to prove and embellish the cardinal dogmas prescribed

to it by religion. The Schoolmen proper, down to Suarez, confess this openly; the succeeding philosophers do it more unconsciously, or at least unavowedly. It is held that Scholastic philosophy only extends to about a hundred years before Descartes, and that then with him there begins an entirely new epoch of free investigation independent of all positive theological doctrine. Such investigation, however, is in fact not to be attributed to Descartes and his successors,[1] but only an appearance of it, and in any case an effort after it. Descartes was a man of supreme ability, and if we take account of the age he lived in, he accomplished a great deal. But if we set aside this consideration and measure him with reference to the freeing of thought from all fetters and the commencement of a new period of untrammelled original investigation with which he is credited, we are obliged to find that with his doubt still wanting in true seriousness, and therefore surrendering so quickly and so entirely, he has, indeed, the appearance of wishing to throw off at once all the early implanted opinions belonging to his age and nation, but does so only apparently and for a moment, to assume them again immediately and hold them all the more firmly; and so is it with all his successors down to Kant.

[1] Bruno and Spinoza are here entirely to be excepted. They stand each for himself and alone, and belong neither to their age nor their quarter of the globe, which rewarded the one with death and the other with persecution and insult. Their miserable existence and death in this Western world is like that of a tropical plant in Europe. The banks of the sacred Ganges were their true spiritual home; there they would have led a peaceful and honoured life among men of like mind. In the following lines, with which Bruno begins his book *Della Causa Principio et Uno*, for which he was brought to the stake, he expresses clearly and beautifully how lonely he felt himself in his age, and he also shows a presentiment of his fate which led him to delay the publication of his views, till that inclination to communicate what one knows to be true, which is so strong in noble minds, prevailed:

"*Ad partum properare tuum, mens ægra, quid obstat;*
Seclo hæc indigno sint tribuenda licet?
Umbrarum fluctu terras mergente, cacumen
Adtolle in clarum, noster Olympe, Jovem."

Whoever has read this his principal work, and also his other Italian writings, which were formerly so rare, but are now accessible to all

Goethe's lines are, therefore, very applicable to a free independent thinker of this kind:

> "Saving Thy gracious presence, he to me
> A long-legged grasshopper appears to be,
> That springing flies, and flying springs,
> And in the grass the same old ditty sings." [1]

Kant had reasons for assuming the air of also intending nothing more. But the pretended spring, which was permitted because it was known that it leads back to the grass, this time became a flight, and now those who remain below can only look after him, and can never catch him again.

Kant, then, ventured to show by his teaching that all those dogmas which had been so often professedly proved were incapable of proof. Speculative theology, and the rational psychology connected with it, received from him their deathblow. Since then they have vanished from German philosophy, and one must not allow oneself to be misled by the fact that here and there the word is retained after the thing has been given up, or some wretched professor of philosophy has the fear of his master in view, and lets truth take care of itself. Only he who has observed the pernicious influence of these conceptions upon natural science, and upon philosophy in all, even the best writers of the seventeenth and eighteenth centuries, can estimate the extent of this service of Kant's. The change of tone and of metaphysical background which has appeared in German writing upon natural science since Kant

through a German edition, will find, as I have done, that he alone of all philosophers in some degree approaches to Plato, in respect of the strong blending of poetical power and tendency along with the philosophical, and this he also shows especially in a dramatic form. Imagine the tender, spiritual, thoughtful being, as he shows himself to us in this work of his, in the hands of coarse, furious priests as his judges and executioners, and thank Time which brought a brighter and a gentler age, so that the after-world whose curse was to fall on those fiendish fanatics is the world we now live in.

[1] Bayard Taylor's translation of "Faust," vol. i. p. 14.—TRS.

is remarkable; before him it was in the same position as it still occupies in England. This merit of Kant's is connected with the fact that the unreflecting pursuit of the laws of the phenomenon, the elevation of these to the position of eternal truths, and thus the raising of the fleeting appearance to the position of the real being of the world, in short, *realism* undisturbed in its illusion by any reflection, had reigned throughout all preceding philosophy, ancient, mediæval, and modern. Berkeley, who, like Malebranche before him, recognised its one-sidedness, and indeed falseness, was unable to overthrow it, for his attack was confined to *one* point. Thus it was reserved for Kant to enable the idealistic point of view to obtain the ascendancy in Europe, at least in philosophy; the point of view which throughout all non-Mohammedan Asia, and indeed essentially, is that of religion. Before Kant, then, we were in time; now time is in us, and so on.

Ethics also were treated by that realistic philosophy according to the laws of the phenomenon, which it regarded as absolute and valid also for the thing in itself. They were therefore based now upon a doctrine of happiness, now upon the will of the Creator, and finally upon the conception of perfection; a conception which, taken by itself, is entirely empty and void of content, for it denotes a mere relation that only receives significance from the things to which it is applied. "To be perfect" means nothing more than "to correspond to some conception which is presupposed and given," a conception which must therefore be previously framed, and without which the perfection is an unknown quantity, and consequently has no meaning when expressed alone. If, however, it is intended tacitly to presuppose the conception "humanity," and accordingly to make it the principle of morality to strive after human perfection, this is only saying: "Men ought to be as they ought to be,"—and we are just as wise as before. In fact "perfect" is very nearly a mere synonym of "complete," for it signifies that in one given

case or individual, all the predicates which lie in the conception of its species appear, thus are actually present. Therefore the conception "perfection," if used absolutely and in the abstract, is a word void of significance, and this is also the case with the talk about the "most perfect being," and other similar expressions. All this is a mere jingle of words. Nevertheless last century this conception of perfection and imperfection had become current coin; indeed it was the hinge upon which almost all speculation upon ethics, and even theology, turned. It was in every one's mouth, so that at last it became a simple nuisance. We see even the best writers of the time, for example Lessing, entangled in the most deplorable manner in perfections and imperfections, and struggling with them. At the same time, every thinking man must at least dimly have felt that this conception is void of all positive content, because, like an algebraical symbol, it denotes a mere relation *in abstracto.* Kant, as we have already said, entirely separated the undeniably great ethical significance of actions from the phenomenon and its laws, and showed that the former directly concerned the thing in itself, the inner nature of the world, while the latter, *i.e.*, time, space, and all that fills them, and disposes itself in them according to the law of causality, is to be regarded as a changing and unsubstantial dream.

The little I have said, which by no means exhausts the subject, may suffice as evidence of my recognition of the great merits of Kant,—a recognition expressed here both for my own satisfaction, and because justice demands that those merits should be recalled to the memory of every one who desires to follow me in the unsparing exposure of his errors to which I now proceed.

It may be inferred, upon purely historical grounds, that Kant's great achievements must have been accompanied by great errors. For although he effected the greatest

revolution in philosophy and made an end of Scholasticism, which, understood in the wider sense we have indicated, had lasted for fourteen centuries, in order to begin what was really the third entirely new epoch in philosophy which the world has seen, yet the direct result of his appearance was only negative, not positive. For since he did not set up a completely new system, to which his disciples could only have adhered for a period, all indeed observed that something very great had happened, but yet no one rightly knew what. They certainly saw that all previous philosophy had been fruitless dreaming, from which the new age had now awakened, but what they ought to hold to now they did not know. A great void was felt; a great need had arisen; the universal attention even of the general public was aroused. Induced by this, but not urged by inward inclination and sense of power (which find utterance even at unfavourable times, as in the case of Spinoza), men without any exceptional talent made various weak, absurd, and indeed sometimes insane, attempts, to which, however, the now interested public gave its attention, and with great patience, such as is only found in Germany, long lent its ear.

The same thing must once have happened in Nature, when a great revolution had altered the whole surface of the earth, land and sea had changed places, and the scene was cleared for a new creation. It was then a long time before Nature could produce a new series of lasting forms all in harmony with themselves and with each other. Strange and monstrous organisations appeared which did not harmonise either with themselves or with each other, and therefore could not endure long, but whose still existing remains have brought down to us the tokens of that wavering and tentative procedure of Nature forming itself anew.

Since, now, in philosophy, a crisis precisely similar to this, and an age of fearful abortions, was, as we all know, introduced by Kant, it may be concluded that the ser-

vices he rendered were not complete, but must have been negative and one-sided, and burdened with great defects. These defects we now desire to search out.

First of all we shall present to ourselves clearly and examine the fundamental thought in which the aim of the whole "Critique of Pure Reason" lies. Kant placed himself at the standpoint of his predecessors, the dogmatic philosophers, and accordingly he started with them from the following assumptions:—(1.) Metaphysics is the science of that which lies beyond the possibility of all experience. (2.) Such a science can never be attained by applying principles which must first themselves be drawn from experience (*Prolegomena*, § 1); but only what we know *before*, and thus *independently of* all experience, can reach further than possible experience. (3.) In our reason certain principles of this kind are actually to be found: they are comprehended under the name of Knowledge of pure reason. So far Kant goes with his predecessors, but here he separates from them. They say: "These principles, or this knowledge of pure reason, are expressions of the absolute possibility of things, *æternæ veritates*, sources of ontology; they stand above the system of the world, as fate stood above the gods of the ancients." Kant says, they are mere forms of our intellect, laws, not of the existence of things, but of our idea of them; they are therefore valid merely for our apprehension of things, and hence they cannot extend beyond the possibility of experience, which, according to assumption 1, is what was aimed at; for the *a priori* nature of these forms of knowledge, since it can only rest on their subjective origin, is just what cuts us off for ever from the knowledge of the nature of things in themselves, and confines us to a world of mere phenomena, so that we cannot know things as they may be in themselves, even *a posteriori*, not to speak of *a priori*. Accordingly metaphysics

is impossible, and criticism of pure reason takes its place. As opposed to the old dogmatism, Kant is here completely victorious; therefore all dogmatic attempts which have since appeared have been obliged to pursue an entirely different path from the earlier systems; and I shall now go on to the justification of my own system, according to the expressed intention of this criticism. A more careful examination, then, of the reasoning given above will oblige one to confess that its first fundamental assumption is a *petitio principii.* It lies in the proposition (stated with particular clearness in the *Prolegomena,* § 1): "The source of metaphysics must throughout be non-empirical; its fundamental principles and conceptions must never be taken from either inner or outer experience." Yet absolutely nothing is advanced in proof of this cardinal assertion except the etymological argument from the word metaphysic. In truth, however, the matter stands thus: The world and our own existence presents itself to us necessarily as a riddle. It is now assumed, without more ado, that the solution of this riddle cannot be arrived at from a thorough understanding of the world itself, but must be sought in something entirely different from the world (for that is the meaning of "beyond the possibility of all experience"); and that everything must be excluded from that solution of which we can in any way have *immediate* knowledge (for that is the meaning of possible experience, both inner and outer); the solution must rather be sought only in that at which we can arrive merely indirectly, that is, by means of inferences from universal principles *a priori.* After the principal source of all knowledge has in this way been excluded, and the direct way to truth has been closed, we must not wonder that the dogmatic systems failed, and that Kant was able to show the necessity of this failure; for metaphysics and knowledge *a priori* had been assumed beforehand to be identical. But for this it was first necessary to prove that the material for the solution of the riddle absolutely can-

not be contained in the world itself, but must be sought for only outside the world in something we can only attain to under the guidance of those forms of which we are conscious *a priori*. But so long as this is not proved, we have no grounds for shutting ourselves off, in the case of the most important and most difficult of all questions, from the richest of all sources of knowledge, inner and outer experience, in order to work only with empty forms. I therefore say that the solution of the riddle of the world must proceed from the understanding of the world itself; that thus the task of metaphysics is not to pass beyond the experience in which the world exists, but to understand it thoroughly, because outer and inner experience is at any rate the principal source of all knowledge; that therefore the solution of the riddle of the world is only possible through the proper connection of outer with inner experience, effected at the right point, and the combination thereby produced of these two very different sources of knowledge. Yet this solution is only possible within certain limits which are inseparable from our finite nature, so that we attain to a right understanding of the world itself without reaching a final explanation of its existence abolishing all further problems. Therefore *est quadam prodire tenus*, and my path lies midway between the omniscience of the earlier dogmatists and the despair of the Kantian Critique. The important truths, however, which Kant discovered, and through which the earlier metaphysical systems were overthrown, have supplied my system with data and materials. Compare what I have said concerning my method in chap. xvii. of the Supplements. So much for the fundamental thought of Kant; we shall now consider his working out of it and its details.

Kant's style bears throughout the stamp of a preeminent mind, genuine strong individuality, and quite

exceptional power of thought. Its characteristic quality may perhaps be aptly described as a *brilliant dryness*, by virtue of which he was able to grasp firmly and select the conceptions with great certainty, and then to turn them about with the greatest freedom, to the astonishment of the reader. I find the same brilliant dryness in the style of Aristotle, though it is much simpler. Nevertheless Kant's language is often indistinct, indefinite, inadequate, and sometimes obscure. Its obscurity, certainly, is partly excusable on account of the difficulty of the subject and the depth of the thought; but he who is himself clear to the bottom, and knows with perfect distinctness what he thinks and wishes, will never write indistinctly, will never set up wavering and indefinite conceptions, compose most difficult and complicated expressions from foreign languages to denote them, and use these expressions constantly afterwards, as Kant took words and formulas from earlier philosophy, especially Scholasticism, which he combined with each other to suit his purposes; as, for example, "transcendental synthetic unity of apperception," and in general "unity of synthesis" (*Einheit der Synthesis*), always used where "union" (*Vereinigung*) would be quite sufficient by itself. Moreover, a man who is himself quite clear will not be always explaining anew what has once been explained, as Kant does, for example, in the case of the understanding, the categories, experience, and other leading conceptions. In general, such a man will not incessantly repeat himself, and yet in every new exposition of the thought already expressed a hundred times leave it in just the same obscure condition, but he will express his meaning once distinctly, thoroughly, and exhaustively, and then let it alone. "*Quo enim melius rem aliquam concipimus eo magis determinati sumus ad eam unico modo exprimendam,*" says Descartes in his fifth letter. But the most injurious result of Kant's occasionally obscure language is, that it acted as *exemplar vitiis imitabile;* indeed, it was misconstrued as a pernicious

authorisation. The public was compelled to see that what is obscure is not always without significance; consequently, what was without significance took refuge behind obscure language. Fichte was the first to seize this new privilege and use it vigorously; Schelling at least equalled him; and a host of hungry scribblers, without talent and without honesty, soon outbade them both. But the height of audacity, in serving up pure nonsense, in stringing together senseless and extravagant mazes of words, such as had previously only been heard in madhouses, was finally reached in Hegel, and became the instrument of the most barefaced general mystification that has ever taken place, with a result which will appear fabulous to posterity, and will remain as a monument of German stupidity. In vain, meanwhile, Jean Paul wrote his beautiful paragraph, "Higher criticism of philosophical madness in the professorial chair, and poetical madness in the theatre" (*Æsthetische Nachschule*); for in vain Goethe had already said—

> "They prate and teach, and no one interferes;
> All from the fellowship of fools are shrinking;
> Man usually believes, if only words he hears,
> That also with them goes material for thinking."[1]

But let us return to Kant. We are compelled to admit that he entirely lacks grand, classical simplicity, *naïveté, ingénuité, candeur.* His philosophy has no analogy with Grecian architecture, which presents large simple proportions revealing themselves at once to the glance; on the contrary, it reminds us strongly of the Gothic style of building. For a purely individual characteristic of Kant's mind is a remarkable love of *symmetry*, which delights in a varied multiplicity, so that it may reduce it to order, and repeat this order in subordinate orders, and so on indefinitely, just as happens in Gothic churches. Indeed, he sometimes carries this to the extent of trifling, and from love of this tendency he goes so far as to do open

[1] "Faust," scene vi., Bayard Taylor's translation, vol. i. p. 134.—Trs.

violence to truth, and to deal with it as Nature was dealt with by the old-fashioned gardeners, whose work we see in symmetrical alleys, squares, and triangles, trees shaped like pyramids and spheres, and hedges winding in regular curves. I will support this with facts.

After he has treated space and time isolated from everything else, and has then dismissed this whole world of perception which fills space and time, and in which we live and are, with the meaningless words "the empirical content of perception is given us," he immediately arrives with one spring at *the logical basis of his whole philosophy, the table of judgments.* From this table he deduces an exact dozen of categories, symmetrically arranged under four heads, which afterwards become the fearful procrustean bed into which he violently forces all things in the world and all that goes on in man, shrinking from no violence and disdaining no sophistry if only he is able to repeat everywhere the symmetry of that table. The first that is symmetrically deduced from it is the pure physiological table of the general principles of natural science—the axioms of intuition, anticipations of perception, analogies of experience, and postulates of empirical thought in general. Of these fundamental principles, the first two are simple; but each of the last two sends out symmetrically three shoots. The mere categories were what he calls *conceptions;* but these principles of natural science are *judgments.* In accordance with his highest guide to all wisdom, symmetry, the series must now prove itself fruitful in the syllogisms, and this, indeed, is done symmetrically and regularly. For, as by the application of the categories to sensibility, experience with all its *a priori* principles arose for the understanding, so by the application of *syllogisms* to the categories, a task performed by the *reason* in accordance with its pretended principle of seeking the unconditioned, the *Ideas* of the reason arise. Now this takes place in the following manner: The three categories of relation supply to syllogistic reasoning the

three only possible kinds of major premisses, and syllogistic reasoning accordingly falls into three kinds, each of which is to be regarded as an egg out of which the reason hatches an Idea; out of the categorical syllogism the Idea of the *soul*, out of the hypothetical the Idea of the *world*, and out of the disjunctive the Idea of *God*. In the second of these, the Idea of the world, the symmetry of the table of the categories now repeats itself again, for its four heads produce four theses, each of which has its antithesis as a symmetrical pendant.

We pay the tribute of our admiration to the really exceedingly acute combination which produced this elegant structure, but we shall none the less proceed to a thorough examination of its foundation and its parts. But the following remarks must come first.

It is astonishing how Kant, without further reflection, pursues his way, following his symmetry, ordering everything in accordance with it, without ever taking one of the subjects so handled into consideration on its own account. I will explain myself more fully. After he has considered intuitive knowledge in a mathematical reference only, he neglects altogether the rest of knowledge of perception in which the world lies before us, and confines himself entirely to abstract thinking, although this receives the whole of its significance and value from the world of perception alone, which is infinitely more significant, generally present, and rich in content than the abstract part of our knowledge. Indeed, and this is an important point, he has nowhere clearly distinguished perception from abstract knowledge, and just on this account, as we shall afterwards see, he becomes involved in irresolvable contradictions with himself. After he has disposed of the whole sensible world with the meaningless "it is given," he makes, as we have said, the logical table of judgments the foundation-stone of his building. But here again he

does not reflect for a moment upon that which really lies before him. These forms of judgment are indeed *words* and *combinations of words;* yet it ought first to have been asked what these directly denote: it would have been found that they denote *conceptions.* The next question would then have been as to the nature of *conceptions.* It would have appeared from the answer what relation these have to the ideas of perception in which the world exists; for perception and reflection would have been distinguished. It would now have become necessary to examine, not merely how pure and merely formal intuition or perception *a priori,* but also how its content, the empirical perception, comes into consciousness. But then it would have become apparent what part the *understanding* has in this, and thus also in general what the *understanding* is, and, on the other hand, what the *reason* properly is, the critique of which is being written. It is most remarkable that he does not once properly and adequately define the latter, but merely gives incidentally, and as the context in each case demands, incomplete and inaccurate explanations of it, in direct contradiction to the rule of Descartes given above.[1] For example, at p. 11; V. 24, of the "Critique of Pure Reason," it is the faculty of principles *a priori;* but at p. 299; V. 356, it is said that reason is the faculty of *principles,* and it is opposed to the understanding, which is the faculty of *rules!* One would now think that there must be a very wide difference between principles and rules, since it entitles us to assume a special faculty of knowledge for each of them. But this great distinction is made to lie merely in this, that what is known *a priori* through pure perception or through the forms of the understanding is a rule, and only what results from mere

[1] Observe here that I always quote the "Kritik der reinen Vernunft" according to the paging of the first edition, for in Rosenkranz's edition of Kant's collected works this paging is always given in addition. Besides this, I add the paging of the fifth edition, preceded by a V.; all the other editions, from the second onwards, are the same as the fifth, and so also is their paging.

conceptions is a principle. We shall return to this arbitrary and inadmissible distinction later, when we come to the Dialectic. On p. 330; V. 386, reason is the faculty of inference; mere judging (p. 69; V. 94) he often explains as the work of the understanding. Now, this really amounts to saying: Judging is the work of the understanding so long as the ground of the judgment is empirical, transcendental, or metalogical (Essay on the Principle of Sufficient Reason, § 31, 32, 33); but if it is logical, as is the case with the syllogism, then we are here concerned with a quite special and much more important faculty of knowledge—the reason. Nay, what is more, on p. 303; V. 360, it is explained that what follows directly from a proposition is still a matter of the understanding, and that only those conclusions which are arrived at by the use of a mediating conception are the work of the reason, and the example given is this: From the proposition, "All men are mortal," the inference, "Some mortals are men," may be drawn by the mere understanding. On the other hand, to draw the conclusion, "All the learned are mortal," demands an entirely different and far more important faculty—the reason. How was it possible for a great thinker to write the like of this! On p. 553; V. 581, reason is all at once the constant condition of all voluntary action. On p. 614; V. 642, it consists in the fact that we can give an account of our assertions; on pp. 643, 644; V. 671, 672, in the circumstance that it brings unity into the conceptions of the understanding by means of Ideas, as the understanding brings unity into the multiplicity of objects by means of conceptions. On p. 646; V. 674, it is nothing else than the faculty which deduces the particular from the general.

The understanding also is constantly being explained anew. In seven passages of the "Critique of Pure Reason" it is explained in the following terms. On p. 51; V. 75, it is the faculty which of itself produces ideas of perception. On p. 69; V. 94, it is the faculty of judging,

i.e., of thinking, *i.e.*, of knowing through conceptions. On p. 137 of the fifth edition, it is the faculty of knowledge generally. On p. 132; V. 171, it is the faculty of rules. On p. 158; V. 197, however, it is said: "It is not only the faculty of rules, but the source of principles (*Grundsätze*) according to which everything comes under rules;" and yet above it was opposed to the reason because the latter alone was the faculty of principles (*Principien*). On p. 160; V. 199, the understanding is the faculty of conceptions; but on p. 302; V. 359, it is the faculty of the unity of phenomena by means of rules.

Against such really confused and groundless language on the subject (even though it comes from Kant) I shall have no need to defend the explanation which I have given of these two faculties of knowledge—an explanation which is fixed, clearly defined, definite, simple, and in full agreement with the language of all nations and all ages. I have only quoted this language as a proof of my charge that Kant follows his symmetrical, logical system without sufficiently reflecting upon the subject he is thus handling.

Now, as I have said above, if Kant had seriously examined how far two such different faculties of knowledge, one of which is the specific difference of man, may be known, and what, in accordance with the language of all nations and all philosophers, reason and understanding are, he would never, without further authority than the *intellectus theoreticus* and *practicus* of the Schoolmen, which is used in an entirely different sense, have divided the reason into theoretical and practical, and made the latter the source of virtuous conduct. In the same way, before Kant separated so carefully conceptions of the understanding (by which he sometimes means his categories, sometimes all general conceptions) and conceptions of the reason (his so-called Ideas), and made them both the material of his philosophy, which for the most part deals only with the validity, application, and origin of all these conceptions;—first, I say, he ought to have really

examined what in general a *conception* is. But this very necessary investigation has unfortunately been also neglected, and has contributed much to the irremediable confusion of intuitive and abstract knowledge which I shall soon refer to. The same want of adequate reflection with which he passed over the questions: what is perception? what is reflection? what is conception? what is reason? what is understanding? allowed him to pass over the following investigations, which were just as inevitably necessary: what is it that I call the *object*, which I distinguish from the *idea?* what is existence? what is object? what is subject? what is truth, illusion, error? But he follows his logical schema and his symmetry without reflecting or looking about him. The table of judgments ought to, and must, be the key to all wisdom.

I have given it above as the chief merit of Kant that he distinguished the phenomenon from the thing in itself, explained the whole visible world as phenomenon, and therefore denied all validity to its laws beyond the phenomenon. It is certainly remarkable that he did not deduce this merely relative existence of the phenomenon from the simple undeniable truth which lay so near him, "*No object without a subject,*" in order thus at the very root to show that the object, because it always exists merely in relation to a subject, is dependent upon it, conditioned by it, and therefore conditioned as mere phenomenon, which does not exist in itself nor unconditioned. Berkeley, to whose merits Kant did not do justice, had already made this important principle the foundation-stone of his philosophy, and thereby established an immortal reputation. Yet he himself did not draw the proper conclusions from this principle, and so he was both misunderstood and insufficiently attended to. In my first edition I explained Kant's avoidance of this Berkeleian principle as arising from an evident shrink-

ing from decided idealism; while, on the other hand, I found idealism distinctly expressed in many passages of the "Critique of Pure Reason," and accordingly I charged Kant with contradicting himself. And this charge was well founded, if, as was then my case, one only knew the "Critique of Pure Reason" in the second or any of the five subsequent editions printed from it. But when later I read Kant's great work in the first edition, which is already so rare, I saw, to my great pleasure, all these contradictions disappear, and found that although Kant does not use the formula, "No object without a subject," he yet explains, with just as much decision as Berkeley and I do, the outer world lying before us in space and time as the mere idea of the subject that knows it. Therefore, for example, he says there without reserve (p. 383): "If I take away the thinking subject, the whole material world must disappear, for it is nothing but a phenomenon in the sensibility of our subject, and a class of its ideas." But the whole passage from p. 348–392, in which Kant expounded his pronounced idealism with peculiar beauty and clearness, was suppressed by him in the second edition, and instead of it a number of remarks controverting it were introduced. In this way then the text of the "Critique of Pure Reason," as it has circulated from the year 1787 to the year 1838, was disfigured and spoilt, and it became a self-contradictory book, the sense of which could not therefore be thoroughly clear and comprehensible to any one. The particulars about this, and also my conjectures as to the reasons and the weaknesses which may have influenced Kant so to disfigure his immortal work, I have given in a letter to Professor Rosenkranz, and he has quoted the principal passage of it in his preface to the second volume of the edition of Kant's collected works edited by him, to which I therefore refer. In consequence of my representations, Professor Rosenkranz was induced in the year 1838 to restore the "Critique of Pure Reason" to its original form, for in the second volume referred to

he had it printed according to the *first* edition of 1781, by which he has rendered an inestimable service to philosophy; indeed, he has perhaps saved from destruction the most important work of German literature; and this should always be remembered to his credit. But let no one imagine that he knows the "Critique of Pure Reason" and has a distinct conception of Kant's teaching if he has only read the second or one of the later editions. That is altogether impossible, for he has only read a mutilated, spoilt, and to a certain extent ungenuine text. It is my duty to say this here decidedly and for every one's warning.

Yet the way in which Kant introduces the *thing in itself* stands in undeniable contradiction with the distinctly idealistic point of view so clearly expressed in the first edition of the "Critique of Pure Reason," and without doubt this is the chief reason why, in the second edition, he suppressed the principal idealistic passage we have referred to, and directly declared himself opposed to the Berkeleian idealism, though by doing so he only introduced inconsistencies into his work, without being able to remedy its principal defect. This defect, as is known, is the introduction of the *thing in itself* in the way chosen by him, the inadmissibleness of which was exposed at length by G. E. Schulze in "*Ænesidemus*," and was soon recognised as the untenable point of his system. The matter may be made clear in a very few words. Kant based the assumption of the thing in itself, though concealed under various modes of expression, upon an inference from the law of causality—an inference that the empirical perception, or more accurately the *sensation*, in our organs of sense, from which it proceeds, must have an external cause. But according to his own account, which is correct, the law of causality is known to us *a priori*, consequently is a function of our intellect, and is thus of *subjective* origin; further, sensation itself, to which we here apply the law of causality, is undeniably *subjective;* and finally, even space, in which, by means of this application,

we place the cause of this sensation as object, is a form of our intellect given *a priori*, and is consequently *subjective*. Therefore the whole empirical perception remains always upon a *subjective* foundation, as a mere process in us, and nothing entirely different from it and independent of it can be brought in as a *thing in itself*, or shown to be a necessary assumption. The empirical perception actually is and remains merely our idea: it is the world as idea. An inner nature of this we can only arrive at on the entirely different path followed by me, by means of calling in the aid of self-consciousness, which proclaims the will as the inner nature of our own phenomenon; but then the thing in itself will be one which is *toto genere* different from the idea and its elements, as I have explained.

The great defect of the Kantian system in this point, which, as has been said, was soon pointed out, is an illustration of the truth of the beautiful Indian proverb: "No lotus without a stem." The erroneous deduction of the thing in itself is here the stem; yet only the method of the deduction, not the recognition of a thing in itself belonging to the given phenomenon. But this last was Fichte's misunderstanding of it, which could only happen because he was not concerned with truth, but with making a sensation for the furtherance of his individual ends. Accordingly he was bold and thoughtless enough to deny the thing in itself altogether, and to set up a system in which, not, as with Kant, the mere form of the idea, but also the matter, its whole content, was professedly deduced *a priori* from the subject. In doing this, he counted with perfect correctness upon the want of judgment and the stupidity of the public, which accepted miserable sophisms, mere hocus-pocus and senseless babble, for proofs; so that he succeeded in turning its attention from Kant to himself, and gave the direction to German philosophy in which it was afterwards carried further by Schelling, and ultimately reached its goal in the mad sophistry of Hegel.

I now return to the great mistake of Kant, already

touched on above, that he has not properly separated perceptible and abstract knowledge, whereby an inextricable confusion has arisen which we have now to consider more closely. If he had sharply separated ideas of perception from conceptions merely thought *in abstracto*, he would have held these two apart, and in every case would have known with which of the two he had to do. This, however, was unfortunately not the case, although this accusation has not yet been openly made, and may thus perhaps be unexpected. His "object of experience," of which he is constantly speaking, the proper object of the categories, is not the idea of perception; neither is it the abstract conception, but it is different from both, and yet both at once, and is a perfect chimera. For, incredible as it may seem, he lacked either the wisdom or the honesty to come to an understanding with himself about this, and to explain distinctly to himself and others whether his "object of experience, *i.e.*, the knowledge produced by the application of the categories," is the idea of perception in space and time (my first class of ideas), or merely the abstract conception. Strange as it is, there always runs in his mind something between the two, and hence arises the unfortunate confusion which I must now bring to light. For this end I must go through the whole theory of elements in a general way.

The "Transcendental Æsthetic" is a work of such extraordinary merit that it alone would have been sufficient to immortalise the name of Kant. Its proofs carry such perfect conviction, that I number its propositions among incontestable truths, and without doubt they are also among those that are richest in results, and are, therefore, to be regarded as the rarest thing in the world, a real and great discovery in metaphysics. The fact, strictly proved by him, that a part of our knowledge is known to us *a priori*, admits of no other explanation than that this

constitutes the forms of our intellect; indeed, this is less an explanation than merely the distinct expression of the fact itself. For *a priori* means nothing else than "not gained on the path of experience, thus not come into us from without." But what is present in the intellect, and has not come from without, is just what belongs originally to the intellect itself, its own nature. Now if what is thus present in the intellect itself consists of the general mode or manner in which it must present all its objects to itself, this is just saying that what is thus present is the intellect's forms of knowing, *i.e.*, the mode, fixed once for all, in which it fulfils this its function. Accordingly, "knowledge *a priori*" and "the intellect's own forms" are at bottom only two expressions for the same things thus to a certain extent synonyms.

Therefore from the doctrine of the Transcendental Æsthetic I knew of nothing to take away, only of something to add. Kant did not carry out his thought to the end, especially in this respect, that he did not reject Euclid's whole method of demonstration, even after having said on p. 87; V. 120, that all geometrical knowledge has direct evidence from perception. It is most remarkable that one of Kant's opponents, and indeed the acutest of them, G. E. Schulze (*Kritik der theoretischen Philosophie*, ii. 241), draws the conclusion that from his doctrine an entirely different treatment of geometry from that which is actually in use would arise; and thus he thought to bring an apagogical argument against Kant, but, in fact, without knowing it, he only began the war against the method of Euclid. Let me refer to § 15 of the first book of this work.

After the full exposition of the universal *forms* of perception given in the Transcendental Æsthetic, one necessarily expects to receive some explanation as to its *content*, as to the way in which the *empirical* perception comes into our consciousness, how the knowledge of this whole world, which is for us so real and so important, arises in

us. But the whole teaching of Kant contains really nothing more about this than the oft-repeated meaningless expression: "The empirical element in perception is *given* from without." Consequently here also from the *pure forms of perception* Kant arrives with one spring at *thinking* at the *Transcendental Logic.* Just at the beginning of the Transcendental Logic (Critique of Pure Reason, p. 50; V. 74), where Kant cannot avoid touching upon the content of the empirical perception, he takes the first false step; he is guilty of the πρωτον ψευδος. "Our knowledge," he says, "has two sources, receptivity of impressions and spontaneity of conceptions: the first is the capacity for receiving ideas, the second that of knowing an object through these ideas: through the first an *object* is given us, through the second it is thought." This is false; for according to it the *impression,* for which alone we have mere receptivity, which thus comes from without and alone is properly "given," would be already an *idea,* and indeed an *object.* But it is nothing more than a mere *sensation* in the organ of sense, and only by the application of the *understanding* (*i.e.*, of the law of causality) and the forms of perception, space and time, does our *intellect* change this mere *sensation* into an *idea,* which now exists as an object in space and time, and cannot be distinguished from the latter (the object) except in so far as we ask after the thing in itself, but apart from this is identical with it. I have explained this point fully in the essay on the principle of sufficient reason, § 21. With this, however, the work of the understanding and of the faculty of perception is completed, and no conceptions and no thinking are required in addition; therefore the brute also has these *ideas.* If conceptions are added, if thinking is added, to which spontaneity may certainly be attributed, then knowledge of *perception* is entirely abandoned, and a completely different class of ideas comes into consciousness, non-perceptible abstract conceptions. This is the activity of the *reason,* which yet obtains the whole

content of its thinking only from the previous perception, and the comparison of it with other perceptions and conceptions. But thus Kant brings thinking into the perception, and lays the foundation for the inextricable confusion of intuitive and abstract knowledge which I am now engaged in condemning. He allows the perception, taken by itself, to be without understanding, purely sensuous, and thus quite passive, and only through thinking (category of the understanding) does he allow an *object* to be apprehended: thus he brings *thought into the perception.* But then, again, the object of thinking is an individual real object; and in this way thinking loses its essential character of universality and abstraction, and instead of general conceptions receives individual things as its object: thus again he *brings perception into thinking.* From this springs the inextricable confusion referred to, and the consequences of this first false step extend over his whole theory of knowledge. Through the whole of his theory the utter confusion of the idea of perception with the abstract idea tends towards a something between the two which he expounds as the object of knowledge through the understanding and its categories, and calls this knowledge *experience.* It is hard to believe that Kant really figured to himself something fully determined and really distinct in this object of the understanding; I shall now prove this through the tremendous contradiction which runs through the whole Transcendental Logic, and is the real source of the obscurity in which it is involved.

In the "Critique of Pure Reason," p. 67–69; V. 92–94; p. 89, 90; V. 122, 123; further, V. 135, 139, 153, he repeats and insists: the understanding is no faculty of perception, its knowledge is not intuitive but discursive; the understanding is the faculty of judging (p. 69; V. 94), and a judgment is indirect knowledge, an idea of an idea (p. 68; V. 93); the understanding is the faculty of thinking, and thinking is knowledge through conceptions (p. 69; V. 94); the categories of the understanding are by no means

the conditions under which objects are given in perception (p. 89; V. 122), and perception in no way requires the functions of thinking (p. 91; V. 123); our understanding can only think, not perceive (V. pp. 135, 139). Further, in the "Prolegomena," § 20, he says that perception, sensation, *perceptio,* belongs merely to the senses; judgment to the understanding alone; and in § 22, that the work of the senses is to perceive, that of the understanding to think, *i.e.,* to judge. Finally, in the "Critique of Practical Reason," fourth edition, p. 247; Rosenkranz's edition, p. 281, he says that the understanding is discursive; its ideas are thoughts, not perceptions. All this is in Kant's own words.

From this it follows that this perceptible world would exist for us even if we had no understanding at all; that it comes into our head in a quite inexplicable manner, which he constantly indicates by his strange expression the perception is *given,* without ever explaining this indefinite and metaphorical expression further.

Now all that has been quoted is contradicted in the most glaring manner by the whole of the rest of his doctrine of the understanding, of its categories, and of the possibility of experience as he explains it in the Transcendental Logic. Thus (Critique of Pure Reason, p. 79; V. 105), the understanding through its categories brings unity into the manifold of *perception,* and the pure conceptions of the understanding refer *a priori* to objects of *perception.* P. 94; V. 126, the "categories are the condition of experience, whether of perception, which is found in it, or of thought." V. p. 127, the understanding is the originator of experience. V. p. 128, the categories determine the *perception* of objects. V. p. 130, all that we present to ourselves as connected in the object (which is yet certainly something perceptible and not an abstraction), has been so connected by an act of the understanding. V. p. 135, the understanding is explained anew as the faculty of combining *a priori,* and of bringing the multiplicity of given

ideas under the unity of apperception; but according to all ordinary use of words, apperception is not the thinking of a conception, but is *perception.* V. p. 136, we find a first principle of the possibility of all perception in connection with the understanding. V. p. 143, it stands as the heading, that all sense perception is conditioned by the categories. At the same place the *logical function of the judgment* also brings the manifold of given perceptions under an apperception in general, and the manifold of a given perception stands necessarily under the categories. V. p. 144, unity comes into perception, by means of the categories, through the understanding. V. p. 145, the thinking of the understanding is very strangely explained as synthetically combining, connecting, and arranging the manifold of perception. V. p. 161, experience is only possible through the categories, and consists in the connection of *sensations,* which, however, are just perceptions. V. p. 159, the categories are *a priori* knowledge of the objects of perception in general. Further, here and at V. p. 163 and 165, a chief doctrine of Kant's is given, this: *that the understanding first makes Nature possible,* because it prescribes laws for it *a priori,* and Nature adapts itself to the system of the understanding, and so on. Nature, however, is certainly perceptible and not an abstraction; therefore, the understanding must be a faculty of perception. V. p. 168, it is said, the conceptions of the understanding are the principles of the possibility of experience, and the latter is the condition of phenomena in space and time in general; phenomena which, however, certainly exist in perception. Finally, p. 189–211; V. 232–265, the long proof is given (the incorrectness of which is shown in detail in my essay on the principle of sufficient reason, § 23) that the objective succession and also the coexistence of objects of experience are not sensuously apprehended, but are only brought into Nature by the understanding, and that Nature itself first becomes possible in this way. Yet it is certain that Nature, the course of events, and the coexistence

of states, is purely perceptible, and no mere abstract thought.

I challenge every one who shares my respect towards Kant to reconcile these contradictions and to show that in his doctrine of the object of experience and the way it is determined by the activity of the understanding and its twelve functions, Kant thought something quite distinct and definite. I am convinced that the contradiction I have pointed out, which extends through the whole Transcendental Logic, is the real reason of the great obscurity of its language. Kant himself, in fact, was dimly conscious of the contradiction, inwardly combated it, but yet either would not or could not bring it to distinct consciousness, and therefore veiled it from himself and others, and avoided it by all kinds of subterfuges. This is perhaps also the reason why he made out of the faculties of knowledge such a strange complicated machine, with so many wheels, as the twelve categories, the transcendental synthesis of imagination, of the inner sense, of the transcendental unity of apperception, also the schematism of the pure conceptions of the understanding, &c., &c. And notwithstanding this great apparatus, not even an attempt is made to explain the perception of the external world, which is after all the principal fact in our knowledge; but this pressing claim is very meanly rejected, always through the same meaningless metaphorical expression: "The empirical perception is given us." On p. 145 of the fifth edition, we learn further that the perception is given through the object; therefore the object must be something different from the perception.

If, now, we endeavour to investigate Kant's inmost meaning, not clearly expressed by himself, we find that in reality such an object, different from the perception, but which is by no means a conception, is for him the proper object for the understanding; indeed that it must be by means of the strange assumption of such an object, which cannot be presented in perception, that the per-

ception first becomes experience. I believe that an old deeply-rooted prejudice in Kant, dead to all investigation, is the ultimate reason of the assumption of such an *absolute object*, which is an object in itself, *i.e.*, without a subject. It is certainly not the *perceived object*, but through the conception it is added to the perception by thought, as something corresponding to it; and now the perception is experience, and has value and truth, which it thus only receives through the relation to a conception (in diametrical opposition to my exposition, according to which the conception only receives value and truth from the perception). It is then the proper function of the categories to add on in thought to the perception this directly non-perceptible object. "The object is given only through perception, and is afterwards thought in accordance with the category" (Critique of Pure Reason, first edition, p. 399). This is made specially clear by a passage on p. 125 of the fifth edition: "Now the question arises whether conceptions *a priori* do not also come first as conditions under which alone a thing can be, not perceived certainly, but yet *thought* as an *object* in general," which he answers in the affirmative. Here the source of the error and the confusion in which it is involved shows itself distinctly. For the *object* as such exists always only for *perception* and in it; it may now be completed through the senses, or, when it is absent, through the imagination. What is thought, on the contrary, is always an universal non-perceptible *conception*, which certainly can be the conception of an object in general; but only indirectly by means of conceptions does thought relate itself to *objects*, which always are and remain *perceptible*. For our thinking is not able to impart reality to perceptions; this they have, so far as they are capable of it (empirical reality) of themselves; but it serves to bring together the common element and the results of perceptions, in order to preserve them, and to be able to use them more easily. But Kant ascribes the objects themselves to thought, in order to make expe-

rience and the objective world dependent upon *understanding*, yet without allowing understanding to be a faculty of *perception*. In this relation he certainly distinguishes perception from thought, but he makes particular things sometimes the object of perception and sometimes the object of thought. In reality, however, they are only the object of the former; our empirical perception is at once *objective*, just because it proceeds from the causal nexus. Things, not ideas different from them, are directly its object. Particular things as such are perceived in the understanding and through the senses; the one-sided impression upon the latter is at once completed by the imagination. But, on the contrary, as soon as we pass over to thought, we leave the particular things, and have to do with general conceptions, which cannot be presented in perception, although we afterwards apply the results of our thought to particular things. If we hold firmly to this, the inadmissibleness of the assumption becomes evident that the perception of things only obtains reality and becomes experience through the thought of these very things applying its twelve categories. Rather in perception itself the empirical reality, and consequently experience, is already given; but the perception itself can only come into existence by the application to sensation of the knowledge of the causal nexus, which is the one function of the understanding. Perception is accordingly in reality intellectual, which is just what Kant denies.

Besides in the passages quoted, the assumption of Kant here criticised will be found expressed with admirable clearness in the "Critique of Judgment," § 36, just at the beginning; also in the "Metaphysical Principles of Natural Science," in the note to the first explanation of "Phenomenology." But with a *naïveté* which Kant ventured upon least of all with reference to this doubtful point, it is to be found most distinctly laid down in the book of a Kantian, Kiesewetter's "*Grundriss einer algemeinen Logik*," third edition, part i., p. 434 of the exposi-

tion, and part ii., § 52 and 53 of the exposition; similarly in Tieftrunk's "*Denklehre in rein Deutschem Gewande*" (1825). It there appears so clearly how those disciples who do not themselves think become a magnifying mirror of the errors of every thinker. Once having determined his doctrine of the categories, Kant was always cautious when expounding it, but his disciples on the contrary were quite bold, and thus exposed its falseness.

According to what has been said, the object of the categories is for Kant, not indeed the thing in itself, but yet most closely akin to it. It is the *object in itself;* it is an object that requires no subject; it is a particular thing, and yet not in space and time, because not perceptible; it is an object of thought, and yet not an abstract conception. Accordingly Kant really makes a triple division: (1.) the idea; (2.) the object of the idea; (3.) the thing in itself. The first belongs to the sensibility, which in its case, as in that of sensation, includes the pure forms of perception, space and time. The second belongs to the understanding, which thinks it through its twelve categories. The third lies beyond the possibility of all knowledge. (In support of this, *cf.* Critique of Pure Reason, first edition, p. 108 and 109.) The distinction of the idea from the object of the idea is however unfounded; this had already been proved by Berkeley, and it appears from my whole exposition in the first book, especially chap. i. of the supplements; nay, even from Kant's own completely idealistic point of view in the first edition. But if we should not wish to count the object of the idea as belonging to the idea and identify it with the idea, it would be necessary to attribute it to the thing in itself: this ultimately depends on the sense which is attached to the word object. This, however, always remains certain, that, when we think clearly, nothing more can be found than idea and thing in itself. The illicit introduction of that hybrid, the object of the idea, is the source of Kant's errors; yet when it is taken away, the doctrine of the categories as concep-

tions *a priori* also falls to the ground; for they bring nothing to the perception, and are not supposed to hold good of the thing in itself, but by means of them we only think those "objects of the ideas," and thereby change ideas into experience. For every empirical perception is already experience; but every perception which proceeds from sensation is empirical: this sensation is related by the understanding, by means of its sole function (knowledge *a priori* of the law of causality), to its cause, which just on this account presents itself in space and time (forms of pure perception) as object of experience, material object, enduring in space through all time, yet as such always remains idea, as do space and time themselves. If we desire to go beyond this idea, then we arrive at the question as to the thing in itself, the answer to which is the theme of my whole work, as of all metaphysics in general. Kant's error here explained is connected with his mistake, which we condemned before, that he gives no theory of the origin of empirical perception, but, without saying more, treats it as *given*, identifying it with the mere sensation, to which he only adds the forms of intuition or perception, space and time, comprehending both under the name sensibility. But from these materials no objective idea arises: this absolutely demands the relation of the idea to its cause, thus the application of the law of causality, and thus understanding; for without this the sensation still remains always subjective, and does not take the form of an object in space, even if space is given with it. But according to Kant, the understanding must not be assigned to perception; it is supposed merely to *think*, so as to remain within the transcendental logic. With this again is connected another mistake of Kant's: that he left it to me to adduce the only valid proof of the *a priori* nature of the law of causality which he rightly recognised, the proof from the possibility of objective empirical perception itself, and instead of it gives a palpably false one, as I have already shown in my essay on the principle of

sufficient reason, § 23. From the above it is clear that Kant's "object of the idea" (2) is made up of what he has stolen partly from the idea (1), and partly from the thing in itself (3). If, in reality, experience were only brought about by the understanding applying its twelve different functions in order to *think* through as many conceptions *a priori*, the objects which were previously merely perceived, then every real thing would necessarily as such have a number of determinations, which, as given *a priori*, absolutely could not be thought away, just like space and time, but would belong quite essentially to the existence of the thing, and yet could not be deduced from the properties of space and time. But only one such determination is to be found—that of causality. Upon this rests materiality, for the essence of matter consists in action, and it is through and through causality (*cf.* Bk. II. ch. iv.) But it is materiality alone that distinguishes the real thing from the picture of the imagination, which is then only idea. For matter, as permanent, gives to the thing permanence through all time, in respect of its matter, while the forms change in conformity with causality. Everything else in the thing consists either of determinations of space or of time, or of its empirical properties, which are all referable to its activity, and are thus fuller determinations of causality. But causality enters already as a condition into the empirical perception, and this is accordingly a thing of the understanding, which makes even perception possible, and yet apart from the law of causality contributes nothing to experience and its possibilty. What fills the old ontologies is, with the exception of what is given here, nothing more than relations of things to each other, or to our reflection, and a farrago of nonsense.

The language in which the doctrine of the categories is expressed affords an evidence of its baselessness. What a difference in this respect between the Transcendental Æsthetic and the Transcendental Analytic! In the

former, what clearness, definiteness, certainty, firm conviction which is freely expressed and infallibly communicates itself! All is full of light, no dark lurking-places are left: Kant knows what he wants and knows that he is right. In the latter, on the other hand, all is obscure, confused, indefinite, wavering, uncertain, the language anxious, full of excuses and appeals to what is coming, or indeed of suppression. Moreover, the whole second and third sections of the Deduction of the Pure Conceptions of the Understanding are completely changed in the second edition, because they did not satisfy Kant himself, and they have become quite different from the first edition, though not clearer. We actually see Kant in conflict with the truth in order to carry out his hypothesis which he has once fixed upon. In the Transcendental Æsthetic all his propositions are really proved from undeniable facts of consciousness; in the Transcendental Analytic, on the contrary, we find, if we consider it closely, mere assertions that thus it is and must be. Here, then, as everywhere, the language bears the stamp of the thought from which it has proceeded, for style is the physiognomy of the mind. We have still to remark, that whenever Kant wishes to give an example for the purpose of fuller explanation, he almost always takes for this end the category of causality, and then what he has said turns out correct; for the law of causality is indeed the real form of the understanding, but it is also its only form, and the remaining eleven categories are merely blind windows. The deduction of the categories is simpler and less involved in the first edition than in the second. He labours to explain how, according to the perception given by sensibility, the understanding produces experience by means of thinking the categories. In doing so, the words recognition, reproduction, association, apprehension, transcendental unity of apperception, are repeated to weariness, and yet no distinctness is attained. It is well worth noticing, however, that in this explana-

tion he does not once touch upon what must nevertheless first occur to every one—the relation of the sensation to its external cause. If he did not intend this relation to hold good, he ought to have expressly denied it; but neither does he do this. Thus in this way he evades the point, and all the Kantians have in like manner evaded it. The secret motive of this is, that he reserves the causal nexus, under the name "ground of the phenomenon," for his false deduction of the thing in itself; and also that perception would become intellectual through the relation to the cause, which he dare not admit. Besides this, he seems to have been afraid that if the causal nexus were allowed to hold good between sensation and object, the latter would at once become the thing in itself, and introduce the empiricism of Locke. But this difficulty is removed by reflection, which shows us that the law of causality is of subjective origin, as well as the sensation itself; and besides this, our own body also, inasmuch as it appears in space, already belongs to ideas. But Kant was hindered from confessing this by his fear of the Berkeleian idealism.

"The combination of the manifold of perception" is repeatedly given as the essential operation of the understanding, by means of its twelve categories. Yet this is never adequately explained, nor is it shown what this manifold of perception is before it is combined by the understanding. But time and space, the latter in all its three dimensions, are *continua*, *i.e.*, all their parts are originally not separate but combined. Thus, then, everything that exhibits itself in them (is given) appears originally as a *continuum*, *i.e.*, its parts appear already combined and require no adventitious combination of a manifold. If, however, some one should seek to interpret that combining of the manifold of perception by saying that I refer the different sense-impressions of one object to this one only—thus, for example, perceiving a bell, I recognise that what affects my eye as yellow, my hand as

smooth and hard, my ear as sounding, is yet only one and the same body,—then I reply that this is rather a consequence of the knowledge *a priori* of the causal nexus (this actual and only function of the understanding), by virtue of which all those different effects upon my different organs of sense yet lead me only to one common cause of them, the nature of the body standing before me, so that my understanding, in spite of the difference and multiplicity of the effects, still apprehends the unity of the cause as a single object, which just on that account exhibits itself in perception. In the beautiful recapitulation of his doctrine which Kant gives at p. 719–726 or V. 747–754 of the "Critique of Pure Reason," he explains the categories, perhaps more distinctly than anywhere else, as "the mere rule of the synthesis of that which empirical apprehension has given *a posteriori*." It seems as if here he had something in his mind, such as that, in the construction of the triangle, the angles give the rule for the composition of the lines; at least by this image one can best explain to oneself what he says of the function of the categories. The preface to the "Metaphysical First Principles of Natural Science" contains a long note which likewise gives an explanation of the categories, and says that they "differ in no respect from the formal acts of the understanding in judging," except that in the latter subject and predicate can always change places; then the judgment in general is defined in the same passage as "an act through which given ideas first become knowledge of an object." According to this, the brutes, since they do not judge, must also have no knowledge of objects. In general, according to Kant, there are only conceptions of objects, no perceptions. I, on the contrary, say: Objects exist primarily only for perception, and conceptions are always abstractions from this perception. Therefore abstract thinking must be conducted exactly according to the world present in perception, for it is only their relation to this that gives content to conceptions; and we must

assume for the conceptions no other *a priori* determined form than the faculty of reflection in general, the nature of which is the construction of conceptions, *i.e.*, of abstract non-perceptible ideas, which constitutes the sole function of the *reason*, as I have shown in the first book. I therefore require that we should reject eleven of the categories, and only retain that of causality, and yet that we should see clearly that its activity is indeed the condition of empirical perception, which accordingly is not merely sensuous but intellectual, and that the object so perceived, the object of experience, is one with the idea, from which there remains nothing to distinguish except the thing in itself.

After repeated study of the "Critique of Pure Reason" at different periods of my life, a conviction has forced itself upon me with regard to the origin of the Transcendental Logic, which I now impart as very helpful to an understanding of it. Kant's only discovery, which is based upon objective comprehension and the highest human thought, is the *apperçu* that time and space are known by us *a priori*. Gratified by this happy hit, he wished to pursue the same vein further, and his love of architectonic symmetry afforded him the clue. As he had found that a pure intuition or perception *a priori* underlay the empirical *perception* as its condition, he thought that in the same way certain *pure conceptions* as presuppositions in our faculty of knowledge must lie at the foundation of the empirically obtained *conceptions*, and that real empirical thought must be only possible through a pure thought *a priori*, which, however, would have no objects in itself, but would be obliged to take them from perception. So that as the *Transcendental Æsthetic* establishes an *a priori* basis of mathematics, there must, he supposed, also be a similar basis for logic; and thus, then for the sake of symmetry, the former received a pendant in a *Transcendental Logic*. From this point onwards Kant was no more free, no more in the position of purely,

investigating and observing what is present in consciousness; but he was guided by an assumption and pursued a purpose—the purpose of finding what he assumed, in order to add to the Transcendental Æsthetic so happily discovered a Transcendental Logic analogous to it, and thus symmetrically corresponding to it, as a second storey. Now for this purpose he hit upon the table of judgments, out of which he constructed, as well as he could, the table of categories, the doctrine of twelve pure *a priori* conceptions, which are supposed to be the conditions of our *thinking* those very *things* the *perception* of which is conditioned by the two *a priori* forms of sensibility: thus a *pure understanding* now corresponded symmetrically to a *pure sensibility*. Then another consideration occurred to him, which offered a means of increasing the plausibility of the thing, by the assumption of the *schematism* of the pure conceptions of the understanding. But just through this the way in which his procedure had, unconsciously indeed, originated betrayed itself most distinctly. For because he aimed at finding something *a priori* analogous to every empirical function of the faculty of knowledge, he remarked that between our empirical perception and our empirical thinking, conducted in abstract non-perceptible conceptions, a connection very frequently, though not always, takes place, because every now and then we try to go back from abstract thinking to perception; but try to do so merely in order really to convince ourselves that our abstract thought has not strayed far from the safe ground of perception, and perhaps become exaggeration, or, it may be, mere empty talk; much in the same way as, when we are walking in the dark, we stretch out our hand every now and then to the guiding wall. We go back, then, to the perception only tentatively and for the moment, by calling up in imagination a perception corresponding to the conceptions which are occupying us at the time—a perception which can yet never be quite adequate to the conception, but is merely a temporary

representative of it. I have already adduced what is needful on this point in my essay on the principle of sufficient reason, § 28. Kant calls a fleeting phantasy of this kind a schema, in opposition to the perfected picture of the imagination. He says it is like a monogram of the imagination, and asserts that just as such a schema stands midway between our abstract thinking of empirically obtained conceptions, and our clear perception which comes to us through the senses, so there are *a priori schemata of the pure conceptions of the understanding* between the faculty of perception *a priori* of pure sensibility and the faculty of thinking *a priori* of the pure understanding (thus the categories). These schemata, as monograms of the pure imagination *a priori*, he describes one by one, and assigns to each of them its corresponding category, in the wonderful "Chapter on the Schematism of the Pure Conceptions of the Understanding," which is noted as exceedingly obscure, because no man has ever been able to make anything out of it. Its obscurity, however, vanishes if it is considered from the point of view here indicated, but there also comes out more clearly in it than anywhere else the intentional nature of Kant's procedure, and of the determination formed beforehand of finding what would correspond to the analogy, and could assist the architectonic symmetry; indeed this is here the case to such a degree as to be almost comical. For when he assumes schemata of the pure (empty) *a priori* conceptions of the understanding (categories) analogous to the empirical schemata (or representatives through the fancy of our actual conceptions), he overlooks the fact that the end of such schemata is here entirely wanting. For the end of the schemata in the case of empirical (real) thinking is entirely connected with the *material content* of such conceptions. For since these conceptions are drawn from empirical perception, we assist and guide ourselves when engaged in abstract thinking by now and then casting a momentary glance back at

the perception out of which the conceptions are framed, in order to assure ourselves that our thought has still real content. This, however, necessarily presupposes that the conceptions which occupy us are sprung from perception, and it is merely a glance back at their material content, indeed a mere aid to our weakness. But in the case of *a priori* conceptions which as yet have no content at all, clearly this is necessarily omitted. For these conceptions are not sprung from perception, but come to it from within, in order to receive a content first from it. Thus they have as yet nothing on which they could look back. I speak fully upon this point, because it is just this that throws light upon the secret origin of the Kantian philosophising, which accordingly consists in this, that Kant, after the happy discovery of the two forms of intuition or perception *a priori*, exerted himself, under the guidance of the analogy, to prove that for every determination of our empirical knowledge there is an *a priori* analogue, and this finally extended, in the schemata, even to a mere psychological fact. Here the apparent depth and the difficulty of the exposition just serve to conceal from the reader that its content remains a wholly undemonstrable and merely arbitrary assumption. But he who has penetrated at last to the meaning of such an exposition is then easily induced to mistake this understanding so painfully attained for a conviction of the truth of the matter. If, on the contrary, Kant had kept himself here as unprejudiced and purely observant as in the discovery of *a priori* intuition or perception, he must have found that what is added to the pure intuition or perception of space and time, if an empirical perception arises from it, is on the one hand the sensation, and on the other hand the knowledge of causality, which changes the mere sensation into objective empirical perception, but just on this account is not first derived and learned from sensation, but exists *a priori*, and is indeed the form and function of the pure understanding. It is also, however,

its sole form and function, yet one so rich in results that all our empirical knowledge rests upon it. If, as has often been said, the refutation of an error is only complete when the way it originated has been psychologically demonstrated, I believe I have achieved this, with regard to Kant's doctrine of the categories and their schemata, in what I have said above.

After Kant had thus introduced such great errors into the first simple outlines of a theory of the faculty of perception, he adopted a variety of very complicated assumptions. To these belongs first of all the synthetic unity of apperception: a very strange thing, very strangely explained. "The *I think* must be able to accompany all my ideas." Must—be able: this is a problematic-apodictic enunciation; in plain English, a proposition which takes with one hand what it gives with the other. And what is the meaning of this carefully balanced proposition? That all knowledge of ideas is thinking? That is not the case: and it would be dreadful; there would then be nothing but abstract conceptions, or at any rate a pure perception free from reflection and will, such as that of the beautiful, the deepest comprehension of the true nature of things, *i.e.*, of their Platonic Ideas. And besides, the brutes would then either think also, or else they would not even have ideas. Or is the proposition perhaps intended to mean: no object without a subject? That would be very badly expressed by it, and would come too late. If we collect Kant's utterances on the subject, we shall find that what he understands by the synthetic unity of apperception is, as it were, the extensionless centre of the sphere of all our ideas, whose radii converge to it. It is what I call the subject of knowing, the correlative of all ideas, and it is also that which I have fully described and explained in the 22d chapter of the Supplements, as the focus in which the rays of the activity

of the brain converge. Therefore, to avoid repetition, I now refer to that chapter.

That I reject the whole doctrine of the categories, and reckon it among the groundless assumptions with which Kant burdened the theory of knowledge, results from the criticism given above; and also from the proof of the contradictions in the Transcendental Logic, which had their ground in the confusion of perception and abstract knowledge; also further from the proof of the want of a distinct and definite conception of the nature of the understanding and of the reason, instead of which we found in Kant's writings only incoherent, inconsistent, insufficient, and incorrect utterances with regard to these two faculties of the mind. Finally, it results from the explanations which I myself have given of these faculties of the mind in the first book and its Supplements, and more fully in the essay on the principle of sufficient reason, § 21, 26, and 34,—explanations which are very definite and distinct, which clearly follow from the consideration of the nature of our knowledge, and which completely agree with the conceptions of those two faculties of knowledge that appear in the language and writings of all ages and all nations, but were not brought to distinctness. Their defence against the very different exposition of Kant has, for the most part, been given already along with the exposure of the errors of that exposition. Since, however, the table of judgments, which Kant makes the foundation of his theory of thinking, and indeed of his whole philosophy, has, in itself, as a whole, its correctness, it is still incumbent upon me to show how these universal forms of all judgment arise in our faculty of knowledge, and to reconcile them with my exposition of it. In this discussion I shall always attach to the concepts understanding and reason the sense given them in my explanation, which I therefore assume the reader is familiar with.

An essential difference between Kant's method and that which I follow lies in this, that he starts from indirect, reflected knowledge, while I start from direct or intuitive knowledge. He may be compared to a man who measures the height of a tower by its shadow, while I am like him who applies the measuring-rule directly to the tower itself. Therefore, for him philosophy is a science *of* conceptions, but for me it is a science *in* conceptions, drawn from knowledge of perception, the one source of all evidence, and comprehended and made permanent in general conceptions. He passes over this whole world of perception which surrounds us, so multifarious and rich in significance, and confines himself to the forms of abstract thinking; and, although he never expressly says so, this procedure is founded on the assumption that reflection is the ectype of all perception, that, therefore, all that is essential in perception must be expressed in reflection, and expressed in very contracted forms and outlines, which are thus easily surveyed. According to this, what is essential and conformable to law in abstract knowledge would, as it were, place in our hands all the threads by which the varied puppet-show of the world of perception is set in motion before our eyes. If Kant had only distinctly expressed this first principle of his method, and then followed it consistently, he would at least have been obliged to separate clearly the intuitive from the abstract, and we would not have had to contend with inextricable contradictions and confusions. But from the way in which he solves his problem we see that that fundamental principle of his method was only very indistinctly present to his mind, and thus we have still to arrive at it by conjecture even after a thorough study of his philosophy.

Now as concerns the specified method and fundamental maxim itself, there is much to be said for it, and it is a brilliant thought. The nature of all science indeed consists in this, that we comprehend the endless manifold of

perceptible phenomena under comparatively few abstract conceptions, and out of these construct a system by means of which we have all those phenomena completely in the power of our knowledge, can explain the past and determine the future. The sciences, however, divide the wide sphere of phenomena among them according to the special and manifold classes of the latter. Now it was a bold and happy thought to isolate what is absolutely essential to the conceptions as such and apart from their content, in order to discover from these forms of all thought found in this way what is essential to all intuitive knowledge also, and consequently to the world as phenomenon in general; and because this would be found *a priori* on account of the necessity of those forms of thought, it would be of subjective origin, and would just lead to the ends Kant had in view. Here, however, before going further, the relation of reflection to knowledge of perception ought to have been investigated (which certainly presupposes the clear separation of the two, which was neglected by Kant). He ought to have inquired in what way the former really repeats and represents the latter, whether quite pure, or changed and to some extent disguised by being taken up into its special forms (forms of reflection); whether the form of abstract reflective knowledge becomes more determined through the form of knowledge of perception, or through the nature or constitution which unalterably belongs to itself, *i.e.*, to reflective knowledge, so that even what is very heterogeneous in intuitive knowledge can no longer be distinguished when it has entered reflective knowledge, and conversely many distinctions of which we are conscious in the reflective method of knowledge have also sprung from this knowledge itself, and by no means point to corresponding differences in intuitive knowledge. As the result of this investigation, however, it would have appeared that knowledge of perception suffers very nearly as much change when it is taken up into reflection as food when it is taken into the animal organism whose

forms and compounds are determined by itself, so that the nature of the food can no longer be recognised from the result they produce. Or (for this is going a little too far) at least it would have appeared that reflection is by no means related to knowledge of perception as the reflection in water is related to the reflected objects, but scarcely even as the mere shadow of these objects stands to the objects themselves; which shadow repeats only a few external outlines, but also unites the most manifold in the same form and presents the most diverse through the same outline; so that it is by no means possible, starting from it, to construe the forms of things with completeness and certainty.

The whole of reflective knowledge, or the reason, has only one chief form, and that is the abstract conception. It is proper to the reason itself, and has no direct necessary connection with the world of perception, which therefore exists for the brutes entirely without conceptions, and indeed, even if it were quite another world from what it is, that form of reflection would suit it just as well. But the combination of conceptions for the purpose of judging has certain definite and normal forms, which have been found by induction, and constitute the table of judgments. These forms are for the most part deducible from the nature of reflective knowledge itself, thus directly from the reason, because they spring from the four laws of thought (called by me metalogical truths) and the *dictum de omni et nullo.* Certain others of these forms, however, have their ground in the nature of knowledge of perception, thus in the understanding; yet they by no means point to a like number of special forms of the understanding, but can all be fully deduced from the sole function which the understanding has—the direct knowledge of cause and effect. Lastly, still others of these forms have sprung from the concurrence and combination of the reflective and intuitive modes of knowledge, or more properly from the assumption of the latter into the

former. I shall now go through the moments of the judgment one by one, and point out the origin of each of them in the sources referred to; and from this it follows of itself that a deduction of categories from them is wanting, and the assumption of this is just as groundless as its exposition was found to be entangled and self-conflicting.

1. The so-called *Quantity* of judgments springs from the nature of concepts as such. It thus has its ground in the reason alone, and has absolutely no direct connection with the understanding and with knowledge of perception. It is indeed, as is explained at length in the first book, essential to concepts, as such, that they should have an extent, a sphere, and the wider, less determined concept includes the narrower and more determined. The latter can therefore be separated from the former, and this may happen in two ways,—either the narrower concept may be indicated as an indefinite part of the wider concept in general, or it may be defined and completely separated by means of the addition of a special name. The judgment which carries out this operation is in the first case called a particular, and in the second case an universal judgment. For example, one and the same part of the sphere of the concept tree may be isolated through a particular and through an universal judgment, thus—"Some trees bear gall-nuts," or "All oaks bear gall-nuts." One sees that the difference of the two operations is very slight; indeed, that the possibility of it depends upon the richness of the language. Nevertheless, Kant has explained this difference as disclosing two fundamentally different actions, functions, categories of the pure understanding, which determines experience *a priori* through them.

Finally, a concept may also be used in order to arrive by means of it at a definite particular idea of perception, from which, as well as from many others, this concept itself is drawn; this happens in the singular judgment. Such a judgment merely indicates the boundary-line

between abstract knowledge and knowledge of perception, and passes directly to the latter, "This tree here bears gall-nuts." Kant has made of this also a special category.

After all that has been said there is no need of further polemic here.

2. In the same way the *Quality* of the judgment lies entirely within the province of reason, and is not an adumbration of any law of that understanding which makes perception possible, *i.e.*, it does not point to it. The nature of abstract concepts, which is just the nature of the reason itself objectively comprehended, carries with it the possibility of uniting and separating their spheres, as was already explained in the first book, and upon this possibility, as their presupposition, rest the universal laws of thought of identity and contradiction, to which I have given the name of *metalogical* truths, because they spring purely from the reason, and cannot be further explained. They determine that what is united must remain united, and what is separated must remain separate, thus that what is established cannot at the same time be also abolished, and thus they presuppose the possibility of the combination and separation of spheres, *i.e.*, of judgment. This, however, lies, according to its *form*, simply and solely in the reason, and this *form* has not, like the *content* of the judgments, been brought over from the perceptible knowledge of the understanding, and therefore there is no correlative or analogue of it to be looked for there. After the perception has been brought about through the understanding and for the understanding, it exists complete, subject to no doubt nor error, and therefore knows neither assertion nor denial; for it expresses itself, and has not, like the abstract knowledge of the reason, its value and content in its mere relation to something outside of it, according to the principle of the ground of knowing. It is, therefore, pure reality; all negation is foreign to its nature, can only be added on through reflection, and just

on this account remains always in the province of abstract thought.

To the affirmative and negative Kant adds the infinite judgment, making use of a crotchet of the old scholastics, an ingeniously invented stop-gap, which does not even require to be explained, a blind window, such as many others he made for the sake of his architectonic symmetry.

3. Under the very wide conception of *Relation* Kant has brought three entirely different properties of judgments, which we must, therefore, examine singly, in order to recognise their origin.

(*a.*) The *hypothetical judgment* in general is the abstract expression of that most universal form of all our knowledge, the principle of sufficient reason. In my essay on this principle, I already showed in 1813 that it has four entirely different meanings, and in each of these originally originates in a different faculty of knowledge, and also concerns a different class of ideas. It clearly follows from this, that the source of the hypothetical judgment in general, of that universal form of thought, cannot be, as Kant wishes to make it, merely the understanding and its category of causality; but that the law of causality which, according to my exposition, is the one form of knowledge of the pure understanding, is only one of the forms of that principle which embraces all pure or *a priori* knowledge—the principle of sufficient reason—which, on the other hand, in each of its meanings has this hypothetical form of judgment as its expression. We see here, however, very distinctly how kinds of knowledge which are quite different in their origin and significance yet appear, if thought *in abstracto* by the reason, in one and the same form of combination of concepts and judgments, and then in this form can no longer be distinguished, but, in order to distinguish them, we must go back to knowledge of perception, leaving abstract knowledge altogether. Therefore the path which was followed by Kant, starting from the point of view of

abstract knowledge, to find the elements and the inmost spring of intuitive knowledge also, was quite a wrong one. For the rest, my whole introductory essay on the principle of sufficient reason is, to a certain extent, to be regarded merely as a thorough exposition of the significance of the hypothetical form of judgment; therefore I do not dwell upon it longer here.

(*b.*) The form of the *categorical judgment* is nothing but the form of judgment in general, in its strictest sense. For, strictly speaking, judging merely means thinking, the combination of, or the impossibility of combining, the spheres of the concepts. Therefore the hypothetical and the disjunctive combination are properly no special forms of the judgment; for they are only applied to already completed judgments, in which the combination of the concepts remains unchanged the categorical. But they again connect these judgments, for the hypothetical form expresses their dependence upon each other, and the disjunctive their incompatibility. Mere concepts, however, have only *one* class of relations to each other, those which are expressed in the categorical judgment. The fuller determination, or the sub-species of this relation, are the intersection and the complete separateness of the concept-spheres, *i.e.*, thus affirmation and negation; out of which Kant has made special categories, under quite a different title, that of *quality*. Intersection and separateness have again sub-species, according as the spheres lie within each other entirely, or only in part, a determination which constitutes the *quantity* of the judgments; out of which Kant has again made a quite special class of categories. Thus he separates what is very closely related, and even identical, the easily surveyed modifications of the one possible relation of mere concepts to each other, and, on the other hand, unites what is very different under this title of relation.

Categorical judgments have as their metalogical principle the laws of thought of identity and contradiction.

But the *ground* of the connection of the concept-spheres which gives *truth* to the judgment, which is nothing but this connection, may be of very different kinds; and, according to this, the truth of the judgment is either logical, or empirical, or metaphysical, or metalogical, as is explained in the introductory essay, § 30–33, and does not require to be repeated here. But it is apparent from this how very various the direct cognitions may be, all of which exhibit themselves in the abstract, through the combination of the spheres of two concepts, as subject and predicate, and that we can by no means set up the sole function of the understanding as corresponding to them and producing them. For example, the judgments, "Water boils, the sine measures the angle, the will resolves, business distracts, distinction is difficult," express through the same logical form the most different kinds of relations; but from this we obtain the right, however irregular the beginning may be, of placing ourselves at the standpoint of abstract knowledge to analyse direct intuitive knowledge. For the rest, the categorical judgment springs from knowledge of the understanding proper, in my sense, only when causation is expressed by it; this is, however, the case in all judgments which refer to a physical quality. For if I say, "This body is heavy, hard, fluid, green, sour, alkaline, organic, &c., &c.," this always refers to its effect, and thus is knowledge which is only possible through the pure understanding. Now, after this, like much which is quite different from it (for example, the subordination of very abstract concepts), has been expressed in the abstract through subject and predicate, these mere relations of concepts have been transferred back to knowledge of perception, and it has been supposed that the subject and predicate of the judgment must have a peculiar and special correlative in perception, substance and accident. But I shall show clearly further on that the conception substance has no other true content than that of the conception matter. Accidents, however, are quite synonymous with

kinds of effects, so that the supposed knowledge of substance and accident is never anything more than the knowledge of cause and effect by the understanding. But the special manner in which the idea of matter arises is explained partly in § 4 of the first book, and still more clearly in the essay on the principle of sufficient reason at the end of § 21, p. 77 (3d ed., p. 82), and in some respects we shall see it still more closely when we investigate the principle of the permanence of substance.

(*c.*) *Disjunctive judgments* spring from the law of thought of excluded third, which is a metalogical truth; they are, therefore, entirely the property of the reason, and have not their origin in the understanding. The deduction of the category of community or *reciprocity* from them is, however, a glaring example of the violence which Kant sometimes allowed to be done to truth, merely in order to satisfy his love of architectonic symmetry. The illegitimacy of that deduction has already often been justly condemned and proved upon various grounds, especially by G. E. Schulze in his "*Kritik der theoretischen Philosophie*," and by Berg in his "*Epikritik der Philosophie.*" What real analogy is there, indeed, between the problematical determination of a concept by disjunctive predicates and the thought of reciprocity? The two are indeed absolutely opposed, for in the disjunctive judgment the actual affirmation of one of the two alternative propositions is also necessarily the negation of the other; if, on the other hand, we think two things in the relation of reciprocity, the affirmation of one is also necessarily the affirmation of the other, and *vice versa.* Therefore, unquestionably, the real logical analogue of reciprocity is the vicious circle, for in it, as nominally in the case of reciprocity, what is proved is also the proof, and conversely. And just as logic rejects the vicious circle, so the conception of reciprocity ought to be banished from metaphysics. For I now intend, quite seriously, to prove that there is no reciprocity in the strict

sense, and this conception, which people are so fond of using, just on account of the indefiniteness of the thought, is seen, if more closely considered, to be empty, false, and invalid. First of all, the reader must call to mind what causality really is, and to assist my exposition, see upon this subject § 20 of the introductory essay, also my prize-essay on the freedom of the will, chap. iii. p. 27 *seq.*, and lastly the fourth chapter of the second book of this work. Causality is the law according to which the conditions or states of matter which appear determine their position in time. Causality has to do merely with conditions or states, indeed, properly, only with *changes*, and neither with matter as such, nor with permanence without change. *Matter*, as such, does not come under the law of causality, for it neither comes into being nor passes away; thus neither does the whole *thing*, as we commonly express ourselves, come under this law, but only the *conditions* or *states* of matter. Further, the law of causality has nothing to do with *permanence*, for where nothing changes there is no producing of *effects* and no causality, but a continuing quiet condition or state. But if, now, such a state is changed, then the new state is either again permanent or it is not, but immediately introduces a third state, and the necessity with which this happens is just the law of causality, which is a form of the principle of sufficient reason, and therefore cannot be further explained, because the principle of sufficient reason is the principle of all explanation and of all necessity. From this it is clear that cause and effect stand in intimate connection with, and necessary relation to, the *course of time*. Only because the state A. precedes in time the state B., and their succession is necessary and not accidental, *i.e.*, no mere sequence but a consequence—only because of this is the state A. cause and the state B. effect. The conception *reciprocity*, however, contains this, that both are cause and both are effect of each other; but this really amounts to saying that each of the two is the

earlier and also the later; thus it is an absurdity. For that both states are simultaneous, and indeed necessarily simultaneous, cannot be admitted; because, as necessarily belonging to each other and existing at the same time, they constitute only *one* state. For the permanence of this state there is certainly required the continued existence of all its determinations, but we are then no longer concerned with change and causality, but with duration and rest, and nothing further is said than that if *one* determination of the whole state be changed, the new state which then appears cannot continue, but becomes the cause of the change of all the other determinations of the first state, so that a new third state appears; which all happens merely in accordance with the simple law of causality, and does not establish a *new* law, that of reciprocity.

I also definitely assert that the conception *reciprocity* cannot be supported by a single example. Everything that one seeks to pass off as such is either a state of rest, to which the conception of causality, which has only significance with reference to changes, finds no application at all, or else it is an alternating succession of states of the same name which condition each other, for the explanation of which simple causality is quite sufficient. An example of the first class is afforded by a pair of scales brought to rest by equal weights. Here there is no effect produced, for there is no change; it is a state of rest; gravity acts, equally divided, as in every body which is supported at its centre of gravity, but it cannot show its force by any effect. That the taking away of one weight produces a second state, which at once becomes the cause of the third, the sinking of the other scale, happens according to the simple law of cause and effect, and requires no special category of the understanding, and not even a special name. An example of the second class is the continuous burning of a fire. The combination of oxygen with the combustible body is the

cause of heat, and heat, again, is the cause of the renewed occurrence of the chemical combination. But this is nothing more than a chain of causes and effects, the links of which have alternately *the same name.* The burning, A., produces free heat, B., this produces new burning, C. (*i.e.*, a new effect which has the same name as the cause A., but is not individually identical with it), this produces new heat, D. (which is not really identical with the effect B., but only according to the concept, *i.e.*, it has the same name), and so on indefinitely. A good example of what in ordinary life is called reciprocity is afforded by a theory about deserts given by Humboldt (*Ansichten der Natur*, 2d ed., vol. ii. p. 79). In the sandy deserts it does not rain, but it rains upon the wooded mountains surrounding them. The cause is not the attraction of the clouds by the mountains; but it is the column of heated air rising from the sandy plain which prevents the particles of vapour from condensing, and drives the clouds high into the heavens. On the mountains the perpendicular rising stream of air is weaker, the clouds descend, and the rainfall ensues in the cooler air. Thus, want of rain and the absence of plants in the desert stand in the relation of reciprocity; it does not rain because the heated sand-plain sends out more heat; the desert does not become a steppe or prairie because it does not rain. But clearly we have here again, as in the example given above, only a succession of causes and effects of the same names, and throughout nothing essentially different from simple causality. This is also the case with the swinging of the pendulum, and indeed also with the self-conservation of the organised body, in which case likewise every state introduces a new one, which is of the same kind as that by which it was itself brought about, but individually is new. Only here the matter is complicated, because the chain no longer consists of links of two kinds, but of many kinds, so that a link of the same name only recurs after several others have intervened. But we

always see before us only an application of the single and simple law of causality which gives the rule to the sequence of states, but never anything which must be comprehended by means of a new and special function of the understanding.

Or is it perhaps advanced in support of the conception of reciprocity that action and reaction are equal? But the reason of this is what I urge so strongly and have fully explained in the essay on the principle of sufficient reason, that the cause and the effect are not two bodies, but two successive states of bodies, consequently each of the two states implicates all bodies concerned; thus the effect, *i.e.*, the newly appearing state, for example, in the case of an impulse, extends to both bodies in the same proportion; therefore the body impelled produces just as great a change in the body impelling as it itself sustains (each in proportion to its mass and velocity). If one pleases to call this reciprocity, then absolutely every effect is a reciprocal effect, and no new conception is introduced on this account, still less does it require a new function of the understanding, but we only have a superfluous synonym for causality. But Kant himself, in a moment of thoughtlessness, exactly expressed this view in the "Metaphysical First Principles of Natural Science," at the beginning of the proof of the fourth principle of mechanics: "All external effect in the world is reciprocal effect." How then should different functions lie *a priori* in the understanding for simple causality and for reciprocity, and, indeed, how should the real succession of things only be possible and knowable by means of the first, and their co-existence by means of the second? According to this, if all effect is reciprocal effect, succession and simultaneity would be the same thing, and therefore everything in the world would take place at the same moment. If there were true reciprocity, then perpetual motion would also be possible, and indeed *a priori* certain; but it is rather the case that the *a priori* conviction that there is no true reciprocity,

and no corresponding form of the understanding, is the ground of the assertion that perpetual motion is impossible.

Aristotle also denies reciprocity in the strict sense; for he remarks that two things may certainly be reciprocal causes of each other, but only if this is understood in a different sense of each of them; for example, that one acts upon the other as the motive, but the latter acts upon the former as the cause of its movement. We find in two passages the same words: Physic., lib. ii. c. 3, and Metaph., lib. v. c. 2. *Εστι δε τινα και αλληλων αιτια· οίον το πονειν αιτιον της ευεξιας, και αύτη του πονειν· αλλ' ου τον αυτον τροπον, αλλα το μεν ώς τελος, το δε ώς αρχη κινησεως.* (*Sunt præterea quæ sibi sunt mutuo causæ, ut exercitium bonæ habitudinis, et hæc exercitii: at non eodem modo, sed hæc ut finis, aliud ut principium motus.*) If, besides this, he had accepted a reciprocity proper, he would have introduced it here, for in both passages he is concerned with enumerating all the possible kinds of causes. In the *Analyt. post.*, lib. ii. c. 11, he speaks of a circle of causes and effects, but not of reciprocity.

4. The categories of *Modality* have this advantage over all others, that what is expressed through each of them really corresponds to the form of judgment from which it is derived; which with the other categories is scarcely ever the case, because for the most part they are deduced from the forms of judgment with the most capricious violence.

Thus that it is the conceptions of the possible, the actual, and the necessary which occasion the problematic, assertatory, and apodictic forms of judgment, is perfectly true; but that those conceptions are special, original forms of knowledge of the understanding which cannot be further deduced is not true. On the contrary, they spring from the single original form of all knowledge, which is, therefore, known to us *a priori*, the principle of sufficient reason; and indeed out of this the knowledge of *necessity*

springs directly. On the other hand, it is only because reflection is applied to this that the conceptions of contingency, possibility, impossibility, and actuality arise. Therefore all these do not by any means spring from *one* faculty of the mind, the understanding, but arise through the conflict of abstract and intuitive knowledge, as will be seen directly.

I hold that to be necessary and to be the consequent of a given reason are absolutely interchangeable notions, and completely identical. We can never know, nor even think, anything as necessary, except so far as we regard it as the consequent of a given reason; and the conception of necessity contains absolutely nothing more than this dependence, this being established through something else, and this inevitable following from it. Thus it arises and exists simply and solely through the application of the principle of sufficient reason. Therefore, there is, according to the different forms of this principle, a physical necessity (the effect from the cause), a logical (through the ground of knowing, in analytical judgments, syllogisms, &c.), a mathematical (according to the ground of being in time and space), and finally a practical necessity, by which we intend to signify not determination through a pretended categorical imperative, but the necessary occurrence of an action according to the motives presented, in the case of a given empirical character. But everything necessary is only so relatively, that is, under the presupposition of the reason from which it follows; therefore absolute necessity is a contradiction. With regard to the rest, I refer to § 49 of the essay on the principle of sufficient reason.

The contradictory opposite, *i.e.*, the denial of necessity, is *contingency*. The content of this conception is, therefore, negative—nothing more than this: absence of the connection expressed by the principle of sufficient reason. Consequently the contingent is also always merely relative. It is contingent in relation to something which is

not its reason. Every object, of whatever kind it may be —for example, every event in the actual world—is always at once necessary and contingent; *necessary* in relation to the *one* condition which is its cause: *contingent* in relation to everything else. For its contact in time and space with everything else is a mere coincidence without necessary connection: hence also the words chance, *συμπτωμα*, *contingens.* Therefore an absolute contingency is just as inconceivable as an absolute necessity. For the former would be simply an object which stood to no other in the relation of consequent to its reason. But the inconceivability of such a thing is just the content of the principle of sufficient reason negatively expressed, and therefore this principle must first be upset before we can think an absolute contingency; and even then it itself would have lost all significance, for the conception of contingency has meaning only in relation to that principle, and signifies that two objects do not stand to each other in the relation of reason and consequent.

In nature, which consists of ideas of perception, everything that happens is necessary; for it proceeds from its cause. If, however, we consider this individual with reference to everything else which is not its cause, we know it as contingent; but this is already an abstract reflection. Now, further, let us abstract entirely from a natural object its causal relation to everything else, thus its necessity and its contingency; then this kind of knowledge comprehends the conception of the *actual,* in which one only considers the *effect,* without looking for the cause, in relation to which one would otherwise have to call it *necessary,* and in relation to everything else *contingent.* All this rests ultimately upon the fact that the *modality* of the judgment does not indicate so much the objective nature of things as the relation of our knowledge to them. Since, however, in nature everything proceeds from a cause, everything *actual* is also *necessary,* yet only so far as it is *at this time, in this place;* for only so far does

determination by the law of causality extend. Let us leave, however, concrete nature and pass over to abstract thinking; then we can present to ourselves in reflection all the natural laws which are known to us partly *a priori,* partly only *a posteriori,* and this abstract idea contains all that is in nature at *any* time, in *any* place, but with abstraction from every definite time and place; and just in this way, through such reflection, we have entered the wide kingdom of *the possible.* But what finds no place even here is the *impossible.* It is clear that possibility and impossibility exist only for reflection, for abstract knowledge of the reason, not for knowledge of perception; although it is the pure forms of perception which supply the reason with the determination of the possible and impossible. According as the laws of nature, from which we start in the thought of the possible and impossible, are known *a priori* or *a posteriori,* is the possibility or impossibility metaphysical or physical.

From this exposition, which requires no proof because it rests directly upon the knowledge of the principle of sufficient reason and upon the development of the conceptions of the necessary, the actual, and the possible, it is sufficiently evident how entirely groundless is Kant's assumption of three special functions of the understanding for these three conceptions, and that here again he has allowed himself to be disturbed by no reflection in the carrying out of his architectonic symmetry.

To this, however, we have to add the other great mistake, that, certainly according to the procedure of earlier philosophy, he has confounded the conceptions of necessity and contingency with each other. That earlier philosophy has applied abstraction to the following mistaken use. It was clear that that of which the reason is given inevitably follows, *i.e.,* cannot not be, and thus necessarily is. But that philosophy held to this last determination alone, and said that is necessary which cannot be otherwise, or the opposite of which is impossible. It left, however, the

ground and root of such necessity out of account, overlooked the relativity of all necessity which follows from it, and thereby made the quite unthinkable fiction of an *absolute necessity, i.e.*, of something the existence of which would be as inevitable as the consequent of a reason, but which yet was not the consequent of a reason, and therefore depended upon nothing; an addition which is an absurd *petitio,* for it conflicts with the principle of sufficient reason. Now, starting from this fiction, it explained, in diametrical opposition to the truth, all that is established by a reason as contingent, because it looked at the relative nature of its necessity and compared this with that entirely imaginary *absolute* necessity, which is self-contradictory in its conception.[1] Now Kant adheres to this fundamentally perverse definition of the contingent and gives it as explanation. (Critique of Pure Reason, V. p. 289–291; 243. V. 301; 419. V. 447, 486, 488.) He falls indeed into the most evident contradiction with himself upon this point, for on p. 301 he says: "Everything contingent has a cause," and adds, "That is contingent which might possibly not be." But whatever has a cause cannot possibly not be: thus it is necessary. For the rest, the source of the whole of this false explanation of the necessary and the contingent is to be found in Aristotle in "*De Generatione et Corruptione,*" lib. ii. c. 9 et 11, where the necessary is explained as that which cannot possibly not be: there stands in opposi-

[1] Cf. Christian Wolf's "*Vernünftige Gedanken von Gott, Welt und Seele,*" § 577–579. It is strange that he only explains as contingent what is necessary according to the principle of sufficient reason of becoming, *i.e.*, what takes place from causes, and on the contrary recognises as necessary that which is so according to the other forms of the principle of sufficient reason; for example, what follows from the *essentia* (definition), thus analytical judgments, and further also mathematical truths. The reason he assigns for this is, that only the law of causality gives infinite series, while the other kinds of grounds give only finite series. Yet this is by no means the case with the forms of the principle of sufficient reason in pure space and time, but only holds good of the logical ground of knowledge; but he held mathematical necessity to be such also. Compare the essay on the principle of sufficient reason, § 50.

tion to it that which cannot possibly be, and between these two lies that which can both be and not be,—thus that which comes into being and passes away, and this would then be the contingent. In accordance with what has been said above, it is clear that this explanation, like so many of Aristotle's, has resulted from sticking to abstract conceptions without going back to the concrete and perceptible, in which, however, the source of all abstract conceptions lies, and by which therefore they must always be controlled. "Something which cannot possibly not be" can certainly be thought in the abstract, but if we go with it to the concrete, the real, the perceptible, we find nothing to support the thought, even as possible, —as even merely the asserted consequent of a given reason, whose necessity is yet relative and conditioned.

I take this opportunity of adding a few further remarks on these conceptions of modality. Since all necessity rests upon the principle of sufficient reason, and is on this account relative, all *apodictic* judgments are originally, and according to their ultimate significance, *hypothetical.* They become *categorical* only through the addition of an *assertatory* minor, thus in the conclusion. If this minor is still undecided, and this indecision is expressed, this gives the problematical judgment.

What in general (as a rule) is apodictic (a law of nature), is in reference to a particular case only problematical, because the condition must actually appear which brings the case under the rule. And conversely, what in the particular as such is necessary (apodictic) (every particular change necessary through the cause), is again in general, and predicated universally, only problematical; because the causes which appear only concern the particular case, and the apodictic, always hypothetical judgment, always expresses merely the general law, not the particular case directly. All this has its ground in the fact that possibility exists only in the province of reflection and for the reason; the actual, in the province of perception and for

the understanding; the necessary, for both. Indeed, the distinction between necessary, actual, and possible really exists only in the abstract and according to the conception; in the real world, on the other hand, all three fall into one. For all that happens, happens *necessarily*, because it happens from causes; but these themselves have again causes, so that the whole of the events of the world, great and small, are a strict concatenation of necessary occurrences. Accordingly everything actual is also necessary, and in the real world there is no difference between actuality and necessity, and in the same way no difference between actuality and possibility; for what has not happened, *i.e.*, has not become actual, was also not possible, because the causes without which it could never appear have not themselves appeared, nor could appear, in the great concatenation of causes; thus it was an impossibility. Every event is therefore either necessary or impossible. All this holds good only of the empirically real world, *i.e.*, the complex of individual things, thus of the whole particular as such. If, on the other hand, we consider things generally, comprehending them *in abstracto*, necessity, actuality, and possibility are again separated; we then know everything which is in accordance with the *a priori* laws which belong to our intellect as possible in general; that which corresponds to the empirical laws of nature as possible in this world, even if it has never become actual; thus we distinguish clearly the possible from the actual. The actual is in itself always also necessary, but is only comprehended as such by him who knows its cause; regarded apart from this, it is and is called contingent. This consideration also gives us the key to that *contentio περι δυνατων* between the Megaric Diodorus and Chrysippus the Stoic which Cicero refers to in his book *De Fato*. Diodorus says: "Only what becomes actual was possible, and all that is actual is also necessary." Chrysippus on the other hand says: "Much that is possible never becomes actual; for only the necessary becomes

actual." We may explain this thus: Actuality is the conclusion of a syllogism to which possibility gives the premises. But for this is required not only the major but also the minor; only the two give complete possibility. The major gives a merely theoretical, general possibility *in abstracto*, but this of itself does not make anything possible, *i.e.*, capable of becoming actual. For this the minor also is needed, which gives the possibility for the particular case, because it brings it under the rule, and thereby it becomes at once actual. For example:

Maj. All houses (consequently also my house) can be destroyed by fire.

Min. My house is on fire.

Concl. My house is being destroyed by fire.

For every general proposition, thus every major, always determines things with reference to actuality only under a presupposition, therefore hypothetically; for example, the capability of being burnt down has as a presupposition the catching fire. This presupposition is produced in the minor. The major always loads the cannon, but only if the minor brings the match does the shot, *i.e.*, the conclusion, follow. This holds good throughout of the relation of possibility to actuality. Since now the conclusion, which is the assertion of actuality, always follows *necessarily*, it is evident from this that all that is actual is also necessary, which can also be seen from the fact that necessity only means being the consequent of a given reason: this is in the case of the actual a cause: thus everything actual is necessary. Accordingly, we see here the conceptions of the possible, the actual, and the necessary unite, and not merely the last presuppose the first, but also the converse. What keeps them apart is the limitation of our intellect through the form of time; for time is the mediator between possibility and actuality. The necessity of the particular event may be fully seen from the knowledge of all its causes; but the concurrence of the whole of these different and independent causes seems to

us *contingent;* indeed their independence of each other is just the conception of contingency. Since, however, each of them was the necessary effect of *its* causes, the chain of which has no beginning, it is evident that contingency is merely a subjective phenomenon, arising from the limitation of the horizon of our understanding, and just as subjective as the optical horizon at which the heavens touch the earth.

Since necessity is the same thing as following from given grounds, it must appear in a special way in the case of every form of the principle of sufficient reason, and also have its opposite in the possibility and impossibility which always arises only through the application of the abstract reflection of the reason to the object. Therefore the four kinds of necessity mentioned above stand opposed to as many kinds of impossibility, physical, logical, mathematical, and practical. It may further be remarked that if one remains entirely within the province of abstract concepts, possibility is always connected with the more general, and necessity with the more limited concept; for example, "An animal *may* be a bird, a fish, an amphibious creature, &c." "A nightingale *must* be a bird, a bird *must* be an animal, an animal *must* be an organism, an organism *must* be a body." This is because logical necessity, the expression of which is the syllogism, proceeds from the general to the particular, and never conversely. In the concrete world of nature (ideas of the first class), on the contrary, everything is really necessary through the law of causality; only added reflection can conceive it as also contingent, comparing it with that which is not its cause, and also as merely and purely actual, by disregarding all causal connection. Only in this class of ideas does the conception of the *actual* properly occur, as is also shown by the derivation of the word from the conception of causality. In the third class of ideas, that of pure mathematical perception or intuition, if we confine ourselves strictly to it, there is only necessity. Possibility occurs here also only

through relation to the concepts of reflection: for example, "A triangle *may* be right-angled, obtuse-angled, or equi-angular; its three angles *must* be equal to two right-angles." Thus here we only arrive at the possible through the transition from the perceptible to the abstract.

After this exposition, which presupposes the recollection of what was said both in the essay on the principle of sufficient reason and in the first book of the present work, there will, it is hoped, be no further doubt as to the true and very heterogeneous source of those forms which the table of judgments lays before us, nor as to the inadmissibility and utter groundlessness of the assumption of twelve special functions of the understanding for the explanation of them. The latter point is also supported by a number of special circumstances very easily noted. Thus, for example, it requires great love of symmetry and much trust in a clue derived from it, to lead one to assume that an affirmative, a categorical, and an assertatory judgment are three such different things that they justify the assumption of an entirely special function of the understanding for each of them.

Kant himself betrays his consciousness of the untenable nature of his doctrine of the categories by the fact that in the third chapter of the Analytic of Principles (*phænomena et noumena*) several long passages of the first edition (p. 241, 242, 244–246, 248–253) are omitted in the second—passages which displayed the weakness of that doctrine too openly. So, for example, he says there (p. 241) that he has not defined the individual categories, because he could not define them even if he had wished to do so, inasmuch as they were susceptible of no definition. In saying this he forgot that at p. 82 of the same first edition he had said: "I purposely dispense with the definition of the categories although I may be in possession of it." This then was, *sit venia verbo*, wind. But this last passage he has allowed to stand. And so all those passages wisely omitted afterwards betray the fact that

nothing distinct can be thought in connection with the categories, and this whole doctrine stands upon a weak foundation.

This table of the categories is now made the guiding clue according to which every metaphysical, and indeed every scientific inquiry is to be conducted (Prolegomena, § 39). And, in fact, it is not only the foundation of the whole Kantian philosophy and the type according to which its symmetry is everywhere carried out, as I have already shown above, but it has also really become the procrustean bed into which Kant forces every possible inquiry, by means of a violence which I shall now consider somewhat more closely. But with such an opportunity what must not the *imitatores servum pecus* have done! We have seen. That violence then is applied in this way. The meaning of the expressions denoted by the titles, forms of judgment and categories, is entirely set aside and forgotten, and the expressions alone are retained. These have their source partly in Aristotle's *Analyt. priora*, i. 23 (περι ποιοτητος και ποσοτητος των του συλλογισμου ὁρων: *de qualitate et quantitate terminorum syllogismi*), but are arbitrarily chosen; for the extent of the concepts might certainly have been otherwise expressed than through the word *quantity*, though this word is more suited to its object than the rest of the titles of the categories. Even the word *quality* has obviously been chosen on account of the custom of opposing quality to quantity; for the name quality is certainly taken arbitrarily enough for affirmation and negation. But now in every inquiry instituted by Kant, every quantity in time and space, and every possible quality of things, physical, moral, &c., is brought by him under those category titles, although between these things and those titles of the forms of judgment and of thought there is absolutely nothing in common except the accidental and arbitrary nomenclature. It is needful to keep in mind all the respect which in other regards is due to Kant to enable one to refrain from expressing in hard

terms one's repugnance to this procedure. The nearest example is afforded us at once by the pure physiological table of the general principles of natural science. What in all the world has the quantity of judgments to do with the fact that every perception has an extensive magnitude? What has the quality of judgments to do with the fact that every sensation has a degree? The former rests rather on the fact that space is the form of our external perception, and the latter is nothing more than an empirical, and, moreover, entirely subjective feeling, drawn merely from the consideration of the nature of our organs of sense. Further, in the table which gives the basis of rational psychology (Critique of Pure Reason, p. 344; V. 402), the *simplicity* of the soul is cited under quality; but this is just a quantitative property, and has absolutely no relation to the affirmation or negation in the judgment. But quantity had to be completed by the *unity* of the soul, which is, however, already included in its simplicity. Then modality is forced in in an absurd way; the soul stands in connection with *possible* objects; but connection belongs to relation, only this is already taken possession of by substance. Then the four cosmological Ideas, which are the material of the antinomies, are referred to the titles of the categories; but of this we shall speak more fully further on, when we come to the examination of these antinomies. Several, if possible, still more glaring examples are to be found in the table of the *Categories of Freedom!* in the "Critique of Practical Reason;" also in the first book of the "Critique of Judgment," which goes through the judgment of taste according to the four titles of the categories; and, finally, in the "Metaphysical First Principles of Natural Science," which are entirely adapted to the table of the categories, whereby the false that is mingled here and there with what is true and excellent in this important work is for the most part introduced. See, for example, at the end of the first chapter how the unity, the multiplicity, and the

totality of the directions of lines are supposed to correspond to the categories, which are so named according to the quantity of judgments.

The principle of the *Permanence of Substance* is deduced from the category of subsistence and inherence. This, however, we know only from the form of the categorical judgment, *i.e.*, from the connection of two concepts as subject and predicate. With what violence then is that great metaphysical principle made dependent upon this simple, purely logical form! Yet this is only done *pro forma*, and for the sake of symmetry. The proof of this principle, which is given here, sets entirely aside its supposed origin in the understanding and in the category, and is based upon the pure intuition or perception of time. But this proof also is quite incorrect. It is false that in mere time there is *simultaneity* and *duration;* these ideas only arise from the union of *space* with time, as I have already shown in the essay on the principle of sufficient reason, § 18, and worked out more fully in § 4 of the present work. I must assume a knowledge of both these expositions for the understanding of what follows. It is false that time *remains* the same through all change; on the contrary, it is just time itself that is fleeting; a permanent time is a contradiction. Kant's proof is untenable, strenuously as he has supported it with sophisms; indeed, he falls into the most palpable contradictions. Thus, after he has falsely set up co-existence as a mode of time (p. 177; V. 219), he says, quite rightly (p. 183; V. 226), "Co-existence is not a mode of time, for in time there are absolutely no parts together, but all in succession." In truth, space is quite as much implicated in co-existence as time. For if two things are co-existent and yet not one, they are different in respect of space; if two states of one thing are co-existent (*e.g.*, the glow and the heat of iron), then they are two contemporaneous effects of *one* thing,

therefore presuppose matter, and matter presupposes space. Strictly speaking, co-existence is a negative determination, which merely signifies that two things or states are not different in respect of time; thus their difference is to be sought for elsewhere. But in any case, our knowledge of the permanence of substance, *i.e.*, of matter, must be based upon insight *a priori;* for it is raised above all doubt, and therefore cannot be drawn from experience. I deduce it from the fact that the principle of all becoming and passing away, the law of causality, of which we are conscious *a priori*, is essentially concerned only with the *changes*, *i.e.*, the successive *states* of matter, is thus limited to the form, and leaves the matter untouched, which therefore exists in our consciousness as the foundation of all things, which is not subject to becoming or passing away, which has therefore always been and will always continue to be. A deeper proof of the permanence of substance, drawn from the analysis of our perception of the empirical world in general, is to be found in the first book of this work, § 4, where it is shown that the nature of matter consists in the absolute *union of space and time*, a union which is only possible by means of the idea of causality, consequently only for the understanding, which is nothing but the subjective correlative of causality. Hence, also, matter is never known otherwise than as producing effects, *i.e.*, as through and through causality; to be and to act are with it one, which is indeed signified by the word *actuality*. Intimate union of space and time—causality, matter, actuality—are thus one, and the subjective correlative of this one is the understanding. Matter must bear in itself the conflicting properties of both factors from which it proceeds, and it is the idea of causality which abolishes what is contradictory in both, and makes their co-existence conceivable by the understanding, through which and for which alone matter is, and whose whole faculty consists in the knowledge of cause and effect. Thus for the understanding there is

united in matter the inconstant flux of time, appearing as change of the accidents, with the rigid immobility of space, which exhibits itself as the permanence of substance. For if the substance passed away like the accidents, the phenomenon would be torn away from space altogether, and would only belong to time; the world of experience would be destroyed by the abolition of matter, annihilation. Thus from the share which space has in matter, *i.e.*, in all phenomena of the actual—in that it is the opposite and counterpart of time, and therefore in itself and apart from the union with the latter knows absolutely no change—the principle of the permanence of substance, which recognises everything as *a priori* certain, had to be deduced and explained; but not from mere time, to which for this purpose and quite erroneously Kant has attributed *permanence*.

In the essay on the principle of sufficient reason, § 23, I have fully explained the incorrectness of the following proof of the *a priori* nature and of the necessity of the law of causality from the mere succession of events in time; I must, therefore, content myself here by referring to that passage.[1] This is precisely the case with the proof of reciprocity also, the concept of which I was obliged to explain above as invalid. What is necessary has also been said of modality, the working out of the principles of which now follows.

There are still a few points in the further course of the transcendental analytic which I should have to refute were it not that I am afraid of trying the patience of the reader; I therefore leave them to his own reflection. But ever anew in the "Critique of Pure Reason" we meet that principal and fundamental error of Kant's, which I have copiously denounced above, the complete failure to distinguish abstract, discursive knowledge from intuitive. It is this that throws a constant obscurity over Kant's whole

[1] With my refutation of the Kantian proof may be compared the earlier attacks upon it by Feder, *Ueber Zeit, Raum und Kausalität*, § 28; and by G. E. Schulze, *Kritik der theoretischen Philosophie*, Bd. ii. S. 422–442

theory of the faculty of knowledge, and never allows the reader to know what he is really speaking about at any time, so that instead of understanding, he always merely conjectures, for he alternately tries to understand what is said as referring to thought and to perception, and remains always in suspense. In the chapter "On the Division of all Objects into Phenomena and Noumena," Kant carries that incredible want of reflection as to the nature of the idea of perception and the abstract idea, as I shall explain more fully immediately, so far as to make the monstrous assertion that without thought, that is, without abstract conceptions, there is no knowledge of an object; and that perception, because it is not thought, is also not knowledge, and, in general, is nothing but a mere affection of sensibility, mere sensation! Nay, more, that perception without conception is absolutely void; but conception without perception is yet always something (p. 253; V. 309). Now this is exactly the opposite of the truth; for concepts obtain all significance, all content, only from their relation to ideas of perception, from which they have been abstracted, derived, that is, constructed through the omission of all that is unessential: therefore if the foundation of perception is taken away from them, they are empty and void. Perceptions, on the contrary, have in themselves immediate and very great significance (in them, indeed, the thing in itself objectifies itself); they represent themselves, express themselves, have no mere borrowed content like concepts. For the principle of sufficient reason governs them only as the law of causality, and determines as such only their position in space and time; it does not, however, condition their content and their significance, as is the case with concepts, in which it appears as the principle of the ground of knowing. For the rest, it looks as if Kant really wished here to set about distinguishing the idea of perception and the abstract idea. He objects to Leibnitz and Locke that the former reduced everything to abstract ideas, and the latter every-

thing to ideas of perception. But yet he arrives at no distinction; and although Locke and Leibnitz really committed these errors, Kant himself is burdened with a third error which includes them both—the error of having so mixed up knowledge of perception and abstract knowledge that a monstrous hybrid of the two resulted, a chimera of which no distinct idea is possible, and which therefore necessarily only confused and stupefied students, and set them at variance.

Certainly thought and perception are separated more in the chapter referred to "On the Division of all Objects into Phenomena and Noumena" than anywhere else, but the nature of this distinction is here a fundamentally false one. On p. 253; V. 309, it is said: "If I take away all thought (through the categories) from empirical knowledge, there remains absolutely no knowledge of an object, for through mere perception nothing at all is thought, and that this affection of sensibility is in me establishes really no relation of such ideas to any object." This sentence contains, in some degree, all the errors of Kant in a nutshell; for it brings out clearly that he has falsely conceived the relation between sensation, perception, and thought, and accordingly identifies the perception, whose form he yet supposes to be space, and indeed space in all its three dimensions, with the mere subjective sensation in the organs of sense, but only allows the knowledge of an object to be given through thought, which is different from perception. I, on the contrary, say: Objects are first of all objects of perception, not of thought, and all knowledge of *objects* is originally and in itself perception. Perception, however, is by no means mere sensation, but the understanding is already active in it. The thought, which is added only in the case of men, not in the case of the brutes, is mere abstraction from perception, gives no fundamentally new knowledge, does not itself establish objects which were not before, but merely changes the form of the knowledge already won through perception,

makes it abstract knowledge in concepts, whereby its concrete or perceptible character is lost, but, on the other hand, combination of it becomes possible, which immeasurably extends the range of its applicability. The material of our thought is, on the other hand, nothing else than our perceptions themselves, and not something which the perceptions did not contain, and which was added by the thought; therefore the material of everything that appears in our thought must be capable of verification in our perception, for otherwise it would be an empty thought. Although this material is variously manipulated and transformed by thought, it must yet be capable of being reduced to perception, and the thought traced back to this—just as a piece of gold can be reduced from all its solutions, oxides, sublimates, and combinations, and presented pure and undiminished. This could not happen if thought itself had added something, and, indeed, the principal thing, to the object.

The whole of the chapter on the Amphiboly, which follows this, is merely a criticism of the Leibnitzian philosophy, and as such is on the whole correct, though the form or pattern on which it is constructed is chosen merely for the sake of architectonic symmetry, which here also is the guiding clue. Thus, to carry out the analogy with the Aristotelian Organon, a transcendental Topic is set up, which consists in this, that every conception is to be considered from four points of view, in order to make out to which faculty of knowledge it belongs. But these four points of view are quite arbitrarily selected, and ten others might be added to them with just as much right; but their fourfold number corresponds to the titles of the categories, and therefore the chief doctrine of Leibnitz is divided among them as best it may be. By this critique, also, to some extent, certain errors are stamped as natural to the reason, whereas they were merely false abstractions of Leibnitz's, who, rather than learn from his great philosophical contemporaries, Spinoza and Locke, preferred to

serve up his own strange inventions. In the chapter on the Amphiboly of Reflection it is finally said that there may possibly be a kind of perception entirely different from ours, to which, however, our categories are applicable; therefore the objects of that supposed perception would be *noumena*, things which can only be *thought* by us; but since the perception which would give that thought meaning is wanting to us, and indeed is altogether quite problematical, the object of that thought would also merely be a wholly indefinite possibility. I have shown above by quotations that Kant, in utter contradiction with himself, sets up the categories now as the condition of knowledge of perception, now as the function of merely abstract thought. Here they appear exclusively in the latter sense, and it seems quite as if he wished to attribute them merely to discursive thought. But if this is really his opinion, then necessarily at the beginning of the Transcendental Logic, before specifying the different functions of thought at such length, he was necessarily bound to characterise thought in general, and consequently to distinguish it from perception; he ought to have shown what knowledge is given by mere perception, and what that is new is added by thought. Then we would have known what he was really speaking about; or rather, he would then have spoken quite differently, first of perception, and then of thought; instead of which, as it is, he is always dealing with something between the two, which is a mere delusion. There would not then be that great gap between the transcendental Æsthetic and the transcendental Logic, where, after the exposition of the mere form of perception, he simply dismisses its content, all that is empirically apprehended, with the phrase "It is given," and does not ask how it came about, *whether with or without understanding;* but, with one spring, passes over to abstract thought; and not even to thought in general, but at once to certain forms of thought, and does not say a word about what thought is, what the concept is, what is the relation of abstract and

discursive to concrete and intuitive, what is the difference between the knowledge of men and that of brutes, and what is reason.

Yet it was just this distinction between abstract knowledge and knowledge of perception, entirely overlooked by Kant, which the ancients denoted by *φαινομενα* and *νοουμενα*,[1] and whose opposition and incommensurability occupied them so much in the philosophemes of the Eleatics, in Plato's doctrine of Ideas, in the dialectic of the Megarics, and later the Scholastics in the controversy between Nominalism and Realism, the seed of which, so late in developing, was already contained in the opposite mental tendencies of Plato and Aristotle. But Kant, who, in an inexcusable manner, entirely neglected the thing to denote which the words *φαινομενα* and *νοουμενα* had already been taken, took possession of the words, as if they were still unappropriated, in order to denote by them his thing in itself and his phenomenon.

Since I have been obliged to reject Kant's doctrine of the categories, just as he rejected that of Aristotle, I wish here to indicate as a suggestion a third way of reaching what is aimed at. What both Kant and Aristotle sought for under the name of the categories were the most general conceptions under which all things, however different, must be subsumed, and through which therefore everything that exists would ultimately be thought. Just on this account Kant conceived them as the *forms* of all thought.

Grammar is related to logic as clothes to the body. Should not, therefore, these primary conceptions, the ground-bass of the reason, which is the foundation of all special thought, without whose application, therefore, no thought can take place, ultimately lie in those conceptions which

[1] See *Sext. Empir. Pyrrhon. hypotyp.*, lib. i. c. 13, *νοουμενα φαινομενοις αντετιθη Αναξαγορας* (*intelligibilia apparentibus opposuit Anaxagoras.*

just on account of their exceeding generality (transcendentalism) have their expression not in single words, but in whole classes of words, because one of them is thought along with every word whatever it may be, whose designation would therefore have to be looked for, not in the lexicon but in the grammar? In fact, should they not be those distinctions of conceptions on account of which the word which expresses them is either a substantive or an adjective, a verb or an adverb, a pronoun, a preposition, or some other particle—in short, the parts of speech? For undoubtedly these denote the forms which all thought primarily assumes, and in which it directly moves; accordingly they are the essential forms of speech, the fundamental constituent elements of every language, so that we cannot imagine any language which would not consist of at least substantives, adjectives, and verbs. These fundamental forms would then have subordinated to them those forms of thought which are expressed through their inflections, that is, through declension and conjugation, and it is unessential to the chief concern whether in denoting them we call in the assistance of the article and the pronoun. We will examine the thing, however, somewhat more closely, and ask the question anew: What are the forms of thought?

(1.) Thought consists throughout of judging; judgments are the threads of its whole web, for without making use of a verb our thought does not move, and as often as we use a verb we judge.

(2.) Every judgment consists in the recognition of the relation between subject and predicate, which it separates or unites with various restrictions. It unites them from the recognition of the actual identity of the two, which can only happen in the case of synonyms; then in the recognition that the one is always thought along with the other, though the converse does not hold—in the universal affirmative proposition; up to the recognition that the one is sometimes thought along with the other, in the

particular affirmative proposition. The negative propositions take the opposite course. Accordingly in every judgment the subject, the predicate, and the copula, the latter affirmative or negative, must be to be found; even although each of these is not denoted by a word of its own, as is however generally the case. The predicate and the copula are often denoted by *one* word, as "Caius ages;" sometimes one word denotes all three, as *concurritur, i.e.,* "the armies engage." From this it is evident that the forms of thought are not to be sought for precisely and directly in words, nor even in the parts of speech, for even in the same language the same judgment may be expressed in different words, and indeed in different parts of speech, yet the thought remains the same, and consequently also its form; for the thought could not be the same if the form of thought itself were different. But with the same thought and the same form of thought the form of words may very well be different, for it is merely the outward clothing of the thought, which, on the other hand, is inseparable from *its* form. Thus grammar only explains the clothing of the forms of thought. The parts of speech can therefore be deduced from the original forms of thought themselves which are independent of all language; their work is to express these forms of thought in all their modifications. They are the instrument and the clothing of the forms of thought, and must be accurately adapted to the structure of the latter, so that it may be recognised in them.

(3.) These real, unalterable, original forms of thought are certainly *those of Kant's logical table of judgments;* only that in this table are to be found blind windows for the sake of symmetry and the table of the categories; these must all be omitted, and also a false arrangement. Thus:—

(*a.*) *Quality:* affirmation and negation, *i.e.*, combination and separation of concepts: two forms. It depends on the copula.

(*b.*) *Quantity:* the subject-concept is taken either in

whole or in part: totality or multiplicity. To the first belong also individual subjects: Socrates means "all Socrateses." Thus two forms. It depends on the subject.

(*c.*) *Modality:* has really three forms. It determines the quality as necessary, actual, or contingent. It consequently depends also on the copula.

These three forms of thought spring from the laws of thought of contradiction and identity. But from the principle of sufficient reason and the law of excluded middle springs—

(*d.*) *Relation.* It only appears if we judge concerning completed judgments, and can only consist in this, that it either asserts the dependence of one judgment upon another (also in the plurality of both), and therefore combines them in the *hypothetical* proposition; or else asserts that judgments exclude each other, and therefore separates them in the *disjunctive* proposition. It depends on the copula, which here separates or combines the completed judgments.

The *parts of speech* and grammatical forms are ways of expressing the three constituent parts of the judgment, the subject, the predicate, and the copula, and also of the possible relations of these; thus of the forms of thought just enumerated, and the fuller determinations and modifications of these. Substantive, adjective, and verb are therefore essential fundamental constituent elements of language in general; therefore they must be found in all languages. Yet it is possible to conceive a language in which adjective and verb would always be fused together, as is sometimes the case in all languages. Provisionally it may be said, for the expression of the *subject* are intended the substantive, the article, and the pronoun; for the expression of the *predicate*, the adjective, the adverb, and the preposition; for the expression of the *copula*, the verb, which, however, with the exception of the verb to be, also contains the predicate. It is the task of the philosophy of grammar to teach the precise mechanism of

the expression of the forms of thought, as it is the task of logic to teach the operations with the forms of thought themselves.

Note.—As a warning against a false path and to illustrate the above, I mention S. Stern's "*Vorläufige Grundlage zur Sprachphilosophie*," 1835, which is an utterly abortive attempt to construct the categories out of the grammatical forms. He has entirely confused thought with perception, and therefore, instead of the categories of thought, he has tried to deduce the supposed categories of perception from the grammatical forms, and consequently has placed the grammatical forms in direct relation to perception. He is involved in the great error that *language* is immediately related to *perception*, instead of being directly related only to thought as such, thus to the *abstract concepts*, and only by means of these to perception, to which they, however, have a relation which introduces an entire change of the form. What exists in perception, thus also the relations which proceed from time and space, certainly becomes an object of thought; thus there must also be forms of speech to express it, yet always merely in the abstract, as concepts. Concepts are always the primary material of thought, and the forms of logic are always related to these, never *directly* to perception. Perception always determines only the material, never the formal truth of the proposition, for the formal truth is determined according to the logical rules alone.

I return to the Kantian philosophy, and come now to the *Transcendental Dialectic.* Kant opens it with the explanation of *reason*, the faculty which is to play the principal part in it, for hitherto only sensibility and understanding were on the scene. When considering his different explanations of reason, I have already spoken above of the explanation he gives here that "it is the

faculty of principles." It is now taught here that all the *a priori* knowledge hitherto considered, which makes pure mathematics and pure natural science possible, affords only *rules*, and no *principles;* because it proceeds from perceptions and forms of knowledge, and not from mere conceptions, which is demanded if it is to be called a principle. Such a principle must accordingly be knowledge *from pure conceptions* and yet *synthetical.* But this is absolutely impossible. From pure conceptions nothing but *analytical* propositions can ever proceed. If conceptions are to be synthetically and yet *a priori* combined, this combination must necessarily be accomplished by some third thing, through a pure perception of the formal possibility of experience, just as synthetic judgments *a posteriori* are brought about through empirical perception; consequently a synthetic proposition *a priori* can never proceed from pure conceptions. In general, however, we are *a priori* conscious of nothing more than the principle of sufficient reason in its different forms, and therefore no other synthetic judgments *a priori* are possible than those which proceed from that which receives its content from that principle.

However, Kant finally comes forward with a pretended principle of the reason answering to his demand, yet only with this *one,* from which others afterwards follow as corollaries. It is the principle which Chr. Wolf set up and explained in his "*Cosmologia,*" sect. i. c. 2, § 93, and in his "*Ontologia,*" § 178. As now above, under the title of the Amphiboly, mere Leibnitzian philosophemes were taken for natural and necessary aberrations of the reason, and were criticised as such, so here precisely the same thing happens with the philosophemes of Wolf. Kant still presents this principle of the reason in an obscure light, through indistinctness, indefiniteness, and breaking of it up (p. 307; V. 361, and 322; V. 379). Clearly expressed, however, it is as follows: "If the conditioned is given, the totality of its conditions must also be given,

and therefore also the *unconditioned*, through which alone that totality becomes complete." We become most vividly aware of the apparent truth of this proposition if we imagine the conditions and the conditioned as the links of a suspended chain, the upper end of which, however, is not visible, so that it might extend *ad infinitum;* since, however, the chain does not fall, but hangs, there must be above *one* link which is the first, and in some way is fixed. Or, more briefly: the reason desires to have a point of attachment for the causal chain which reaches back to infinity; it would be convenient for it. But we will examine the proposition, not in figures, but in itself. Synthetic it certainly is; for, analytically, nothing more follows from the conception of the conditioned than that of the condition. It has not, however, *a priori* truth, nor even *a posteriori*, but it surreptitiously obtains its appearance of truth in a very subtle way, which I must now point out. Immediately, and *a priori*, we have the knowledge which the principle of sufficient reason in its four forms expresses. From this immediate knowledge all abstract expressions of the principle of sufficient reason are derived, and they are thus indirect; still more, however, is this the case with inferences or corollaries from them. I have already explained above how *abstract* knowledge often unites a variety of *intuitive* cognitions in *one* form or *one* concept in such a way that they can no longer be distinguished; therefore abstract knowledge stands to intuitive knowledge as the shadow to the real objects, the great multiplicity of which it presents through one outline comprehending them all. Now the pretended principle of the reason makes use of this shadow. In order to deduce from the principle of sufficient reason the unconditioned, which directly contradicts it, it prudently abandons the immediate concrete knowledge of the content of the principle of sufficient reason in its particular forms, and only makes use of abstract concepts which are derived from it, and have value and significance only through it, in order to smuggle

its unconditioned somehow or other into the wide sphere of those concepts. Its procedure becomes most distinct when clothed in dialectical form; for example, thus: "If the conditioned exists, its condition must also be given, and indeed all given, thus completely, thus the totality of its conditions; consequently, if they constitute a series, the whole series, consequently also its first beginning, thus the unconditioned." Here it is false that the conditions of a conditioned can constitute a *series.* Rather must the totality of the conditions of everything conditioned be contained in its *nearest* ground or reason from which it directly proceeds, and which is only thus a *sufficient* ground or reason. For example, the different determinations of the state which is the cause, all of which must be present together before the effect can take place. But the series, for example, the chain of causes, arises merely from the fact that we regard what immediately before was the condition as now a conditioned; but then at once the whole operation begins again from the beginning, and the principle of sufficient reason appears anew with its claim. But there can never be for a conditioned a properly successive *series* of conditions, which exist merely as such, and on account of that which is at last conditioned; it is always an alternating series of conditioneds and conditions; as each link is laid aside the chain is broken, and the claim of the principle of sufficient reason entirely satisfied, it arises anew because the condition becomes the conditioned. Thus the principle of *sufficient* reason always demands only the completeness of the *immediate or next condition,* never the completeness of a *series.* But just this conception of the completeness of the condition leaves it undetermined whether this completeness should be simultaneous or successive; and since the latter is chosen, the demand now arises for a complete series of conditions following each other. Only through an arbitrary abstraction is a series of causes and effects regarded as a series of causes alone, which exists merely on account

of the last effect, and is therefore demanded as its *sufficient* reason. From closer and more intelligent consideration, and by rising from the indefinite generality of abstraction to the particular definite reality, it appears, on the contrary, that the demand for a *sufficient* reason extends only to the completeness of the determinations of the *immediate* cause, not to the completeness of a series. The demand of the principle of sufficient reason is completely extinguished in each sufficient reason given. It arises, however, immediately anew, because this reason is again regarded as a consequent; but it never demands directly a series of reasons. If, on the other hand, instead of going to the thing itself, we confine ourselves to the abstract concepts, these distinctions vanish. Then a chain of alternating causes and effects, or of alternating logical reasons and consequents, is given out as simply a chain of causes of the last effect, or reasons of the last consequent, and the *completeness of the conditions,* through which alone a reason becomes *sufficient,* appears as the completeness of that assumed *series* of reasons alone, which only exist on account of the last consequent. There then appears the abstract principle of the reason very boldly with its demand for the unconditioned. But, in order to recognise the invalidity of this claim, there is no need of a critique of reason by means of antinomies and their solution, but only of a critique of reason understood in my sense, an examination of the relation of abstract knowledge to direct intuitive knowledge, by means of ascending from the indefinite generality of the former to the fixed definiteness of the latter. From such a critique, then, it here appears that the nature of the reason by no means consists in the demand for an unconditioned; for, whenever it proceeds with full deliberation, it must itself find that an unconditioned is an absurdity. The reason as a faculty of knowledge can always have to do only with objects; but every object for the subject is necessarily and irrevocably subordinated to the principle of sufficient

reason, both *a parte ante* and *a parte post.* The validity of the principle of sufficient reason is so involved in the form of consciousness that we absolutely cannot imagine anything objective of which no *why* could further be demanded; thus we cannot imagine an absolute absolute, like a blind wall in front of us. That his convenience should lead this or that person to stop at some point, and assume such an absolute at pleasure, is of no avail against that incontestable certainty *a priori,* even if he should put on an air of great importance in doing so. In fact, the whole talk about the absolute, almost the sole theme of philosophies since Kant, is nothing but the cosmological proof *incognito.* This proof, in consequence of the case brought against it by Kant, deprived of all right and declared outlawed, dare no longer show itself in its true form, and therefore appears in all kinds of disguises—now in distinguished form, concealed under intellectual intuition or pure thought; now as a suspicious vagabond, half begging, half demanding what it wants in more unpretending philosophemes. If an absolute must absolutely be had, then I will give one which is far better fitted to meet all the demands which are made on such a thing than these visionary phantoms; it is matter. It has no beginning, and it is imperishable; thus it is really independent, and *quod per se est et per se concipitur;* from its womb all proceeds, and to it all returns; what more can be desired of an absolute? But to those with whom no critique of reason has succeeded, we should rather say—

> "Are not ye like unto women, who ever
> Return to the point from which they set out,
> Though reason should have been talked by the hour?"

That the return to an unconditioned cause, to a first beginning, by no means lies in the nature of reason, is, moreover, practically proved by the fact that the primitive religions of our race, which even yet have the greatest number of followers upon earth, Brahmanism and

Buddhaism, neither know nor admit such assumptions, but carry the series of phenomena conditioning each other into infinity. Upon this point, I refer to the note appended to the criticism of the first antinomy, which occurs further on; and the reader may also see Upham's "Doctrine of Buddhaism" (p. 9), and in general all genuine accounts of the religions of Asia. Judaism and reason ought not to be identified.

Kant, who by no means desires to maintain his pretended principle of reason as objectively valid, but merely as subjectively necessary, deduces it even as such only by means of a shallow sophism, p. 307; V. 364. He says that because we seek to subsume every truth known to us under a more general truth, as far as this process can be carried, this is nothing else than the pursuit of the unconditioned, which we already presuppose. But, in truth, in this endeavour we do nothing more than apply reason, and intentionally make use of it to simplify our knowledge by enabling us to survey it—reason, which is that faculty of abstract, general knowledge that distinguishes the reflective, thinking man, endowed with speech, from the brute, which is the slave of the present. For the use of reason just consists in this, that we know the particular through the universal, the case through the rule, the rule through the more general rule; thus that we seek the most general points of view. Through such survey or general view our knowledge is so facilitated and perfected that from it arises the great difference between the life of the brutes and that of men, and again between the life of educated and that of uneducated men. Now, certainly the series of *grounds of knowledge,* which exist only in the sphere of the abstract, thus of reason, always finds an end in what is indemonstrable, *i.e.,* in an idea which is not further conditioned according to this form of the principle of sufficient reason, thus in the *a priori* or *a posteriori* directly perceptible ground of the first proposition of the train of reasoning. I have already shown in the essay on

the principle of sufficient reason, § 50, that here the series of grounds of knowledge really passes over into grounds of becoming or of being. But one can only desire to make this circumstance hold good as a proof of an unconditioned according to the law of causality, or even of the mere demand for such an unconditioned, if one has not yet distinguished the forms of the principle of sufficient reason at all, but, holding to the abstract expression, has confounded them all. Kant, however, seeks to establish that confusion, through a mere play upon words, with *Universalitas* and *Universitas*, p. 322; V. 379. Thus it is fundamentally false that our search for higher grounds of knowledge, more general truths, springs from the presupposition of an object unconditioned in its being, or has anything whatever in common with this. Moreover, how should it be essential to the reason to presuppose something which it must know to be an absurdity as soon as it reflects? The source of that conception of the unconditioned is rather to be found only in the indolence of the individual who wishes by means of it to get rid of all further questions, whether his own or of others, though entirely without justification.

Now Kant himself denies objective validity to this pretended principle of reason; he gives it, however, as a necessary subjective assumption, and thus introduces an irremediable split into our knowledge, which he soon allows to appear more clearly. With this purpose he unfolds that principle of reason further, p. 322; V, 379, in accordance with the method of architectonic symmetry of which he is so fond. From the three categories of relation spring three kinds of syllogisms, each of which gives the clue for the discovery of a special unconditioned, of which again there are three: the soul, the world (as an object in itself and absolute totality), and God. Now here we must at once note a great contradiction, of which Kant, however, takes no notice, because it would be very dangerous to the symmetry. Two of these unconditioneds

are themselves conditioned by the third, the soul and the world by God, who is the cause of their existence. Thus the two former have by no means the predicate of unconditionedness in common with the latter, though this is really the point here, but only that of inferred being according to the principles of experience, beyond the sphere of the possibility of experience.

Setting this aside, we recognise in the three unconditioneds, to which, according to Kant, reason, following its essential laws, must come, the three principal subjects round which the whole of philosophy under the influence of Christianity, from the Scholastics down to Christian Wolf, has turned. Accessible and familiar as these conceptions have become through all these philosophers, and now also through the philosophers of pure reason, this by no means shows that, without revelation, they would necessarily have proceeded from the development of all reason as a production peculiar to its very nature. In order to prove this it would be necessary to call in the aid of historical criticism, and to examine whether the ancient and non-European nations, especially the peoples of Hindostan and many of the oldest Greek philosophers, really attained to those conceptions, or whether it is only we who, by quite falsely translating the Brahma of the Hindus and the Tien of the Chinese as "God," good-naturedly attribute such conceptions to them, just as the Greeks recognised their gods everywhere; whether it is not rather the case that theism proper is only to be found in the religion of the Jews, and in the two religions which have proceeded from it, whose followers just on this account comprise the adherents of all other religions on earth under the name of heathen, which, by the way, is a most absurd and crude expression, and ought to be banished at least from the writings of the learned, because it identifies and jumbles together Brahmanists, Buddhists, Egyptians, Greeks, Romans, Germans, Gauls, Iroquois, Patagonians, Caribbeans, Otaheiteans, Australians, and

many others. Such an expression is all very well for priests, but in the learned world it must at once be shown the door: it can go to England and take up its abode at Oxford. It is a thoroughly established fact that Buddhism, the religion which numbers more followers than any other on earth, contains absolutely no theism, indeed rejects it. As regards Plato, it is my opinion that he owes to the Jews the theism with which he is periodically seized. On this account Numenius (according to Clem. Alex., *Strom.*, i. c. 22, Euseb. *præp. evang.*, xiii. 12, and Suidas under Numenius) called him the *Moses græcisans*: *Τι γαρ εστι Πλατων, η Μωσης αττικιζων*; and he accuses him of having stolen (*αποσυλησας*) his doctrine of God and the creation from the Mosaical writings. Clemens often repeats that Plato knew and made use of Moses, *e.g.*, *Strom.*, i. 25.—v. c. 14, § 90, &c., &c.; *Pædagog.*, ii. 10, and iii. 11; also in the *Cohortatio ad gentes*, c. 6, where, after he has bitterly censured and derided the whole of the Greek philosophers in the preceding chapter because they were not Jews, he bestows on Plato nothing but praise, and breaks out into pure exultation that as Plato had learnt his geometry from the Egyptians, his astronomy from the Babylonians, magic from the Thracians, and much also from the Assyrians, so he had learnt his theism from the Jews: *Οιδα σου τους διδασκαλους, κἀν αποκρυπτειν εθελῇς, . . . δοξαν την του θεου παρ' αυτων ωφελησει των Εβραιων* (*Tuos magistros novi, licet eos celare velis, . . . illa de Deo sententia suppeditata tibi est ab Hebræis*). A pathetic scene of recognition. But I see a remarkable confirmation of the matter in what follows. According to Plutarch (*in Mario*), and, better, according to Lactantius (i. 3, 19), Plato thanked Nature that he had been born a human being and not a brute, a man and not a woman, a Greek and not a barbarian. Now in Isaac Euchel's "Prayers of the Jews," from the Hebrew, second edition, 1799, p. 7, there is a morning prayer in which God is thanked and praised

that the worshipper was born a Jew and not a heathen, a free man and not a slave, a man and not a woman. Such an historical investigation would have spared Kant an unfortunate necessity in which he now becomes involved, in that he makes these three conceptions spring necessarily from the nature of reason, and yet explains that they are untenable and unverifiable by the reason, and thus makes the reason itself a sophisticator; for he says, p. 339; V. 397: "There are sophistications, not of man, but of pure reason itself, from which even the wisest cannot free himself, and although after much trouble he may be able to avoid error, yet he never can escape from the illusion which unceasingly torments and mocks him." Therefore these Kantian "Ideas of the Reason" might be compared to the focus in which the converging reflected rays from a concave mirror meet several inches before its surface, in consequence of which, by an inevitable process of the understanding, an object presents itself to us there which is a thing without reality.

But the name "Idea" is very unfortunately chosen for these pretended necessary productions of the pure theoretical reason, and violently appropriated from Plato, who used it to denote the eternal forms which, multiplied through space and time, become partially visible in the innumerable individual fleeting things. Plato's "Ideas" are accordingly throughout perceptible, as indeed the word which he chose so definitely signifies, for it could only be adequately translated by means of perceptible or visible things; and Kant has appropriated it to denote that which lies so far from all possibility of perception that even abstract thought can only half attain to it. The word "Idea," which Plato first introduced, has, moreover, since then, through two-and-twenty centuries, always retained the significance in which he used it; for not only all ancient philosophers, but also all the Scholastics, and indeed the Church Fathers and the theologians of the Middle Ages, used it only in that Platonic sense, the

sense of the Latin word *exemplar*, as Suarez expressly mentions in his twenty-fifth Disputation, sect. 1. That Englishmen and Frenchmen were later induced by the poverty of their languages to misuse this word is bad enough, but not of importance. Kant's misuse of the word idea, by the substitution of a new significance introduced by means of the slender clue of not being object of experience, which it has in common with Plato's ideas, but also in common with every possible chimera, is thus altogether unjustifiable. Now, since the misuse of a few years is not to be considered against the authority of many centuries, I have always used the word in its old, original, Platonic significance.

The refutation of *rational psychology* is much fuller and more thorough in the first edition of the "Critique of Pure Reason" than in the second and following editions, and therefore upon this point we must make use of the first edition exclusively. This refutation has as a whole very great merit and much truth. Yet I am clearly of opinion that it was merely from his love of symmetry that Kant deduced as necessary the conception of the soul from the paralogism of substantiality by applying the demand for the unconditioned to the conception *substance*, which is the first category of relation, and accordingly maintained that the conception of a soul arose in this way in every speculative reason. If this conception really had its origin in the presupposition of a final subject of all predicates of a thing, one would have assumed a soul not in men alone, but also just as necessarily in every lifeless thing, for such a thing also requires a final subject of all its predicates. Speaking generally, however, Kant makes use of a quite inadmissible expression when he talks of something which can exist only as subject and not as predicate (*e.g.*, Critique of Pure Reason, p. 323; V. 412; Prolegomena, § 4 and

47); though a precedent for this is to be found in Aristotle's "Metaphysics," iv. ch. 8. Nothing whatever exists as subject and predicate, for these expressions belong exclusively to logic, and denote the relations of abstract conceptions to each other. Now their correlative or representative in the world of perception must be substance and accident. But then we need not look further for that which exists always as substance and never as accident, but have it directly in matter. It is the substance corresponding to all properties of things which are their accidents. It is, in fact, if one wishes to retain the expression of Kant which has just been condemned, the final subject of all predicates of that empirically given thing, that which remains after the abstraction of all its properties of every kind. And this holds good of man as of a brute, a plant, or a stone, and is so evident, that in order not to see it a determined desire not to see is required. That it is really the prototype of the conception substance, I will show soon. But subject and predicate are related to substance and accident rather as the principle of sufficient reason in logic to the law of causality in nature, and the substitution or identification of the former is just as inadmissible as that of the latter. Yet in the "Prolegomena," § 46, Kant carries this substitution and identification to its fullest extent in order to make the conception of the soul arise from that of the final subject of all predicates and from the form of the categorical syllogism. In order to discover the sophistical nature of this paragraph, one only needs to reflect that subject and predicate are purely logical determinations, which concern abstract conceptions solely and alone, and that according to their relation in the judgment. Substance and accident, on the other hand, belong to the world of perception and its apprehension in the understanding, and are even there only as identical with matter and form or quality. Of this more shortly.

The antithesis which has given occasion for the assump-

tion of two fundamentally different substances, body and soul, is in truth that of objective and subjective. If a man apprehends himself objectively in external perception, he finds a being extended in space and in general merely corporeal; but if, on the other hand, he apprehends himself in mere self-consciousness, thus purely subjectively, he finds himself a merely willing and perceiving being, free from all forms of perception, thus also without a single one of the properties which belong to bodies. Now he forms the conception of the soul, like all the transcendental conceptions called by Kant Ideas, by applying the principle of sufficient reason, the form of all objects, to that which is not an object, and in this case indeed to the subject of knowing and willing. He treats, in fact, knowing, thinking, and willing as effects of which he seeks the cause, and as he cannot accept the body as their cause, he assumes a cause of them entirely different from the body. In this manner the first and the last of the dogmatists proves the existence of the soul: Plato in the "Phædrus" and also Wolf: from thinking and willing as the effects which lead to that cause. Only after in this way, by hypostatising a cause corresponding to the effect, the conception of an immaterial, simple, indestructible being had arisen, the school developed and demonstrated this from the conception of *substance*. But this conception itself they had previously constructed specially for this purpose by the following artifice, which is worthy of notice.

With the first class of ideas, *i.e.*, the real world of perception, the idea of matter is also given; because the law governing this class of ideas, the law of causality, determines the change of the states or conditions, and these conditions themselves presuppose something permanent, whose changes they are. When speaking above of the principle of the permanence of substance, I showed, by reference to earlier passages, that this idea of matter arises because in the understanding, for which alone it

exists, time and space are intimately united, and the share of space in this product exhibits itself as the permanence of matter, while the share of time appears as the change of states. Purely in itself, matter can only be thought *in abstracto*, and not perceived; for to perception it always appears already in form and quality. From this conception of *matter*, *substance* is again an abstraction, consequently a higher *genus*, and arose in this way. Of the conception of matter, only the predicate of permanence was allowed to remain, while all its other essential properties, extension, impenetrability, divisibility, &c., were thought away. Like every higher *genus*, then, the concept *substance* contains *less in itself* than the concept *matter*, but, unlike every other higher *genus*, it does not contain *more under it*, because it does not include several lower *genera* besides matter; but this remains the one true species of the concept substance, the only assignable thing by which its content is realised and receives a proof. Thus the aim with which in other cases the reason produces by abstraction a higher conception, in order that in it several subordinate species may be thought at once through common determinations, has here no place; consequently that abstraction is either undertaken idly and entirely without aim, or it has a secret secondary purpose. This secret purpose is now brought to light; for under the conception substance, along with its true sub-species matter, a second species is co-ordinated—the immaterial, simple, indestructible substance, soul. But the surreptitious introduction of this last concept arose from the fact that the higher concept *substance* was framed illogically, and in a manner contrary to law. In its legitimate procedure the reason always frames the concept of a higher genus by placing together the concepts of several species, and now comparing them, proceeds discursively, and by omitting their differences and retaining the qualities in which they agree, obtains the generic concept which includes them all but has a smaller content. From this

it follows that the concepts of the species must always precede the concept of the genus. But, in the present case, the converse is true. Only the concept matter existed before the generic concept *substance.* The latter was without occasion, and consequently without justification, as it were aimlessly framed from the former by the arbitrary omission of all its determinations except one. Not till afterwards was the second ungenuine species placed beside the concept matter, and so foisted in. But for the framing of this second concept nothing more was now required than an express denial of what had already been tacitly omitted in the higher generic concept, extension, impenetrability, and divisibility. Thus the concept *substance* was framed merely to be the vehicle for the surreptitious introduction of the concept of the immaterial substance. Consequently, it is very far from being capable of holding good as a category or necessary function of the understanding; rather is it an exceedingly superfluous concept, because its only true content lies already in the concept of matter, besides which it contains only a great void, which can be filled up by nothing but the illicitly introduced species *immaterial substance;* and, indeed, it was solely for the purpose of containing this that it was framed. Accordingly, in strictness, the concept substance must be entirely rejected, and the concept matter everywhere put in its place.

The categories were a procrustean bed for every possible thing, but the three kinds of syllogisms are so only for the three so-called Ideas. The Idea of the soul was compelled to find its origin in the form of the categorical syllogism. It is now the turn of the dogmatic ideas concerning the universe, so far as it is thought as an object in itself, between two limits—that of the smallest (atom), and that of the largest (limits of the universe in time and space). These must now proceed from the form of the hypothetical

syllogism. Nor for this in itself is any special violence necessary. For the hypothetical judgment has its form from the principle of sufficient reason, and not the cosmological alone but all those so-called Ideas really have their origin in the inconsiderate and unrestricted application of that principle, and the laying aside of it at pleasure. For, in accordance with that principle, the mere dependence of an object upon another is ever sought for, till finally the exhaustion of the imagination puts an end to the journey; and thus it is lost sight of that every object, and indeed the whole chain of objects and the principle of sufficient reason itself, stand in a far closer and greater dependence, the dependence upon the knowing subject, for whose objects alone, *i.e.*, ideas, that principle is valid, for their mere position in space and time is determined by it. Thus, since the form of knowledge from which here merely the cosmological Ideas are derived, the principle of sufficient reason, is the source of all subtle hypostases, in this case no sophisms need be resorted to; but so much the more is sophistry required in order to classify those Ideas according to the four titles of the categories.

(1.) The cosmological Ideas with regard to time and space, thus of the limits of the world in both, are boldly regarded as determined through the category of *quantity*, with which they clearly have nothing in common, except the accidental denotation in logic of the extent of the concept of the subject in the judgment by the word *quantity*, a pictorial expression instead of which some other might just as well have been chosen. But for Kant's love of symmetry this is enough. He takes advantage of the fortunate accident of this nomenclature, and links to it the transcendent dogmas of the world's extension.

(2.) Yet more boldly does Kant link to *quality*, *i.e.*, the affirmation or negation in a judgment, the transcendent Ideas concerning matter; a procedure which has not even an accidental similarity of words as a basis. For it is just

to the *quantity*, and not to the *quality* of matter that its mechanical (not chemical) divisibility is related. But, what is more, this whole idea of divisibility by no means belongs to those inferences according to the principle of sufficient reason, from which, however, as the content of the hypothetical form, all cosmological Ideas ought to flow. For the assertion upon which Kant there relies, that the relation of the parts to the whole is that of the condition to the conditioned, thus a relation according to the principle of sufficient reason, is certainly an ingenious but yet a groundless sophism. That relation is rather based upon the principle of contradiction; for the whole is not through the part, nor the parts through the whole, but both are necessarily together because they are one, and their separation is only an arbitrary act. It depends upon this, according to the principle of contradiction, that if the parts are thought away, the whole is also thought away, and conversely; and by no means upon the fact that the parts as the *reason* conditioned the whole as the *consequent*, and that therefore, in accordance with the principle of sufficient reason, we were necessarily led to seek the ultimate parts, in order, as its reason, to understand from them the whole. Such great difficulties are here overcome by the love of symmetry.

(3.) The Idea of the first cause of the world would now quite properly come under the title of *relation;* but Kant must reserve this for the fourth title, that of *modality*, for which otherwise nothing would remain, and under which he forces this idea to come by saying that the contingent (*i.e.*, according to his explanation, which is diametrically opposed to the truth, every consequent of its reason) becomes the necessary through the first cause. Therefore, for the sake of symmetry, the conception of *freedom* appears here as the third Idea. By this conception, however, as is distinctly stated in the observations on the thesis of the third conflict, what is really meant is only that Idea of the cause of the world which alone is admissible

here. The third and fourth conflicts are at bottom tautological.

About all this, however, I find and assert that the whole antinomy is a mere delusion, a sham fight. Only the assertions of the antitheses really rest upon the forms of our faculty of knowledge, *i.e.*, if we express it objectively, on the necessary, *a priori* certain, most universal laws of nature. Their proofs alone are therefore drawn from objective grounds. On the other hand, the assertions and proofs of the theses have no other than a subjective ground, rest solely on the weakness of the reasoning individual; for his imagination becomes tired with an endless regression, and therefore he puts an end to it by arbitrary assumptions, which he tries to smooth over as well as he can; and his judgment, moreover, is in this case paralysed by early and deeply imprinted prejudices. On this account the proof of the thesis in all the four conflicts is throughout a mere sophism, while that of the antithesis is a necessary inference of the reason from the laws of the world as idea known to us *a priori*. It is, moreover, only with great pains and skill that Kant is able to sustain the thesis, and make it appear to attack its opponent, which is endowed with native power. Now in this regard his first and constant artifice is, that he does not render prominent the *nervus argumentationis*, and thus present it in as isolated, naked, and distinct a manner as he possibly can; but rather introduces the same argument on both sides, concealed under and mixed up with a mass of superfluous and prolix sentences.

The theses and antitheses which here appear in such conflict remind one of the δικαιος and αδικος λογος which Socrates, in the "Clouds" of Aristophanes, brings forward as contending. Yet this resemblance extends only to the form and not to the content, though this would gladly be asserted by those who ascribe to these most speculative of all questions of theoretical philosophy an influence upon morality, and therefore seriously regard the thesis as the

δικαιος, and the antithesis as the αδικος λογος. I shall not, however, accommodate myself here with reference to such small, narrow, and perverse minds; and, giving honour not to them, but to the truth, I shall show that the proofs which Kant adduced of the individual theses are sophisms, while those of the antitheses are quite fairly and correctly drawn from objective grounds. I assume that in this examination the reader has always before him the Kantian antinomy itself.

If the proof of the thesis in the first conflict is to be held as valid, then it proves too much, for it would be just as applicable to time itself as to change in time, and would therefore prove that time itself must have had a beginning, which is absurd. Besides, the sophism consists in this, that instead of the beginninglessness of the series of states, which was at first the question, suddenly the endlessness (infinity) of the series is substituted; and now it is proved that this is logically contradicted by completeness, and yet every present is the end of the past, which no one doubted. The end of a beginningless series can, however, always be *thought*, without prejudice to the fact that it has no beginning; just as, conversely, the beginning of an endless series can also be *thought*. But against the real, true argument of the antithesis, that the changes of the world necessarily presuppose an infinite series of changes *backwards*, absolutely nothing is advanced. We can think the possibility that the causal chain will some day end in an absolute standstill, but we can by no means think the possibility of an absolute beginning.[1]

[1] That the assumption of a limit of the world in time is certainly not a necessary thought of the reason may be also proved historically, for the Hindus teach nothing of the kind, even in the religion of the people, much less in the Vedas, but try to express mythologically by means of a monstrous chronology the infinity of this phenomenal world, this fleeting and baseless web of Mâyâ, for they at once bring out very ingeniously the relativity of all periods of time in the following mythus (Polier, *Mythologie des Indous*, vol. ii. p. 585). The four ages, in the last of which we live, embrace together 4,320,000 years. Each day of the creating Brahma has 1000 such periods of four ages, and his

With reference to the spatial limits of the world, it is proved that, if it is to be regarded as a *given whole*, it must necessarily have limits. The reasoning is correct, only it was just the first link of it that was to be proved, and that remains unproved. Totality presupposes limits, and limits presuppose totality; but here both together are arbitrarily presupposed. For this second point, however, the antithesis affords no such satisfactory proof as for the first, because the law of causality provides us with necessary determinations only with reference to time, not to space, and affords us *a priori* the certainty that no occupied time can ever be bounded by a previous empty time, and that no change can be the first change, but not that an occupied space can have no empty space beside it. So far no *a priori* decision on the latter point would be possible; yet the difficulty of conceiving the world in space as limited lies in the fact that space itself is necessarily infinite, and therefore a limited finite world in space, however large it may be, becomes an infinitely small magnitude; and in this incongruity the imagination finds an insuperable stumbling-block, because there remains for it only the choice of thinking the world either as infinitely large or infinitely small. This was already seen by the ancient philosophers: *Μητροδωρος, ὁ καθηγητης Επικουρου, φησιν ατοπον ειναι εν μεγαλῳ πεδιῳ ἑνα σταχυν γεννηθηναι, και ἑνα κοσμον εν τῳ απειρῳ* (*Metrodorus, caput scholæ Epicuri, absurdum ait, in magno campo spicam unam produci, et unum in infinito mundum*) Stob. Ecl., i. c. 23. Therefore many of them taught (as immediately follows), *απειρους κοσμους εν τῳ απειρῳ* (*infinitos mundos in infinito*). This is also the sense of the Kantian argument for the

nights have also 1000. His year has 365 days and as many nights. He lives 100 of his years, always creating; and if he dies, at once a new Brahma is born, and so on from eternity to eternity. The same relativity of time is also expressed in the special myth which is quoted in Polier's work, vol. ii. p. 594, from the Puranas. In it a Rajah, after a visit of a few seconds to Vishnu in his heaven, finds on his return to earth that several millions of years have elapsed, and a new age has begun; for every day of Vishnu is 100 recurrences of the four ages.

antithesis, only he has disfigured it by a scholastic and ambiguous expression. The same argument might be used against the limitation of the world in time, only we have a far better one under the guidance of causality. In the case of the assumption of a world limited in space, there arises further the unanswerable question, What advantage has the filled part of space enjoyed over the infinite space that has remained empty? In the fifth dialogue of his book, "*Del Infinito, Universo e Mondi*," Giordano Bruno gives a full account of the arguments for and against the finiteness of the world, which is very well worth reading. For the rest, Kant himself asserts seriously, and upon objective grounds, the infinity of the world in space in his "Natural History of the Theory of the Heavens," part ii. ch. 7. Aristotle also acknowledges the same, "Phys.," iii. ch. 4, a chapter which, together with the following one, is very well worth reading with reference to this antinomy.

In the second conflict the thesis is at once guilty of a very palpable *petitio principii*, for it commences, "Every *compound* substance consists of simple parts." From the compoundness here arbitrarily assumed, no doubt it afterwards very easily proves the simple parts. But the proposition, "All matter is compound," which is just the point, remains unproved, because it is simply a groundless assumption. The opposite of simple is not compound, but extended, that which has parts and is divisible. Here, however, it is really tacitly assumed that the parts existed before the whole, and were brought together, whence the whole has arisen; for this is the meaning of the word "compound." Yet this can just as little be asserted as the opposite. Divisibility means merely the possibility of separating the whole into parts, and not that the whole is compounded out of parts and thus came into being. Divisibility merely asserts the parts *a parte post;* compoundness asserts them *a parte ante.* For there is essentially no temporal relation between the parts and the

whole; they rather condition each other reciprocally, and thus always exist at the same time, for only so far as both are there is there anything extended in space. Therefore what Kant says in the observations on the thesis, "Space ought not to be called a *compositum*, but a *totum*," &c., holds good absolutely of matter also, which is simply space become perceptible. On the other hand, the infinite divisibility of matter, which the antithesis asserts, follows *a priori* and incontrovertibly from that of space, which it fills. This proposition has absolutely nothing against it; and therefore Kant also (p. 513; V. 541), when he speaks seriously and in his own person, no longer as the mouthpiece of the *αδικος λογος*, presents it as objective truth; and also in the "Metaphysical First Principles of Natural Science" (p. 108, first edition), the proposition, "Matter is infinitely divisible," is placed at the beginning of the proof of the first proposition of mechanics as established truth, having appeared and been proved as the fourth proposition in the Dynamics. But here Kant spoils the proof of the antithesis by the greatest obscurity of style and useless accumulation of words, with the cunning intention that the evidence of the antithesis shall not throw the sophisms of the thesis too much into the shade. Atoms are no necessary thought of the reason, but merely an hypothesis for the explanation of the difference of the specific gravity of bodies. But Kant himself has shown, in the dynamics of his "Metaphysical First Principles of Natural Science," that this can be otherwise, and indeed better and more simply explained than by atomism. In this, however, he was anticipated by Priestley, "On Matter and Spirit," sect. 1. Indeed, even in Aristotle, "Phys." iv. 9, the fundamental thought of this is to be found.

The argument for the third thesis is a very fine sophism, and is really Kant's pretended principle of pure reason itself entirely unadulterated and unchanged. It tries to prove the finiteness of the series of causes by saying that, in order to be *sufficient*, a cause must contain

the complete sum of the conditions from which the succeeding state, the effect, proceeds. For the completeness of the determinations present *together* in the state which is the cause, the argument now substitutes the completeness of the series of causes by which that state itself was brought to actuality; and because completeness presupposes the condition of being rounded off or closed in, and this again presupposes finiteness, the argument infers from this a first cause, closing the series and therefore unconditioned. But the juggling is obvious. In order to conceive the state A. as the sufficient cause of the state B., I assume that it contains the sum of the necessary determinations from the co-existence of which the estate B. inevitably follows. Now by this my demand upon it as a *sufficient* cause is entirely satisfied, and has no direct connection with the question how the state A. itself came to be; this rather belongs to an entirely different consideration, in which I regard the said state A. no more as cause, but as itself an effect; in which case another state again must be related to it, just as it was related to B. The assumption of the finiteness of the series of causes and effects, and accordingly of a first beginning, appears nowhere in this as necessary, any more than the presentness of the present moment requires us to assume a beginning of time itself. It only comes to be added on account of the laziness of the speculating individual. That this assumption lies in the acceptance of a cause as a *sufficient reason* is thus unfairly arrived at and false, as I have shown at length above when considering the Kantian principle of pure reason which coincides with this thesis. In illustration of the assertion of this false thesis, Kant is bold enough in his observations upon it to give as an example of an unconditioned beginning his rising from his chair; as if it were not just as impossible for him to rise without a motive as for a ball to roll without a cause. I certainly do not need to prove the baselessness of the appeal which, induced by a sense of

weakness, he makes to the philosophers of antiquity, by quoting from Ocellus Lucanus, the Eleatics, &c., not to speak of the Hindus. Against the proof of this antithesis, as in the case of the previous ones, there is nothing to advance.

The fourth conflict is, as I have already remarked, really tautological with the third; and the proof of the thesis is also essentially the same as that of the preceding one. His assertion that every conditioned presupposes a complete series of conditions, and therefore a series which ends with an unconditioned, is a *petitio principii*, which must simply be denied. Everything conditioned presupposes nothing but its condition; that this is again conditioned raises a new consideration which is not directly contained in the first.

A certain appearance of probability cannot be denied to the antinomy; yet it is remarkable that no part of the Kantian philosophy has met so little contradiction, indeed has found so much acceptance, as this exceedingly paradoxical doctrine. Almost all philosophical parties and text-books have regarded it as valid, and have also repeatedly reconstructed it; while nearly all Kant's other doctrines have been contested, and indeed there have never been wanting some perverse minds which rejected even the transcendental æsthetic. The undivided assent which the antinomy, on the other hand, has met with may ultimately arise from the fact that certain persons regard with inward satisfaction the point at which the understanding is so thoroughly brought to a standstill, having hit upon something which at once is and is not, so that they actually have before them here the sixth trick of Philadelphia in Lichtenberg's broadsheet.

If we examine the real meaning of Kant's *Critical Solution* of the cosmological problem which now follows, we find that it is not what he gives it out to be, the solution of the problem by the disclosure that both sides, starting from false assumptions, are wrong in the first and second

conflicts, and that in the third and fourth both are right. It is really the confirmation of the antitheses by the explanation of their assertions.

First Kant asserts, in this solution, obviously wrongly, that both sides started from the assumption, as their first principle, that with the conditioned the completed (thus rounded off) *series* of its conditions is given. Only the thesis laid down this proposition, Kant's principle of pure reason, as the ground of its assertions; the antithesis, on the other hand, expressly denied it throughout, and asserted the contrary. Further, Kant charges both sides with this assumption, that the world exists in itself, *i.e.*, independently of being known and of the forms of this knowledge, but this assumption also is only made by the thesis; indeed, it is so far from forming the ground of the assertions of the antithesis that it is absolutely inconsistent with them. For that it should all be given is absolutely contradictory of the conception of an infinite series. It is therefore essential to it that it should always exist only with reference to the process of going through it, and not independently of this. On the other hand, in the assumption of definite limits also lies that of a whole which exists absolutely and independently of the process of completely measuring it. Thus it is only the thesis that makes the false assumption of a self-existent universe, *i.e.*, a universe given prior to all knowledge, and to which knowledge came as to something external to itself. The antithesis from the outset combats this assumption absolutely; for the infinity of the series which it asserts merely under the guidance of the principle of sufficient reason can only exist if the regressus is fully carried out, but not independently of it. As the object in general presupposes the subject, so also the object which is determined as an *endless* chain of conditions necessarily presupposes in the subject the kind of knowledge corresponding to this, that is, the *constant following* of the links of that chain. But this is just what Kant gives as the solution

of the problem, and so often repeats: "The infinity of the world is only *through* the regressus, not *before* it." This his solution of the conflict is thus really only the decision in favour of the antithesis in the assertion of which this truth already lies, while it is altogether inconsistent with the assertions of the thesis. If the antithesis had asserted that the world consisted of infinite series of reasons and consequents, and yet existed independently of the idea and its regressive series, thus in itself, and therefore constituted a given whole, it would have contradicted not only the thesis but also itself. For an infinite can never be given as a whole, nor an *endless* series exist, except as an endless progress; nor can what is boundless constitute a whole. Thus this assumption, of which Kant asserts that it led both sides into error, belongs only to the thesis.

It is already a doctrine of Aristotle's that an infinity can never be *actu, i.e.*, actual and given, but only *potentiâ*. *Ουκ εστιν ενεργειᾳ ειναι το απειρον . . . αλλ' αδυνατον το εντελεχειᾳ ον απειρον* (*infinitum non potest esse actu: . . . sed impossibile, actu esse infinitum*), Metaph. K. 10. Further: *κατ' ενεργειαν μεν γαρ ουδεν εστιν απειρον, δυναμει δε επι την διαιρεσιν* (*nihil enim actu infinitum est, sed potentia tantum, nempe divisione ipsa*). *De generat. et corrupt.*, i., 3. He develops this fully in the "Physics," iii. 5 and 6, where to a certain extent he gives the perfectly correct solution of the whole of the antinomies. He expounds the antinomies in his short way, and then says, "A mediator (*διαιτητου*) is required;" upon which he gives the solution that the infinite, both of the world in space and in time and in division, is never *before* the regressus, or progressus, but in it. This truth lies then in the rightly apprehended conception of the infinite. Thus one misunderstands himself if he imagines that he can think the infinite, of whatever kind it may be, as something objectively present and complete, and independent of the regressus.

Indeed if, reversing the procedure, we take as the

starting-point what Kant gives as the solution of the conflict, the assertion of the antithesis follows exactly from it. Thus: if the world is not an unconditioned whole and does not exist absolutely but only in the idea, and if its series of reasons and consequents do not exist *before* the regressus of the ideas of them but only *through* this regressus, then the world cannot contain determined and finite series, because their determination and limitation would necessarily be independent of the idea, which would then only come afterwards; but all its series must be infinite, *i.e.*, inexhaustible by any idea.

On p. 506; V. 534, Kant tries to prove from the falseness of both sides the transcendental ideality of the phenomenon, and begins, "If the world is a whole existing by itself, it is either finite or infinite." But this is false; a whole existing of itself cannot possibly be infinite. That ideality may rather be concluded from the infinity of the series in the world in the following manner:—If the series of reasons and consequents in the world are absolutely without end, the world cannot be a given whole independent of the idea; for such a world always presupposes definite limits, just as on the contrary infinite series presuppose an infinite regressus. Therefore, the presupposed infinity of the series must be determined through the form of reason and consequent, and this again through the form of knowledge of the subject; thus the world as it is known must exist only in the idea of the subject.

Now whether Kant himself was aware or not that his critical solution of the problem is really a decision in favour of the antithesis, I am unable to decide. For it depends upon whether what Schelling has somewhere very happily called Kant's system of accommodation extended so far; or whether Kant's mind was here already involved in an unconscious accommodation to the influence of his time and surroundings.

The solution of the third antinomy, the subject of which was the Idea of freedom, deserves a special consideration, because it is for us very well worth notice that it is just here in connection with *the Idea of freedom* that Kant is obliged to speak more fully of the *thing in itself*, which was hitherto only seen in the background. This is very explicable to us since we have recognised the thing in itself as the *will*. Speaking generally, this is the point at which the Kantian philosophy leads to mine, or at which mine springs out of his as its parent stem. One will be convinced of this if one reads with attention pp. 536 and 537; V. 564 and 565, of the "Critique of Pure Reason," and, further, compares these passages with the introduction to the "Critique of Judgment," pp. xviii. and xix. of the third edition, or p. 13 of Rosenkranz's edition, where indeed it is said: "The conception of freedom can in its object (that is then the will) present to the mind a thing in itself, but not in perception; the conception of nature, on the other hand, can present its object to the mind in perception, but not as a thing in itself." But specially let any one read concerning the solution of the antinomies the fifty-third paragraph of the Prolegomena, and then honestly answer the question whether all that is said there does not sound like a riddle to which my doctrine is the answer. Kant never completed his thought; I have merely carried out his work. Accordingly, what Kant says only of the human phenomenon I have extended to all phenomena in general, as differing from the human phenomenon only in degree, that their true being is something absolutely free, *i.e.*, a will. It appears from my work how fruitful this insight is in connection with Kant's doctrine of the ideality of space, time, and causality.

Kant has nowhere made the thing in itself the subject of a special exposition or distinct deduction; but, whenever he wants it, he introduces it at once by means of the conclusion that the phenomenon, thus the visible world,

must have a reason, an intelligible cause, which is not a phenomenon, and therefore belongs to no possible experience. He does this after having assiduously insisted that the categories, and thus causality also, had a use which was absolutely confined to possible experience; that they were merely forms of the understanding, which served to spell out the phenomena of the world of sense, beyond which, on the other hand, they had no significance, &c., &c. Therefore, he denies in the most uncompromising manner their application to things beyond experience, and rightly explains and at once rejects all earlier dogmatism as based upon the neglect of this law. The incredible inconsistency which Kant here fell into was soon noticed, and used by his first opponents to make attacks on his philosophy to which it could offer no resistance. For certainly we apply the law of causality entirely *a priori* and before all experience to the changes felt in our organs of sense. But, on this very account, this law is just as much of subjective origin as these sensations themselves, and thus does not lead to a thing in itself. The truth is, that upon the path of the idea one can never get beyond the idea; it is a rounded-off whole, and has in its own resources no clue leading to the nature of the thing in itself, which is *toto genere* different from it. If we were merely perceiving beings, the way to the thing in itself would be absolutely cut off from us. Only the other side of our own being can disclose to us the other side of the inner being of things. This path I have followed. But Kant's inference to the thing in itself, contrary as it is to his own teaching, obtains some excuse from the following circumstance. He does not say, as truth required, simply and absolutely that the object is conditioned by the subject, and conversely; but only that the manner of the appearance of the object is conditioned by the forms of knowledge of the subject, which, therefore, also come *a priori* to consciousness. But that now which in opposition to this is only known *a posteriori* is

for him the immediate effect of the thing in itself, which becomes phenomenon only in its passage through these forms which are given *a priori*. From this point of view it is to some extent explicable how it could escape him that objectivity in general belongs to the form of the phenomenon, and is just as much conditioned by subjectivity in general as the mode of appearing of the object is conditioned by the forms of knowledge of the subject; that thus if a thing in itself must be assumed, it absolutely cannot be an object, which however he always assumes it to be, but such a thing in itself must necessarily lie in a sphere *toto genere* different from the idea (from knowing and being known), and therefore could least of all be arrived at through the laws of the combination of objects among themselves.

With the proof of the thing in itself it has happened to Kant precisely as with that of the *a priori* nature of the law of causality. Both doctrines are true, but their proof is false. They thus belong to the class of true conclusions from false premises. I have retained them both, but have proved them in an entirely different way, and with certainty.

The thing in itself I have neither introduced surreptitiously nor inferred according to laws which exclude it, because they really belong to its phenomenal appearance; nor, in general, have I arrived at it by roundabout ways. On the contrary, I have shown it directly, there where it lies immediately, in the will, which reveals itself to every one directly as the in-itself of his own phenomenal being.

And it is also this immediate knowledge of his own will out of which in human consciousness the conception of *freedom* springs; for certainly the will, as world-creating, as thing in itself, is free from the principle of sufficient reason, and therewith from all necessity, thus is completely independent, free, and indeed almighty. Yet, in truth, this only holds good of the will in itself, not of its manifestations, the individuals, who, just through the

will itself, are unalterably determined as its manifestations in time. But in the ordinary consciousness, unenlightened by philosophy, the will is at once confused with its manifestation, and what belongs only to the former is attributed to the latter, whence arises the illusion of the unconditioned freedom of the individual. Therefore Spinoza says rightly that if the projected stone had consciousness, it would believe that it flew of its own free will. For certainly the in-itself of the stone also is the will, which alone is free; but, as in all its manifestations, here also, where it appears as a stone, it is already fully determined. But of all this enough has already been said in the text of this work.

Kant fails to understand and overlooks this immediate origin of the conception of freedom in every human consciousness, and therefore he now places (p. 533; V. 561) the source of that conception in a very subtle speculation, through which the unconditioned, to which the reason must always tend, leads us to hypostatise the conception of freedom, and it is only upon this transcendent Idea of freedom that the practical conception of it is supposed to be founded. In the "Critique of Practical Reason," § 6, and p. 158 of the fourth and 235 of Rosenkranz's edition, he yet deduces this last conception differently by saying that the categorical imperative presupposes it. The speculative Idea is accordingly only the primary source of the conception of freedom for the sake of this presupposition, but here it obtains both significance and application. Neither, however, is the case. For the delusion of a perfect freedom of the individual in his particular actions is most lively in the conviction of the least cultivated man who has never reflected, and it is thus founded on no speculation, although often assumed by speculation from without. Thus only philosophers, and indeed only the most profound of them, are free from it, and also the most thoughtful and enlightened of the writers of the Church.

It follows, then, from all that has been said, that the

true source of the conception of freedom is in no way essentially an inference, either from the speculative Idea of an unconditioned cause, nor from the fact that it is presupposed by the categorical imperative. But it springs directly from the consciousness in which each one recognises himself at once as the *will*, *i.e.*, as that which, as the thing in itself, has not the principle of sufficient reason for its form, and which itself depends upon nothing, but on which everything else rather depends. Every one, however, does not recognise himself at once with the critical and reflective insight of philosophy as a determined manifestation of this will which has already entered time, as we might say, an act of will distinguished from that will to live itself; and, therefore, instead of recognising his whole existence as an act of his freedom, he rather seeks for freedom in his individual actions. Upon this point I refer the reader to my prize-essay on the freedom of the will.

Now if Kant, as he here pretends, and also apparently did in earlier cases, had merely inferred the thing in itself, and that with the great inconsistency of an inference absolutely forbidden by himself, what a remarkable accident would it then be that here, where for the first time he approaches the thing in itself more closely and explains it, he should recognise in it at once the *will*, the free will showing itself in the world only in temporal manifestations! I therefore really assume, though it cannot be proved, that whenever Kant spoke of the thing in itself, in the obscure depths of his mind he already always indistinctly thought of the will. This receives support from a passage in the preface to the second edition of the "Critique of Pure Reason," pp. xxvii. and xxviii., in Rosenkranz's edition, p. 677 of the Supplement.

For the rest, it is just this predetermined solution of the sham third conflict that affords Kant the opportunity of expressing very beautifully the deepest thoughts of his whole philosophy. This is the case in the whole of the

"Sixth Section of the Antinomy of Pure Reason;" but, above all, in the exposition of the opposition between the empirical and the intelligible character, p. 534–550; V. 562–578, which I number among the most admirable things that have ever been said by man. (As a supplemental explanation of this passage, compare a parallel passage in the Critique of Practical Reason, p. 169–179 of the fourth edition, or p. 224–231 of Rosenkranz's edition.) It is yet all the more to be regretted that this is here not in its right place, partly because it is not found in the way which the exposition states, and therefore could be otherwise deduced than it is, partly because it does not fulfil the end for which it is there—the solution of the sham antinomy. The intelligible character, the thing in itself, is inferred from the phenomenon by the inconsistent use of the category of causality beyond the sphere of all phenomena, which has already been sufficiently condemned. In this case the will of man (which Kant entitles reason, most improperly, and with an unpardonable breach of all use of language) is set up as the thing in itself, with an appeal to an unconditioned ought, the categorical imperative, which is postulated without more ado.

Now, instead of all this, the plain open procedure would have been to start directly from the will, and prove it to be the in-itself of our own phenomenal being, recognised without any mediation; and then to give that exposition of the empirical and the intelligible character to explain how all actions, although necessitated by motives, yet, both by their author and by the disinterested judge, are necessarily and absolutely ascribed to the former himself and alone, as depending solely upon him, to whom therefore guilt and merit are attributed in respect of them. This alone was the straight path to the knowledge of that which is not phenomenon, and therefore will not be found by the help of the laws of the phenomenon, but is that which reveals itself through the phenomenon, becomes knowable, objec-

tifies itself—the will to live. It would then have had to be exhibited merely by analogy as the inner nature of every phenomenon. Then, however, it certainly could not have been said that in lifeless or even animal nature no faculty can be thought except as sensuously conditioned (p. 546; V. 574), which in Kant's language is simply saying that the explanation, according to the law of causality, exhausts the inner nature of these phenomena, and thus in their case, very inconsistently, the thing in itself disappears. Through the false position and the roundabout deduction according with it which the exposition of the thing in itself has received from Kant, the whole conception of it has also become falsified. For the will or the thing in itself, found through the investigation of an unconditioned cause, appears here related to the phenomenon as cause to effect. But this relation exists only within the phenomenal world, therefore presupposes it, and cannot connect the phenomenal world itself with what lies outside it, and is *toto genere* different from it.

Further, the intended end, the solution of the third antinomy by the decision that both sides, each in a different sense, are right, is not reached at all. For neither the thesis nor the antithesis have anything to do with the thing in itself, but entirely with the phenomenon, the objective world, the world as idea. This it is, and absolutely nothing else, of which the thesis tries to show, by means of the sophistry we have laid bare, that it contains unconditioned causes, and it is also this of which the antithesis rightly denies that it contains such causes. Therefore the whole exposition of the transcendental freedom of the will, so far as it is a thing in itself, which is given here in justification of the thesis, excellent as it is in itself, is yet here entirely a *μεταβασις εισ αλλο γενος*. For the transcendental freedom of the will which is expounded is by no means the unconditioned causality of a cause, which the thesis asserts, because it is of the essence of a cause that it must be a phenomenon, and not some-

thing which lies beyond all phenomena and is *toto genere* different.

If what is spoken of is cause and effect, the relation of the will to the manifestation (or of the intelligible character to the empirical) must never be introduced, as happens here: for it is entirely different from causal relation. However, here also, in this solution of the antinomy, it is said with truth that the empirical character of man, like that of every other cause in nature, is unalterably determined, and therefore that his actions necessarily take place in accordance with the external influences; therefore also, in spite of all transcendental freedom (*i.e.*, independence of the will in itself of the laws of the connection of its manifestation), no man has the power of himself to begin a series of actions, which, however, was asserted by the thesis. Thus also freedom has no causality; for only the will is free, and it lies outside nature or the phenomenon, which is just its objectification, but does not stand in a causal relation to it, for this relation is only found within the sphere of the phenomenon, thus presupposes it, and cannot embrace the phenomenon itself and connect it with what is expressly not a phenomenon. The world itself can only be explained through the will (for it is the will itself, so far as it manifests itself), and not through causality. But *in the world* causality is the sole principle of explanation, and everything happens simply according to the laws of nature. Thus the right lies entirely on the side of the antithesis, which sticks to the question in hand, and uses that principle of explanation which is valid with regard to it; therefore it needs no apology. The thesis, on the other hand, is supposed to be got out of the matter by an apology, which first passes over to something quite different from the question at issue, and then assumes a principle of explanation which is inapplicable to it.

The fourth conflict is, as has already been said, in its real meaning tautological with the third. In its solution

Kant develops still more the untenable nature of the thesis; while for its truth, on the other hand, and its pretended consistency with the antithesis, he advances no reason, as conversely he is able to bring no reason against the antithesis. The assumption of the thesis he introduces quite apologetically, and yet calls it himself (p. 562; V. 590) an arbitrary presupposition, the object of which might well in itself be impossible, and shows merely an utterly impotent endeavour to find a corner for it somewhere where it will be safe from the prevailing might of the antithesis, only to avoid disclosing the emptiness of the whole of his once-loved assertion of the necessary antinomy in human reason.

Now follows the chapter on the transcendental ideal, which carries us back at once to the rigid Scholasticism of the Middle Ages. One imagines one is listening to Anselm of Canterbury himself. The *ens realissimum*, the essence of all realities, the content of all affirmative propositions, appears, and indeed claims to be a necessary thought of the reason. I for my part must confess that to my reason such a thought is impossible, and that I am not able to think anything definite in connection with the words which denote it.

Moreover, I do not doubt that Kant was compelled to write this extraordinary chapter, so unworthy of him, simply by his fondness for architectonic symmetry. The three principal objects of the Scholastic philosophy (which, as we have said, if understood in the wider sense, may be regarded as continuing down to Kant), the soul, the world, and God, are supposed to be deduced from the three possible major propositions of syllogisms, though it is plain that they have arisen, and can arise, simply and solely through the unconditioned application of the principle of sufficient reason. Now, after the soul had been forced into the categorical judgment, and the hypothetical was

set apart for the world, there remained for the third Idea nothing but the disjunctive major. Fortunately there existed a previous work in this direction, the *ens realissimum* of the Scholastics, together with the ontological proof of the existence of God set up in a rudimentary form by Anselm of Canterbury and then perfected by Descartes. This was joyfully made use of by Kant, with some reminiscence also of an earlier Latin work of his youth. However, the sacrifice which Kant makes to his love of architectonic symmetry in this chapter is exceedingly great. In defiance of all truth, what one must regard as the grotesque idea of an essence of all possible realities is made an essential and necessary thought of the reason. For the deduction of this Kant makes use of the false assertion that our knowledge of particular things arises from a progressive limitation of general conceptions; thus also of a most general conception of all which contains all reality *in itself*. In this he stands just as much in contradiction with his own teaching as with the truth, for exactly the converse is the case. Our knowledge starts with the particular and is extended to the general, and all general conceptions arise by abstraction from real, particular things known by perception, and this can be carried on to the most general of all conceptions, which includes everything under it, but almost nothing *in it*. Thus Kant has here placed the procedure of our faculty of knowledge just upside down, and thus might well be accused of having given occasion to a philosophical charletanism that has become famous in our day, which, instead of recognising that conceptions are thoughts abstracted from things, makes, on the contrary the conceptions first, and sees in things only concrete conceptions, thus bringing to market the world turned upside down as a philosophical buffoonery, which of course necessarily found great acceptance.

Even if we assume that every reason must, or at least can, attain to the conception of God, even without revela-

tion, this clearly takes place only under the guidance of causality. This is so evident that it requires no proof. Therefore Chr. Wolf says (*Cosmologia Generalis, præf.*, p. 1): *Sane in theologia naturali existentiam Numinis e principiis cosmologicis demonstramus. Contingentia universi et ordinis naturæ, una cum impossibilitate casus, sunt scala, per quam a mundo hoc adspectabili ad Deum ascenditur.* And, before him, Leibnitz said, in connection with the law of causality: *Sans ce grand principe on ne saurait venir à la preuve de l'existence de Dieu.* On the other hand, the thought which is worked out in this chapter is so far from being essential and necessary to reason, that it is rather to be regarded as a veritable masterpiece of the monstrous productions of an age which, through strange circumstances, fell into the most singular aberrations and perversities, such as the age of the Scholastics was—an age which is unparalleled in the history of the world, and can never return again. This Scholasticism, as it advanced to its final form, certainly derived the principal proof of the existence of God from the conception of the *ens realissimum*, and only then used the other proofs as accessory. This, however, is mere methodology, and proves nothing as to the origin of theology in the human mind. Kant has here taken the procedure of Scholasticism for that of reason—a mistake which indeed he has made more than once. If it were true that according to the essential laws of reason the Idea of God proceeds from the disjunctive syllogism under the form of an Idea of the most real being, this Idea would also have existed in the philosophy of antiquity; but of the *ens realissimum* there is nowhere a trace in any of the ancient philosophers, although some of them certainly teach that there is a Creator of the world, yet only as the giver of form to the matter which exists without him, δεμιουργος, a being whom they yet infer simply and solely in accordance with the law of causality. It is true that Sextus Empiricus (*adv. Math.*, ix. § 88) quotes an argu-

ment of Cleanthes, which some have held to be the ontological proof. This, however, it is not, but merely an inference from analogy; because experience teaches that upon earth one being is always better than another, and man, indeed, as the best, closes the series, but yet has many faults; therefore there must exist beings who are still better, and finally one being who is best of all (*κρατιστον, αριστον*), and this would be God.

On the detailed refutation of speculative theology which now follows I have only briefly to remark that it, and in general the whole criticism of the three so-called Ideas of reason, thus the whole Dialectic of Pure Reason, is indeed to a certain extent the goal and end of the whole work; yet this polemical part has not really an absolutely universal, permanent, and purely philosophical interest, such as is possessed by the preceding doctrinal part, *i.e.*, the æsthetic and analytic; but rather a temporary and local interest, because it stands in a special relation to the leading points of the philosophy which prevailed in Europe up till the time of Kant, the complete overthrow of which was yet, to his immortal credit, achieved by him through this polemic. He has eliminated theism from philosophy; for in it, as a science and not a system of faith, only that can find a place which is either empirically given or established by valid proofs. Naturally we only mean here the real seriously understood philosophy which is concerned with the truth, and nothing else; and by no means the jest of philosophy taught in the universities, in which, after Kant as before him, speculative theology plays the principal part, and where, also, after as before him, the soul appears without ceremony as a familiar person. For it is the philosophy endowed with salaries and fees, and, indeed, also with titles of Hofrath, which, looking proudly down from its height, remains for forty years entirely unaware of the existence of little people like me, and would be thoroughly

glad to be rid of the old Kant with his Critiques, that they might drink the health of Leibnitz with all their hearts. It is further to be remarked here, that as Kant was confessedly led to his doctrine of the *a priori* nature of the conception of causality by Hume's scepticism with regard to that conception, it may be that in the same way Kant's criticism of all speculative theology had its occasion in Hume's criticism of all popular theology, which he had given in his "Natural History of Religion," a book so well worth reading, and in the "Dialogues on Natural Religion." Indeed, it may be that Kant wished to a certain extent to supplement this. For the first-named work of Hume is really a critique of popular theology, the pitiable condition of which it seeks to show; while, on the other hand, it points to rational or speculative theology as the genuine, and that which is worthy of respect. But Kant now discloses the groundlessness of the latter, and leaves, on the other hand, popular theology untouched, nay, even establishes it in a nobler form as a faith based upon moral feeling. This was afterwards distorted by the philosophasters into rational apprehensions, consciousness of God, or intellectual intuitions of the supersensible, of the divine, &c., &c.; while Kant, as he demolished old and revered errors, and knew the danger of doing so, rather wished through the moral theology merely to substitute a few weak temporary supports, so that the ruin might not fall on him, but that he might have time to escape.

Now, as regards the performance of the task, no critique of reason was necessary for the refutation of the *ontological* proof of the existence of God; for without presupposing the æsthetic and analytic, it is quite easy to make clear that that ontological proof is nothing but a subtle playing with conceptions which is quite powerless to produce conviction. There is a chapter in the "*Organon*" of Aristotle which suffices as fully for the refutation of the ontological proof as if it had been written intentionally with that purpose. It is the seventh chapter of the second book of

the "*Analyt. Post.*" Among other things, it is expressly said there: "*το δε ειναι ουκ ουσια ουδενι,*" *i.e., existentia nunquam ad essentiam rei pertinet.*

The refutation of the *cosmological* proof is an application to a given case of the doctrine of the Critique as expounded up to that point, and there is nothing to be said against it. The *physico-theological* proof is a mere amplification of the cosmological, which it presupposes, and it finds its full refutation only in the "Critique of Judgment." I refer the reader in this connection to the rubric, "Comparative Anatomy," in my work on the Will in Nature.

In the criticism of this proof Kant has only to do, as we have already said, with speculative theology, and limits himself to the School. If, on the contrary, he had had life and popular theology also in view, he would have been obliged to add a fourth proof to the three he has considered—that proof which is really the effective one with the great mass of men, and which in Kant's technical language might best be called the *keraunological.* It is the proof which is founded upon the needy, impotent, and dependent condition of man as opposed to natural forces, which are infinitely superior, inscrutable, and for the most part threatening evil; to which is added man's natural inclination to personify everything, and finally the hope of effecting something by prayers and flattery, and even by gifts. In every human undertaking there is something which is not in our power and does not come within our calculations; the wish to win this for oneself is the origin of the gods. "*Primus in orbe Deos fecit timor*" is an old and true saying of Petronius. It is principally this proof which is criticised by Hume, who throughout appears as Kant's forerunner in the writings referred to above. But those whom Kant has placed in a position of permanent embarrassment by his criticism of speculative theology are the professors of philosophy. Salaried by Christian governments, they dare not give up the chief article of

faith.[1] Now, how do these gentlemen help themselves? They simply declare that the existence of God is self-evident. Indeed! After the ancient world, at the expense of its conscience, had worked miracles to prove it, and the modern world, at the expense of its understanding, had brought into the field ontological, cosmological, and physico-theological proofs—to these gentlemen it is self-evident. And from this self-evident God they then explain the world: that is their philosophy.

Till Kant came there was a real dilemma between materialism and theism, *i.e.*, between the assumption that a blind chance, or that an intelligence working from without in accordance with purposes and conceptions, had brought about the world, *neque dabatur tertium.* Therefore atheism and materialism were the same; hence the doubt whether there really could be an atheist, *i.e.*, a man who really could attribute to blind chance the disposition of nature, so full of design, especially organised nature. See, for example, Bacon's Essays (*sermones fideles*), Essay 16, on Atheism. In the opinion of the great mass of men, and of the English, who in such things belong entirely to the great mass (the mob), this is still the case, even with their most celebrated men of learning. One has only to look at Owen's "*Ostéologie Comparée,*" of 1855, preface, p. 11, 12, where he stands always before the old dilemma between Democritus and Epicurus on the one side, and an intelligence on the other, in which *la con-*

[1] Kant said, "It is very absurd to expect enlightenment from reason, and yet to prescribe to her beforehand which side she must necessarily take" ("Critique of Pure Reason," p. 747; V. 775). On the other hand, the following is the naive assertion of a professor of philosophy in our own time: "If a philosophy denies the reality of the fundamental ideas of Christianity, it is either false, or, *even if true, it is yet useless.*" That is to say, for professors of philosophy. It was the late Professor Bachmann who, in the Jena *Litteraturzeitung* for July 1840, No. 126, so indiscreetly blurted out the maxim of all his colleagues. However, it is worth noticing, as regards the characteristics of the University philosophy, how here the truth, if it will not suit and adapt itself, is shown the door without ceremony, with, "Be off, truth! we cannot make *use* of you. Do we owe you anything? Do you pay us? Then be off!"

naissance d'un être tel que l'homme a existé avant que l'homme fit son apparition. All design must have proceeded from an *intelligence;* he has never even dreamt of doubting this. Yet in the lecture based upon this now modified preface, delivered in the *Académie des Sciences* on the 5th September 1853, he says, with childish naivete: "*La téléologie, ou la théologie scientifique*" (*Comptes Rendus*, Sept. 1853), that is for him precisely the same thing! Is anything in nature designed? then it is a work of intention, of reflection, of intelligence. Yet, certainly, what has such an Englishman and the *Académie des Sciences* to do with the "Critique of Judgment," or, indeed, with my book upon the Will in Nature? These gentlemen do not see so far below them. These *illustres confrères* disdain metaphysics and the *philosophie allemande:* they confine themselves to the old woman's philosophy. The validity of that disjunctive major, that dilemma between materialism and theism, rests, however, upon the assumption that the present given world is the world of things in themselves; that consequently there is no other order of things than the empirical. But after the world and its order had through Kant become mere phenomenon, the laws of which rest principally upon the forms of our intellect, the existence and nature of things and of the world no longer required to be explained according to the analogy of the changes perceived or effected by us in the world; nor must that which we comprehend as means and end have necessarily arisen as the consequence of a similar knowledge Thus, inasmuch as Kant, through his important distinction between phenomenon and thing in itself, withdrew the foundation from theism, he opened, on the other hand, the way to entirely different and more profound explanations of existence.

In the chapter on the ultimate aim of the natural dialectic of reason it is asserted that the three transcendent Ideas are of value as regulative principles for the advancement of the knowledge of nature. But Kant can barely

have been serious in making this assertion. At least its opposite, that these assumptions are restrictive and fatal to all investigation of nature, is to every natural philosopher beyond doubt. To test this by an example, let any one consider whether the assumption of the soul as an immaterial, simple, thinking substance would have been necessarily advantageous or in the highest degree impeding to the truths which Cabanis has so beautifully expounded, or to the discoveries of Flourens, Marshall Hall, and Ch. Bell. Indeed Kant himself says (*Prolegomena*, § 44), "The Ideas of the reason are opposed and hindering to the maxims of the rational knowlege of nature."

It is certainly not the least merit of Frederick the Great, that under his Government Kant could develop himself, and dared to publish the "Critique of Pure Reason." Hardly under any other Government would a salaried professor have ventured such a thing. Kant was obliged to promise the immediate successor of the great king that he would write no more.

I might consider that I could dispense with the criticism of the ethical part of the Kantian philosophy here because I have given a detailed and thorough criticism of it twenty-two years later than the present work in the "*Beiden Grundproblemen der Ethik.*" However, what is here retained from the first edition, and for the sake of completeness must not be omitted, may serve as a suitable introduction to that later and much more thorough criticism, to which in the main I therefore refer the reader.

On account of Kant's love of architectonic symmetry, the theoretical reason had also to have a *pendant.* The *intellectus practicus* of the Scholastics, which again springs from the νους πρακτικος of Aristotle (*De Anima*, iii. 10, and *Polit.*, vii. c. 14: ὁ μεν γαρ πρακτικος εστι λογος, ὁ δε θεωρητικος), provides the word ready made. Yet here something quite different is denoted by it—not as there,

the reason directed to technical skill. Here the practical reason appears as the source and origin of the undeniable ethical significance of human action, and of all virtue, all nobleness, and every attainable degree of holiness. All this accordingly should come from mere *reason*, and demand nothing but this. To act rationally and to act virtuously, nobly, holily, would be one and the same; and to act selfishly, wickedly, viciously, would be merely to act irrationally. However, all times and peoples and languages have distinguished the two, and held them to be quite different things; and so does every one even at the present day who knows nothing of the language of the new school, *i.e.*, the whole world, with the exception of a small company of German *savants*. Every one but these last understands by virtuous conduct and a rational course of life two entirely different things. To say that the sublime founder of the Christian religion, whose life is presented to us as the pattern of all virtue, was *the most rational* of all men would be called a very unbecoming and even a blasphemous way of speaking; and almost as much so if it were said that His precepts contained all the best directions for a perfectly *rational life*. Further, that he who, in accordance with these precepts, instead of taking thought for his own future needs, always relieves the greater present wants of others, without further motive, nay, gives all his goods to the poor, in order then, destitute of all means of subsistence, to go and preach to others also the virtue which he practises himself; this every one rightly honours; but who ventures to extol it as the highest pitch of *reasonableness?* And finally, who praises it as a *rational* deed that Arnold von Winkelried, with surpassing courage, clasped the hostile spears against his own body in order to gain victory and deliverance for his countrymen? On the other hand, if we see a man who from his youth upwards deliberates with exceptional foresight how he may procure for himself an easy competence, the means for the support of wife and children, a

good name among men, outward honour and distinction, and in doing so never allows himself to be led astray or induced to lose sight of his end by the charm of present pleasures or the satisfaction of defying the arrogance of the powerful, or the desire of revenging insults and undeserved humiliations he has suffered, or the attractions of useless aesthetic or philosophical occupations of the mind, or travels in interesting lands, but with great consistency works towards his one end,—who ventures to deny that such a philistine is in quite an extraordinary degree *rational*, even if he has made use of some means which are not praiseworthy but are yet without danger? Nay, more, if a bad man, with deliberate shrewdness, through a well-thought-out plan attains to riches and honours, and even to thrones and crowns, and then with the acutest cunning gets the better of neighbouring states, overcomes them one by one, and now becomes a conqueror of the world, and in doing so is not led astray by any respect for right, any sense of humanity, but with sharp consistency tramples down and dashes to pieces everything that opposes his plan, without compassion plunges millions into misery of every kind, condemns millions to bleed and die, yet royally rewards and always protects his adherents and helpers, never forgetting anything, and thus reaches his end,—who does not see that such a man must go to work in a most rational manner?—that, as a powerful understanding was needed to form the plans, their execution demanded the complete command of the *reason*, and indeed properly of *practical reason?* Or are the precepts which the prudent and consistent, the thoughtful and far-seeing Machiavelli prescribes to the prince *irrational?*[1]

[1] By the way, Machiavelli's problem was the solution of the question how the prince, *as a prince*, was to keep himself on the throne in spite of internal and external enemies. His problem was thus by no means the ethical problem whether a prince, as a man, ought to will such things, but purely the political one how, if he so wills, he can carry it out. And the solution of this problem he gives just as one writes directions for playing chess, with which it would be folly to mix up the answer to the question whether from an ethical point of view it is advisable to play chess

As wickedness is quite consistent with reason, and indeed only becomes really terrible in this conjunction, so, conversely, nobleness is sometimes joined with want of reason. To this may be attributed the action of Coriolanus, who, after he had applied all his strength for years to the accomplishment of his revenge upon the Romans, when at length the time came, allowed himself to be softened by the prayers of the Senate and the tears of his mother and wife, gave up the revenge he had so long and so painfully prepared, and indeed, by thus bringing on himself the just anger of the Volscians, died for those very Romans whose thanklessness he knew and desired so intensely to punish. Finally, for the sake of completeness, it may be mentioned that reason may very well exist along with want of understanding. This is the case when a foolish maxim is chosen, but is followed out consistently. An example of this is afforded by the case of the Princess Isabella, daughter of Philip II., who vowed that she would not put on a clean chemise so long as Ostend remained unconquered, and kept her word through three years. In general all vows are of this class, whose origin is a want of insight as regards the law of causality, *i.e.*, want of understanding; nevertheless it is rational to fulfil them if one is of such narrow understanding as to make them.

In agreement with what we have said, we see the writers who appeared just before Kant place the conscience, as the seat of the moral impulses, in opposition to the reason. Thus Rousseau, in the fourth book of "*Emile*," says: "*La raison nous trompe, mais la conscience ne trompe jamais;*" and further on: "*Il est impossible d'expliquer par les conséquences de notre nature le principe immédiat de la conscience indépendant de la raison même.*" Still further: "*Mes sentimens naturels parlaient pour l'intérêt commun, ma raison rapportait tout a moi. . . . On a beau vouloir etablir la vertu*

at all. To reproach Machiavelli with the immorality of his writing is just the same as to reproach a fencing-master because he does not begin his instructions with a moral lecture against murder and slaughter.

par la raison seul, quelle solide base peut-on lui donner?" In the "*Rêveries du Promeneur,*" prom. 4 ême, he says: "*Dans toutes les questions de morale difficiles je me suis toujours bien trouvé de les résoudre par le dictamen de la conscience, plutôt que par les lumières de la raison.*" Indeed Aristotle already says expressly (*Eth. Magna*, i. 5) that the virtues have their seat in the *αλογῳ μοριῳ της ψυχης* (*in parte irrationali animi*), and not in the *λογον εχοντι* (*in parte rationali*). In accordance with this, Stobæus says (*Ecl.*, ii., c. 7), speaking of the Peripatetics: "*Την ηθικην αρετην ὑπολαμβανουσι περι το αλογον μερος γιγνεσθαι της ψυχης, επειδη διμερη προς την παρουσαν θεωριαν ὑπεθεντο την ψυχην, το μεν λογικον εχουσαν, το δ' αλογον. Και περι μεν το λογικον την καλοκαγαθιαν γιγνεσθαν, και την φρονησιν, και την αγχινοιαν, και σοφιαν, και ευμαθειαν, και μνημην, και τας ὁμοιους· περι δε το αλογον, σωφροσυνην, και δικαιοσυνην, και ανδρειαν, και τας αλλας τας ηθικας καλουμενας αρετας.*" (*Ethicam virtutem circa partem animæ ratione carentem versari putant, cum duplicem, ad hanc disquisitionem, animam ponant, ratione præditam, et ea carentem. In parte vero ratione prædita collocant ingenuitatem, prudentiam, perspicacitatem, sapientiam, docilitatem, memoriam et reliqua; in parte vero ratione destituta temperantiam, justitiam, fortitudinem, et reliquas virtutes, quas ethicas vocant.*) And Cicero (*De Nat. Deor.*, iii., c. 26–31) explains at length that reason is the necessary means, the tool, of all crime.

I have explained *reason* to be the *faculty of framing concepts.* It is this quite special class of general non-perceptible ideas, which are symbolised and fixed only by words, that distinguishes man from the brutes and gives him the pre-eminence upon earth. While the brute is the slave of the present, and knows only immediate sensible motives, and therefore when they present themselves to it is necessarily attracted or repelled by them, as iron is by the magnet, in man, on the contrary, deliberation has been introduced through the gift of reason.

This enables him easily to survey as a whole his life and the course of the world, looking before and after; it makes him independent of the present, enables him to go to work deliberately, systematically, and with foresight, to do evil as well as to do good. But what he does he does with complete self-consciousness; he knows exactly how his will decides, what in each case he chooses, and what other choice was in the nature of the case possible; and from this self-conscious willing he comes to know himself and mirrors himself in his actions. In all these relations to the conduct of men reason is to be called *practical;* it is only theoretical so far as the objects with which it is concerned have no relation to the action of the thinker, but have purely a theoretical interest, which very few men are capable of feeling. What in this sense is called *practical reason* is very nearly what is signified by the Latin word *prudentia,* which, according to Cicero (*De Nat. Deor.* ii., 22), is a contraction of *providentia;* while, on the other hand, *ratio,* if used of a faculty of the mind, signifies for the most part theoretical reason proper, though the ancients did not observe the distinction strictly. In nearly all men reason has an almost exclusively practical tendency; but if this also is abandoned thought loses the control of action, so that it is then said, "*Scio meliora, proboque, deteriora sequor,*" or "*Le matin je fais des projets, et le soir je fais des sottises.*" Thus the man does not allow his conduct to be guided by his thought, but by the impression of the moment, after the manner of the brute; and so he is called irrational (without thereby imputing to him moral turpitude), although he is not really wanting in reason, but in the power of applying it to his action; and one might to a certain extent say his reason is theoretical and not practical. He may at the same time be a really good man, like many a one who can never see any one in misfortune without helping him, even making sacrifices to do so, and yet leaves his debts unpaid. Such an irrational character is quite incapable of committing great

crimes, because the systematic planning, the discrimination and self-control, which this always requires are quite impossible to him. Yet, on the other hand, he will hardly attain to a very high degree of virtue, for, however much inclined to good he may be by nature, those single vicious and wicked emotions to which every one is subject cannot be wanting; and where reason does not manifest itself practically, and oppose to them unalterable maxims and firm principles, they must become deeds.

Finally, *reason* manifests itself very specially as *practical* in those exceedingly rational characters who on this account are called in ordinary life practical philosophers, and who are distinguished by an unusual equanimity in disagreeable as in pleasing circumstances, an equable disposition, and a determined perseverance in resolves once made. In fact, it is the predominance of reason in them, *i.e.*, the more abstract than intuitive knowledge, and therefore the survey of life by means of conceptions, in general and as a whole, which has enabled them once for all to recognise the deception of the momentary impression, the fleeting nature of all things, the shortness of life, the emptiness of pleasures, the fickleness of fortune, and the great and little tricks of chance. Therefore nothing comes to them unexpectedly, and what they know in the abstract does not surprise nor disturb them when it meets them in the actual and in the particular case, though it does so in the case of those less reasonable characters upon whom the present, the perceptible, the actual, exerts such an influence that the cold, colourless conceptions are thrown quite into the background of consciousness, and forgetting principles and maxims, they are abandoned to emotions and passions of every kind. I have already explained at the end of the first book that in my opinion the ethics of Stoicism were simply a guide to a truly reasonable life, in this sense. Such a life is also repeatedly praised by Horace in very many passages. This is the significance of his *nil admirari*, and also of the

Delphic *Μηδεν αγαν.* To translate *nil admirari* "to admire nothing" is quite wrong. This Horatian maxim does not concern the theoretical so much as the practical, and its real meaning is: "Prize no object unconditionally. Do not fall in love with anything; do not believe that the possession of anything can give you happiness. Every intense longing for an object is only a delusive chimera, which one may just as well, and much more easily, get quit of by fuller knowledge as by attained possession." Cicero also uses *admirari* in this sense (*De Divinatione*, ii. 2). What Horace means is thus the *αθαμβια* and *ακαταπληξις*, also *αθαυμασια*, which Democritus before him prized as the highest good (see *Clem. Alex. Strom.*, ii. 21, and cf. *Strabo*, i. p. 98 and 105). Such reasonableness of conduct has properly nothing to do with virtue and vice; but this practical use of reason is what gives man his pre-eminence over the brute, and only in this sense has it any meaning and is it permissible to speak of a dignity of man.

In all the cases given, and indeed in all conceivable cases, the distinction between rational and irrational action runs back to the question whether the motives are abstract conceptions or ideas of perception. Therefore the explanation which I have given of reason agrees exactly with the use of language at all times and among all peoples—a circumstance which will not be regarded as merely accidental or arbitrary, but will be seen to arise from the distinction of which every man is conscious, of the different faculties of the mind, in accordance with which consciousness he speaks, though certainly he does not raise it to the distinctness of an abstract definition. Our ancestors did not make the words without attaching to them a definite meaning, in order, perhaps, that they might lie ready for philosophers who might possibly come centuries after and determine what ought to be thought in connection with them; but they denoted by them quite definite conceptions. Thus the words are no

longer unclaimed, and to attribute to them an entirely different sense from that which they have hitherto had means to misuse them, means to introduce a licence in accordance with which every one might use any word in any sense he chose, and thus endless confusion would necessarily arise. Locke has already shown at length that most disagreements in philosophy arise from a false use of words. For the sake of illustration just glance for a moment at the shameful misuse which philosophers destitute of thoughts make at the present day of the words substance, consciousness, truth, and many others. Moreover, the utterances and explanations concerning reason of all philosophers of all ages, with the exception of the most modern, agree no less with my explanation of it than the conceptions which prevail among all nations of that prerogative of man. Observe what Plato, in the fourth book of the Republic, and in innumerable scattered passages, calls the λογιμον, or λογιστικον της ψυχης, what Cicero says (*De Nat. Deor.*, iii. 26–31), what Leibnitz and Locke say upon this in the passages already quoted in the first book. There would be no end to the quotations here if one sought to show how all philosophers before Kant have spoken of reason in general in my sense, although they did not know how to explain its nature with complete definiteness and distinctness by reducing it to one point. What was understood by reason shortly before Kant's appearance is shown in general by two essays of Sulzer in the first volume of his miscellaneous philosophical writings, the one entitled "Analysis of the Conception of Reason," the other, "On the Reciprocal Influence of Reason and Language." If, on the other hand, we read how reason is spoken about in the most recent times, through the influence of the Kantian error, which after him increased like an avalanche, we are obliged to assume that the whole of the wise men of antiquity, and also all philosophers before Kant, had absolutely no reason at all; for the immediate perceptions, intuitions, apprehensions, presentiments of the

reason now discovered were as utterly unknown to them as the sixth sense of the bat is to us. And as far as I am concerned, I must confess that I also, in my weakness, cannot comprehend or imagine that reason which directly perceives or apprehends, or has an intellectual intuition of the super-sensible, the absolute, together with long yarns that accompany it, in any other way than as the sixth sense of the bat. This, however, must be said in favour of the invention or discovery of such a reason, which at once directly perceives whatever you choose, that it is an incomparable expedient for withdrawing oneself from the affair in the easiest manner in the world, along with one's favourite ideas, in spite of all Kants, with their Critiques of Reason. The invention and the reception it has met with do honour to the age.

Thus, although what is essential in reason (*το λογιμον, ἡ φρονησις, ratio, raison,* Vernunft) was, on the whole and in general, rightly understood by all philosophers of all ages, though not sharply enough defined nor reduced to one point, yet it was not so clear to them what the understanding (*νους, διανοια, intellectus, esprit,* Verstand) is. Therefore they often confuse it with reason, and just on this account they did not attain to a thoroughly complete, pure, and simple explanation of the nature of the latter. With the Christian philosophers the conception of reason received an entirely extraneous, subsidiary meaning through the opposition of it to revelation. Starting, then, from this, many are justly of opinion that the knowledge of the duty of virtue is possible from mere reason, *i.e.*, without revelation. Indeed this aspect of the matter certainly had influence upon Kant's exposition and language. But this opposition is properly of positive, historical significance, and is therefore for philosophy a foreign element, from which it must keep itself free.

We might have expected that in his critiques of theoretical and practical reason Kant would have started with an exposition of the nature of reason in general, and, after

he had thus defined the *genus*, would have gone on to the explanation of the two *species*, showing how one and the same reason manifests itself in two such different ways, and yet, by retaining its principal characteristic, proves itself to be the same. But we find nothing of all this. I have already shown how inadequate, vacillating, and inconsistent are the explanations of the faculty he is criticising, which he gives here and there by the way in the "Critique of Pure Reason." The *practical* reason appears in the "Critique of Pure Reason" without any introduction, and afterwards stands in the "Critique" specially devoted to itself as something already established. No further account of it is given, and the use of language of all times and peoples, which is treated with contempt, and the definitions of the conception given by the greatest of earlier philosophers, dare not lift up their voices. In general, we may conclude from particular passages that Kant's opinion amounts to this: the knowledge of principles *a priori* is the essential characteristic of reason: since now the knowledge of the ethical significance of action is not of empirical origin, it also is an *a priori* principle, and accordingly proceeds from the reason, and therefore thus far the reason is *practical.* I have already spoken enough of the incorrectness of this explanation of reason. But, independently of this, how superficial it is, and what a want of thoroughness it shows, to make use here of the single quality of being independent of experience in order to combine the most heterogeneous things, while overlooking their most essential and immeasurable difference in other respects. For, even assuming, though we do not admit it, that the knowledge of the ethical significance of action springs from an imperative lying in us, an unconditioned *ought*, yet how fundamentally different would such an imperative be from those universal *forms of knowledge* of which, in the "Critique of Pure Reason," Kant proves that we are conscious *a priori*, and by virtue of which consciousness we can assert beforehand an uncon-

ditioned *must*, valid for all experience possible for us. But the difference between this *must*, this necessary form of all objects which is already determined in the subject, and that *ought* of morality is so infinitely great and palpable that the mere fact that they agree in the one particular that neither of them is empirically known may indeed be made use of for the purpose of a witty comparison, but not as a philosophical justification for regarding their origin as the same.

Moreover, the birthplace of this child of practical reason, the *absolute ought* or the categorical imperative, is not in the "Critique of Practical Reason," but in that of "Pure Reason," p. 802; V. 830. The birth is violent, and is only accomplished by means of the forceps of a *therefore*, which stands boldly and audaciously, indeed one might say shamelessly, between two propositions which are utterly foreign to each other and have no connection, in order to combine them as reason and consequent. Thus, that not merely perceptible but also abstract motives determine us, is the proposition from which Kant starts, expressing it in the following manner: "Not merely what excites, *i.e.*, what affects the senses directly, determines human will, but we have a power of overcoming the impressions made upon our sensuous appetitive faculty through ideas of that which is itself in a more remote manner useful or hurtful. These deliberations as to what is worthy of desire, with reference to our whole condition, *i.e.*, as to what is good and useful, rest upon reason." (Perfectly right; would that he only always spoke so rationally of reason!) "Reason *therefore* gives! also laws, which are imperatives, *i.e.*, objective laws of freedom, and say what ought to take place, though perhaps it never does take place"! Thus, without further authentication, the categorical imperative comes into the world, in order to rule there with its unconditioned *ought*—a sceptre of wooden iron. For in the conception "*ought*" there lies always and essentially the reference to threatened punishment, or

promised reward, as a necessary condition, and cannot be separated from it without abolishing the conception itself and taking all meaning from it. Therefore an *unconditioned ought* is a *contradictio in adjecto.* It was necessary to censure this mistake, closely as it is otherwise connected with Kant's great service to ethics, which consists in this, that he has freed ethics from all principles of the world of experience, that is, from all direct or indirect doctrines of happiness, and has shown in a quite special manner that the kingdom of virtue is not of this world. This service is all the greater because all ancient philosophers, with the single exception of Plato, thus the Peripatetics, the Stoics, and the Epicureans, sought by very different devices either to make virtue and happiness dependent on each other in accordance with the principle of sufficient reason, or to identify them in accordance with the principle of contradiction. This charge applies with equal force to all modern philosophers down to Kant. His merit in this respect is therefore very great; yet justice demands that we should also remember here first that his exposition and elaboration often does not correspond with the tendency and spirit of his ethics, and secondly that, even so, he is not really the first who separated virtue from all principles of happiness. For Plato, especially in the "Republic," the principal tendency of which is just this, expressly teaches that virtue is to be chosen for itself alone, even if unhappiness and ignominy are inevitably connected with it. Still more, however, Christianity preaches a perfectly unselfish virtue, which is practised not on account of the reward in a life after death, but quite disinterestedly from love to God, for works do not justify, but only faith, which accompanies virtue, so to speak, as its symptom, and therefore appears quite irrespective of reward and of its own accord. See Luther's "*De Libertate Christiana.*" I will not take into account at all the Indians, in whose sacred books the hope of a reward for our works is everywhere described as the way

of darkness, which can never lead to blessedness. Kant's doctrine of virtue, however, we do not find so pure; or rather the exposition remains far behind the spirit of it, and indeed falls into inconsistency. In his *highest good*, which he afterwards discussed, we find virtue united to happiness. The ought originally so unconditioned does yet afterwards postulate one condition, in order to escape from the inner contradiction with which it is affected and with which it cannot live. Happiness in the highest good is not indeed really meant to be the motive for virtue; yet there it is, like a secret article, the existence of which reduces all the rest to a mere sham contract. It is not really the reward of virtue, but yet it is a voluntary gift for which virtue, after work accomplished, stealthily opens the hand. One may convince oneself of this from the "Critique of Practical Reason" (p. 223–266 of the fourth, or p. 264–295 of Rosenkranz's, edition). The whole of Kant's moral theology has also the same tendency, and just on this account morality really destroys itself through moral theology. For I repeat that all virtue which in any way is practised for the sake of a reward is based upon a prudent, methodical, far-seeing egoism.

The content of the absolute ought, the fundamental principle of the practical reason, is the famous: "So act that the maxim of your will might always be also valid as the principle of a universal legislation." This principle presents to him who desires a rule for his own will the task of seeking such a rule for the wills of all. Then the question arises how such a rule is to be found. Clearly, in order to discover the rule of my conduct, I ought not to have regard to myself alone, but to the sum of all individuals. Then, instead of my own well-being, the well-being of all without distinction becomes my aim. Yet the aim still always remains well-being. I find, then, that all can be equally well off only if each limits his own egoism by that of others. From this it certainly follows that I must injure no one, because, since this principle is

assumed to be universal, I also will not be injured. This, however, is the sole ground on account of which I, who do not yet possess a moral principle, but am only seeking one, can wish this to be a universal law. But clearly in this way the desire of well-being, *i.e.*, egoism, remains the source of this ethical principle. As the basis of politics it would be excellent, as the basis of ethics it is worthless. For he who seeks to establish a rule for the wills of all, as is demanded by that moral principle, necessarily stands in need of a rule himself; otherwise everything would be alike to him. But this rule can only be his own egoism, since it is only this that is affected by the conduct of others; and therefore it is only by means of this egoism, and with reference to it, that each one can have a will concerning the conduct of others, and that it is not a matter of indifference to him. Kant himself very naively intimates this (p. 123 of the "Critique of Practical Reason;' Rosenkranz's edition, p. 192), where he thus prosecutes the search for maxims for the will: "If every one regarded the need of others with complete indiffeence, *and thou also didst belong* to such an order of things, wouldst thou consent thereto?" *Quam temere in nosmet legem sancimus iniquam!* would be the rule of the consent inquired after. So also in the "Fundamental Principles of the Metaphysic of Morals" (p. 56 of the third, and p. 50 of Rosenkranz's, edition): "A will which resolved to assist no one in distress would contradict itself, for cases might arise in which *it required the love and sympathy of others,*" &c. &c. This principle of ethics, which when light is thrown upon it is therefore nothing else than an indirect and disguised expression of the old, simple principle, "*Quod tibi fieri non vis, alteri ne feceris,*" is related first and directly to passivity, suffering, and then only by means of this to action. Therefore, as we have said, it would be thoroughly serviceable as a guide for the constitution of the State, which aims at the prevention of *the suffering of wrong,* and also desires to procure for all and each the

greatest sum of well-being. But in ethics, where the object of investigation is *action* as *action*, and in its direct significance for the *actor*—not its consequences, suffering, or its relation to others—in this reference, I say, it is altogether inadmissible, because at bottom it really amounts to a principle of happiness, thus to egoism.

We cannot, therefore, share Kant's satisfaction that his principle of ethics is not a material one, *i.e.*, one which sets up an object as a motive, but merely formal, whereby it corresponds symmetrically to the formal laws with which the "Critique of Pure Reason" has made us familiar. Certainly it is, instead of a law, merely a formula for finding such a law. But, in the first place, we had this formula already more briefly and clearly in the "*Quod tibi fieri non vis, alteri ne feceris;*" and, secondly, the analysis of this formula shows that it is simply and solely the reference to one's own happiness that gives it content, and therefore it can only be serviceable to a rational egoism, to which also every legal constitution owes its origin.

Another mistake which, because it offends the feelings of every one, has often been condemned, and was satirised by Schiller in an epigram, is the pedantic rule that for an act to be really good and meritorious it must be done simply and solely out of respect for the known law and the conception of duty, and in accordance with a maxim known to the reason *in abstracto*, and not from any inclination, not from benevolence felt towards others, not from tender-hearted compassion, sympathy, or emotion of the heart, which (according to the "Critique of Practical Reason," p. 213; Rosenkranz's edition, p. 257) to right-thinking persons are indeed very burdensome, as confusing their deliberate maxims. The act must be performed unwillingly and with self-compulsion. Remember that nevertheless the hope of reward is not allowed to enter, and estimate the great absurdity of the demand. But, what is saying more, this is directly opposed to the true spirit of virtue; not the

act, but the willingness to do it, the love from which it proceeds, and without which it is a dead work, constitutes its merit. Therefore Christianity rightly teaches that all outward works are worthless if they do not proceed from that genuine disposition which consists in true goodwill and pure love, and that what makes blessed and saves is not the works done (*opera operata*), but the faith, the genuine disposition, which is the gift of the Holy Ghost alone, and which the free, deliberative will, having only the law in view, does not produce. This demand of Kant's, that all virtuous conduct shall proceed from pure, deliberate respect for the law and in accordance with its abstract maxims, coldly and without inclination, nay, opposed to all inclination, is just the same thing as if he asserted that every work of art must be accomplished by a well-considered application of æsthetical rules. The one is just as perverse as the other. The question, already handled by Plato and Seneca, whether virtue can be taught, is to be answered in the negative. We must finally make up our minds to see, what indeed was the source of the Christian doctrine of election by grace, that as regards its chief characteristic and its inner nature, virtue, like genius, is to a certain extent inborn; and that just as little as all the professors of æsthetics could impart to any one the power of producing works of genius, *i.e.*, genuine works of art, so little could all the professors of ethics and preachers of virtue transform an ignoble into a virtuous and noble character, the impossibility of which is very much more apparent than that of turning lead into gold. The search for a system of ethics and a first principle of the same, which would have practical influence and would actually transform and better the human race, is just like the search for the philosopher's stone. Yet I have spoken at length at the end of the fourth book of the possibility of an entire change of mind or conversion of man (new birth), not by means of abstract (ethics) but of intuitive knowledge (the work of grace). The contents

of that book relieve me generally of the necessity of dwelling longer upon this point.

That Kant by no means penetrated to the real significance of the ethical content of actions is shown finally by his doctrine of the highest good as the necessary combination of virtue and happiness, a combination indeed in which virtue would be that which merits happiness. He is here involved in the logical fallacy that the conception of merit, which is here the measure or test, already presupposes a theory of ethics as its own measure, and thus could not be deducible from it. It appeared in our fourth book that all genuine virtue, after it has attained to its highest grade, at last leads to a complete renunciation in which all willing finds an end. Happiness, on the other hand, is a satisfied wish; thus the two are essentially incapable of being combined. He who has been enlightened by my exposition requires no further explanation of the complete perverseness of this Kantian view of the highest good. And, independent of my positive exposition, I have no further negative exposition to give.

Kant's love of architectonic symmetry meets us also in the "Critique of Practical Reason," for he has given it the shape of the "Critique of Pure Reason," and has again introduced the same titles and forms with manifest intention, which becomes specially apparent in the table of the categories of freedom.

The "Philosophy of Law" is one of Kant's latest works, and is so poor that, although I entirely disagree with it, I think a polemic against it is superfluous, since of its own weakness it must die a natural death, just as if it were not the work of this great man, but the production of an ordinary mortal. Therefore, as regards the "Philosophy of Law," I give up the negative mode of procedure and refer to the positive, that is, to the short outline of it given in the fourth book. Just one or two general remarks on

Kant's "Philosophy of Law" may be made here. The errors which I have condemned in considering the "Critique of Pure Reason," as clinging to Kant throughout, appear in the "Philosophy of Law" in such excess that one often believes he is reading a satirical parody of the Kantian style, or at least that he is listening to a Kantian. Two principal errors, however, are these. He desires (and many have since then desired) to separate the Philosophy of Law sharply from ethics, and yet not to make the former dependent upon positive legislation, *i.e.*, upon arbitrary sanction, but to let the conception of law exist for itself pure and *a priori*. But this is not possible; because conduct, apart from its ethical significance, and apart from the physical relation to others, and thereby from external sanction, does not admit even of the possibility of any third view. Consequently, when he says, "Legal obligation is that which *can* be enforced," this *can* is either to be understood physically, and then all law is positive and arbitrary, and again all arbitrariness that achieves its end is law; or the *can* is to be understood ethically, and we are again in the province of ethics. With Kant the conception of legal right hovers between heaven and earth, and has no ground on which to stand; with me it belongs to ethics. Secondly, his definition of the conception law is entirely negative, and thereby inadequate.[1] Legal right is that which is consistent with the compatibility of the respective freedom of individuals together, according to a general law." Freedom (here the empirical, *i.e.*, physical, not the moral freedom of the will) signifies not being hindered or interfered with, and is thus a mere negation; compatibility, again, has exactly the same significance. Thus we remain with mere negations and obtain no positive conception, indeed do not learn at all, what is really being spoken about, unless we know it already from some other source.

[1] Although the conception of legal right is properly negative in opposition to that of wrong, which is the positive starting-point, yet the explanation of these conceptions must not on this account be entirely negative.

In the course of the exposition the most perverse views afterwards develop themselves, such as that in the state of nature, *i.e.*, outside the State, there is no right to property at all, which really means that all right or law is positive, and involves that natural law is based upon positive law, instead of which the case ought to be reversed. Further, the founding of legal acquisition on possession; the ethical obligation to establish the civil constitution; the ground of the right of punishment, &c., &c., all of which, as I have said, I do not regard as worth a special refutation. However, these Kantian errors have exercised a very injurious influence. They have confused and obscured truths long known and expressed, and have occasioned strange theories and much writing and controversy. This certainly cannot last, and we see already how truth and sound reason again make way for themselves. Of the latter, the "*Naturrecht*" of J. C. F. Meister specially bears evidence, and is thus a contrast to many a preposterous theory, though I do not regard it as on this account a pattern of perfection.

On the "Critique of Judgment" also, after what has been said, I must be very short. We cannot but be surprised that Kant, to whom art certainly was very foreign, and who to all appearance had little susceptibility for the beautiful, indeed probably never had the opportunity of seeing an important work of art, and who seems, finally, to have had no knowledge of Goethe, the only man of his century and nation who was fit to be placed by his side as his giant equal,—it is, I say, surprising how, notwithstanding all this, Kant was able to render a great and permanent service to the philosophical consideration of art and the beautiful. His merit lies in this, that much as men had reflected upon the beautiful and upon art, they had yet really always considered it only from the empirical point of view, and had investigated upon a basis

of facts what quality distinguished the object of any kind which was called beautiful from other objects of the same kind. On this path they first arrived at quite special principles, and then at more general ones. They sought to separate true artistic beauty from false, and to discover marks of this genuineness, which could then serve again as rules. What gives pleasure as beautiful and what does not, what therefore is to be imitated, what is to be striven against, what is to be avoided, what rules, at least negative rules, are to be established, in short, what are the means of exciting æsthetic satisfaction, *i.e.*, what are the conditions of this residing in the object—this was almost exclusively the theme of all treatises upon art. This path was followed by Aristotle, and in the most recent times we find it chosen by Home, Burke, Winckelmann, Lessing, Herder, and many others. It is true that the universality of the æsthetical principles discovered finally led back to the subject, and it was observed that if the effect upon the subject were adequately known we would then also be able to determine *a priori* the causes of this which lie in the object, and thus alone this method of treatment could attain to the certainty of a science. This occasioned once and again psychological disquisitions. Specially however, Alexander Baumgarten produced with this intention a general æsthetic of all beauty, in which he started from the conception of the perfection of sensuous knowledge, that is, of knowledge of perception. With him also, however, the subjective part is done with as soon as this conception has been established, and he passes on to the objective part and to the practical, which is connected with it. But here also the merit was reserved for Kant of investigating seriously and profoundly *the feeling itself*, in consequence of which we call the object occasioning it beautiful, in order to discover, wherever it was possible, the constituent elements and conditions of it in our nature. His investigation, therefore, took an entirely subjective direction. This path was clearly the right one, for in

order to explain a phenomenon which is given in its effects, one must know accurately this effect itself, if one is to determine thoroughly the nature of the cause. Yet Kant's merit in this regard does not really extend much further than this, that he has indicated the right path, and by a provisional attempt has given an example of how, more or less, it is to be followed. For what he gave cannot be regarded as objective truth and as a real gain. He gave the method for this investigation, he broke ground in the right direction, but otherwise he missed the mark.

In the "Critique of Æsthetical Judgment" the observation first of all forces itself upon us that Kant retains the method which is peculiar to his whole philosophy, and which I have considered at length above—I mean the method of starting from abstract knowledge in order to establish knowledge of perception, so that the former serves him, so to speak, as a *camera obscura* in which to receive and survey the latter. As in the "Critique of Pure Reason" the forms of judgment are supposed to unfold to him the knowledge of our whole world of perception, so in this "Critique of Æsthetical Judgment" he does not start from the beautiful itself, from the perceptible and immediately beautiful, but from the *judgment* of the beautiful, the so-called, and very badly so-called, judgment of taste. This is his problem. His attention is especially aroused by the circumstance that such a judgment is clearly the expression of something that takes place in the subject, but yet is just as universally valid as if it concerned a quality of the object. It is this that struck him, not the beautiful itself. He starts always merely from the assertions of others, from the judgment of the beautful, not from the beautiful itself. It is therefore as if he knew it simply from hearsay, not directly. A blind man of high understanding could almost in the same way make up a theory of colours from very accurate reports which he had heard concerning them. And really we can only venture to regard Kant's philosophemes concerning the beautiful as

in almost the same position. Then we shall find that his theory is very ingenious indeed, that here and there telling and true observations are made; but his real solution of the problem is so very insufficient, remains so far below the dignity of the subject, that it can never occur to us to accept it as objective truth. Therefore I consider myself relieved from the necessity of refuting it; and here also I refer to the positive part of my work.

With regard to the form of his whole book, it is to be observed that it originated in the idea of finding in the teleological conception the key to the problem of the beautiful. This inspiration is deduced, which is always a matter of no difficulty, as we have learnt from Kant's successors. Thus there now arises the strange combination of the knowledge of the beautiful with that of the teleology of natural bodies in *one* faculty of knowledge called *judgment,* and the treatment of these two heterogeneous subjects in one book. With these three powers of knowledge, reason, judgment, and understanding, a variety of symmetrical-architectonic amusements are afterwards undertaken, the general inclination to which shows itself in many ways in this book; for example, in the forcible adaptation of the whole of it to the pattern of the "Critique of Pure Reason," and very specially in the antinomy of the æsthetical judgment, which is dragged in by the hair. One might also extract a charge of great inconsistency from the fact that after it has been incessantly repeated in the "Critique of Pure Reason" that the understanding is the faculty of judgment, and after the forms of its judgment have been made the foundation-stone of all philosophy, a quite special faculty of judgment now appears, which is completely different from the former. For the rest, what I call the faculty of judgment, the capacity for translating knowledge of perception into abstract knowledge, and again of applying the latter correctly to the former, is explained in the positive part of my work.

By far the best part of the "Critique of Æsthetical Judg-

ment" is the theory of the sublime. It is incomparably more successful than that of the beautiful, and does not only give, as that does, the general method of investigation, but also a part of the right way to it—so much so that even though it does not give the real solution of the problem, it yet touches very closely upon it.

In the "Critique of the Teleological Judgment," on account of the simplicity of the matter, we can recognise perhaps more than anywhere else Kant's rare talent of turning a thought this way and that way, and expressing it in a multitude of different ways, until out of it there grows a book. The whole book is intended to say this alone: although organised bodies necessarily appear to us as if they were constructed in accordance with a conceived design of an end which preceded them, yet we are not justified in assuming that this is objectively the case. For our intellect, to which things are given from without and indirectly, which thus never knows their inner nature through which they arise and exist, but merely their outward side, cannot otherwise comprehend a certain quality peculiar to organised productions of nature than by analogy, for it compares it with the intentionally accomplished works of man, the nature of which is determined by a design and the conception of this design. This analogy is sufficient to enable us to comprehend the agreement of all the parts with the whole, and thus indeed to give us the clue to their investigation; but it must by no means on this account be made the actual ground of explanation of the origin and existence of such bodies. For the necessity of so conceiving them is of subjective origin. Somewhat in this way I would epitomise Kant's doctrine on this question. In its most important aspect he had expounded it already in the "Critique of Pure Reason," p. 692–702; V., 720–730. But in the knowledge of *this* truth also we find David Hume to be Kant's worthy forerunner. He also had keenly controverted that assumption in the second part of his "Dialogues concerning Natural

Religion." The difference between Hume's criticism of that assumption and Kant's is principally this, that Hume criticised it as an assumption based upon experience, while Kant, on the other hand, criticised it as an *a priori* assumption. Both are right, and their expositions supplement each other. Indeed what is really essential in the Kantian doctrine on this point we find already expressed in the commentary of Simplicius on Aristotle's Physics: "ἡ δε πλανη γεγονεν αυτοις απο του ἡγεισθαι, παντα τα ἑνεκα του γινομενα κατα προαιρεσιν γενεσθαι και λογισμον, τα δε φυσει μη ὁυτως ὁραν γινομενα." (*Error iis ortus est ex eo, quod credebant, omnia, quæ propter finem aliquem fierent, ex proposito et ratiocinio fieri, dum videbant, naturæ opera non ita fieri.*) *Schol. in Arist., ex edit. Berol.*, p. 354. Kant is perfectly right in the matter; and it was necessary that after it had been shown that the conception of cause and effect is inapplicable to the whole of nature in general, in respect of its existence, it should also be shown that in respect of its qualities it is not to be thought of as the effect of a cause guided by motives (designs). If we consider the great plausibility of the physico-theological proof, which even Voltaire held to be irrefragable, it was clearly of the greatest importance to show that what is subjective in our comprehension, to which Kant had relegated space, time, and causality, extends also to our judgment of natural bodies; and accordingly the compulsion which we feel to think of them as having arisen as the result of premeditation, according to designs, thus in such a way that *the idea of them preceded their existence*, is just as much of subjective origin as the perception of space, which presents itself so objectively, and that therefore it must not be set up as objective truth. Kant's exposition of the matter, apart fron its tedious prolixity and repetitions, is excellent. He rightly asserts that we can never succeed in explaining the nature of organised bodies from merely mechanical causes, by which he understands the undesigned and regular effect of all the universal forces of

nature. Yet I find here another flaw. He denies the possibility of such an explanation merely with regard to the teleology and apparent adaptation of *organised* bodies. But we find that even where there is no organisation the grounds of explanation which apply to *one* province of nature cannot be transferred to another, but forsake us as soon as we enter a new province, and new fundamental laws appear instead of them, the explanation of which is by no means to be expected from the laws of the former province. Thus in the province of the mechanical, properly so called, the laws of gravitation, cohesion, rigidity, fluidity, and elasticity prevail, which in themselves (apart from my explanation of all natural forces as lower grades of the objectification of will) exist as manifestations of forces which cannot be further explained, but themselves constitute the principles of all further explanation, which merely consists in reduction to them. If we leave this province and come to the phenomena of chemistry, of electricity, magnetism, crystallisation, the former principles are absolutely of no use, indeed the former laws are no longer valid, the former forces are overcome by others, and the phenomena take place in direct contradiction to them, according to new laws, which, just like the former ones, are original and inexplicable, *i.e.*, cannot be reduced to more general ones. Thus, for example, no one will ever succeed in explaining even the dissolving of a salt in water in accordance with the laws proper to mechanics, much less the more complicated phenomena of chemistry. All this has already been explained at length in the second book of the present work. An exposition of this kind would, as it seems to me, have been of great use in the "Critique of the Teleological Judgment," and would have thrown much light upon what is said there. Such an exposition would have been especially favourable to his excellent remark that a more profound knowledge of the real being, of which the things of nature are the manifestation, would recognise both in the mechanical (according

to law) and the apparently intentional effects of nature one and the same ultimate principle, which might serve as the more general ground of explanation of them both. Such a principle I hope I have given by establishing the will as the real thing in itself; and in accordance with it generally in the second book and the supplements to it, but especially in my work "On the Will in Nature," the insight into the inner nature of the apparent design and of the harmony and agreement of the whole of nature has perhaps become clearer and deeper. Therefore I have nothing more to say about it here.

The reader whom this criticism of the Kantian philosophy interests should not neglect to read the supplement to it which is given in the second essay of the first volume of my "Parerga and Paralipomena," under the title "*Noch einige Erläuterungen zur Kantischen Philosophie*" (Some Further Explanations of the Kantian Philosophy). For it must be borne in mind that my writings, few as they are, were not composed all at once, but successively, in the course of a long life, and with long intervals between them. Accordingly, it must not be expected that all I have said upon one subject should stand together in one place.

Supplements to the First Book.

"'Warum willst du dich von uns Allen
Und unsrer Meinung entfernen?'
Ich schreibe nicht euch zu gefallen,
Ihr sollt was lernen."

—GOETHE.

SUPPLEMENTS TO THE FIRST BOOK.

First Half.

THE DOCTRINE OF THE IDEA OF PERCEPTION.

(*To* § 1–7 *of the First Volume.*)

CHAPTER I.

THE STANDPOINT OF IDEALISM.

In boundless space countless shining spheres, about each of which, and illuminated by its light, there revolve a dozen or so of smaller ones, hot at the core and covered with a hard, cold crust, upon whose surface there have been generated from a mouldy film beings which live and know—this is what presents itself to us in experience as the truth, the real, the world. Yet for a thinking being it is a precarious position to stand upon one of those numberless spheres moving freely in boundless space without knowing whence or whither, and to be only one of innumerable similar beings who throng and press and toil, ceaselessly and quickly arising and passing away in time, which has no beginning and no end; moreover, nothing permanent but matter alone and the recurrence of the same varied organised forms, by means of certain ways and channels which are there once for all. All that empirical science can teach is only the more exact nature and law of these events. But now at last modern philosophy, especially through Berkeley and Kant, has called

to mind that all this is first of all merely a *phenomenon of the brain*, and is affected with such great, so many, and such different *subjective* conditions that its supposed absolute reality vanishes away, and leaves room for an entirely different scheme of the world, which consists of what lies at the foundation of that phenomenon, *i.e.*, what is related to it as the thing in itself is related to its mere manifestation.

"The world is my idea" is, like the axioms of Euclid, a proposition which every one must recognise as true as soon as he understands it; although it is not a proposition which every one understands as soon as he hears it. To have brought this proposition to clear consciousness, and in it the problem of the relation of the ideal and the real, *i.e.*, of the world in the head to the world outside the head, together with the problem of moral freedom, is the distinctive feature of modern philosophy. For it was only after men had spent their labour for thousands of years upon a mere philosophy of the object that they discovered that among the many things that make the world so obscure and doubtful the first and chiefest is this, that however immeasurable and massive it may be, its existence yet hangs by a single thread; and this is the actual consciousness in which it exists. This condition, to which the existence of the world is irrevocably subject, marks it, in spite of all *empirical* reality, with the stamp of *ideality*, and therefore of mere *phenomenal appearance*. Thus on one side at least the world must be recognised as akin to dreams, and indeed to be classified along with them. For the same function of the brain which, during sleep, conjures up before us a completely objective, perceptible, and even palpable world must have just as large a share in the presentation of the objective world of waking life. Both worlds, although different as regards their matter, are yet clearly moulded in the one form. This form is the intellect, the function of the brain. Descartes was probably the first who attained to the

degree of reflection which this fundamental truth demands, and consequently he made it the starting-point of his philosophy, though provisionally only in the form of a sceptical doubt. When he took his *cogito ergo sum* as alone certain, and provisionally regarded the existence of the world as problematical, he really discovered the essential and only right starting-point of all philosophy, and at the same time its *true* foundation. This foundation is essentially and inevitably the *subjective*, the *individual consciousness.* For this alone is and remains immediate; everything else, whatever it may be, is mediated and conditioned through it, and is therefore dependent upon it. Therefore modern philosophy is rightly regarded as starting with Descartes, who was the father of it. Not long afterwards Berkeley followed the same path further, and attained to *idealism* proper, *i.e.*, to the knowledge that the world which is extended in space, thus the objective, material world in general, exists as such simply and solely in our *idea*, and that it is false, and indeed absurd, to attribute to it, *as such*, an existence apart from all idea and independent of the knowing subject, thus to assume matter as something absolute and possessed of real being in itself. But his correct and profound insight into this truth really constitutes Berkeley's whole philosophy; in it he had exhausted himself.

Thus true philosophy must always be idealistic; indeed, it must be so in order to be merely honest. For nothing is more certain than that no man ever came out of himself in order to identify himself directly with things which are different from him; but everything of which he has certain, and therefore immediate, knowledge lies within his own consciousness. Beyond this consciousness, therefore, there can be no *immediate* certainty; but the first principles of a science must have such certainty. For the empirical standpoint of the other sciences it is quite right to assume the objective world as something absolutely given; but not so for the standpoint of philo-

sophy, which has to go back to what is first and original. Only consciousness is immediately given; therefore the basis of philosophy is limited to facts of consciousness, *i.e.*, it is essentially *idealistic*. Realism which commends itself to the crude understanding, by the appearance which it assumes of being matter-of-fact, really starts from an arbitrary assumption, and is therefore an empty castle in the air, for it ignores or denies the first of all facts, that all that we know lies within consciousness. For that the *objective existence* of things is conditioned through a subject whose ideas they are, and consequently that the objective world exists only as *idea*, is no hypothesis, and still less a dogma, or even a paradox set up for the sake of discussion; but it is the most certain and the simplest truth; and the knowledge of it is only made difficult by the fact that it is indeed so simple, and that it is not every one who has sufficient power of reflection to go back to the first elements of his consciousness of things. There can never be an absolute and independent objective existence; indeed such an existence is quite unintelligible. For the objective, as such, always and essentially has its existence in the consciousness of a subject, is thus the idea of this subject, and consequently is conditioned by it, and also by its forms, the forms of the idea, which depend upon the subject and not on the object.

That *the objective world would exist* even if there existed no conscious being certainly seems at the first blush to be unquestionable, because it can be thought in the abstract, without bringing to light the contradiction which it carries within it. But if we desire to *realise* this abstract thought, that is, to reduce it to ideas of perception, from which alone (like everything abstract) it can have content and truth, and if accordingly we try *to imagine an objective world without a knowing subject*, we become aware that what we then imagine is in truth the opposite of what we intended, is in fact nothing else than the process in the intellect of a knowing subject who perceives an

objective world, is thus exactly what we desired to exclude. For this perceptible and real world is clearly a phenomenon of the brain; therefore there lies a contradiction in the assumption that as such it ought also to exist independently of all brains.

The principal objection to the inevitable and essential *ideality of all objects*, the objection which, distinctly or indistinctly, arises in every one, is certainly this: My own person also is an object for some one else, is thus his idea, and yet I know certainly that I would continue to exist even if he no longer perceived me. But all other objects also stand in the same relation to his intellect as I do; consequently they also would continue to exist without being perceived by him. The answer to this is: That other being as whose object I now regard my person is not absolutely *the subject*, but primarily is a knowing individual. Therefore, if he no longer existed, nay, even if there existed no other conscious being except myself, yet the subject, in whose idea alone all objects exist, would by no means be on that account abolished. For I myself indeed am this subject, as every conscious being is. Consequently, in the case assumed, my person would certainly continue to exist, but still as idea, in my own knowledge. For even by me myself it is always known only indirectly, never immediately; because all existence as idea is indirect. As *object*, *i.e.*, as extended, occupying space and acting, I know my body only in the perception of my brain. This takes place by means of the senses, upon data supplied by which the percipient understanding performs its function of passing from effect to cause, and thereby, in that the eye sees the body or the hands touch it, it constructs that extended figure which presents itself in space as my body. By no means, however, is there directly given me, either in some general feeling of bodily existence or in inner self-consciousness, any extension, form, or activity, which would then coincide with my nature itself, which accordingly, in order so to exist, would require no

other being in whose knowledge it might exhibit itself. On the contrary, that general feeling of bodily existence, and also self-consciousness, exists directly only in relation to the *will*, that is, as agreeable or disagreeable, and as active in the acts of will, which for external perception exhibit themselves as actions of the body. From this it follows that the existence of my person or body as *something extended and acting* always presupposes a *knowing being* distinct from it; because it is essentially an existence in apprehension, in the idea, thus an existence *for another*. In fact, it is a phenomenon of brain, just as much whether the brain in which it exhibits itself is my own or belongs to another person. In the first case one's own person divides itself into the knowing and the known, into object and subject, which here as everywhere stand opposed to each other, inseparable and irreconcilable. If, then, my own person, in order to exist as such, always requires a knowing subject, this will at least as much hold good of the other objects for which it was the aim of the above objection to vindicate an existence independent of knowledge and its subject.

However, it is evident that the existence which is conditioned through a knowing subject is only the existence in space, and therefore that of an extended and active being. This alone is always something known, and consequently *an existence for another*. On the other hand, every being that exists in this way may yet have *an existence for itself*, for which it requires no subject. Yet this existence for itself cannot be extension and activity (together space-occupation), but is necessarily a being of another kind, that of a thing in itself, which, as such, can never be an *object*. This, then, would be the answer to the leading objection set forth above, which accordingly does not overthrow the fundamental truth that the objectively given world can only exist in the idea, thus only for a subject.

We have further to remark here that Kant also, so long at least as he remained consistent, can have thought no

objects among his things in themselves. For this follows from the fact that he proves that space, and also time, are mere forms of our perception, which consequently do not belong to things in themselves. What is neither in space nor in time can be no *object;* thus the being of *things in themselves* cannot be objective, but of quite a different kind, a metaphysical being. Consequently that Kantian principle already involves this principle also, that the *objective* world exists only as *idea.*

In spite of all that one may say, nothing is so persistently and ever anew misunderstood as *Idealism,* because it is interpreted as meaning that one denies the *empirical* reality of the external world. Upon this rests the perpetual return to the appeal to common sense, which appears in many forms and guises; for example, as an "irresistible conviction" in the Scotch school, or as Jacobi's *faith* in the reality of the external world. The external world by no means presents itself, as Jacobi declares, upon credit, and is accepted by us upon trust and faith. It presents itself as that which it is, and performs directly what it promises. It must be remembered that Jacobi, who set up such a credit or faith theory of the world, and had the fortune to impose it upon a few professors of philosophy, who for thirty years have philosophised upon the same lines lengthily and at their ease, is the same man who once denounced Lessing as a Spinozist, and afterwards denounced Schelling as an atheist, and who received from the latter the well-known and well-deserved castigation. In keeping with such zeal, when he reduced the external world to a mere matter of faith he only wished to open the door to faith in general, and to prepare belief for that which was afterwards really to be made a matter of belief; as if, in order to introduce a paper currency, one should seek to appeal to the fact that the value of the ringing coin also depends merely on the stamp which the State has set upon it. Jacobi, in his doctrine that the reality of the external world is assumed

upon faith, is just exactly "the transcendental realist who plays the empirical idealist" censured by Kant in the "Critique of Pure Reason," first edition, p. 369.

The true idealism, on the contrary, is not the empirical but the transcendental. This leaves the empirical reality of the world untouched, but holds fast to the fact that every *object*, thus the empirically real in general, is conditioned in a twofold manner by the subject; in the first place *materially* or as *object* generally, because an objective existence is only conceivable as opposed to a subject, and as its idea; in the second place *formally*, because the mode of existence of an object, *i.e.*, its being perceived (space, time, causality), proceeds from the subject, is prearranged in the subject. Therefore with the simple or Berkeleian idealism, which concerns the object in general, there stands in immediate connection the Kantian idealism, which concerns the specially given *mode or manner* of objective existence. This proves that the whole material world, with its bodies, which are extended in space and, by means of time, have causal relations to each other, and everything that depends upon this—that all this is not something which is there *independently* of our head, but essentially presupposes the functions of our brain *by means of which* and *in* which alone *such* an objective arrangement of things is possible. For time, space, and causality, upon which all those real and objective events rest, are themselves nothing more than functions of the brain; so that thus the unchangeable *order* of things which affords the criterion and clue to their empirical reality itself proceeds only from the brain, and has its credentials from this alone. All this Kant has expounded fully and thoroughly; only he does not speak of the brain, but calls it "the faculty of knowledge." Indeed he has attempted to prove that when that objective order in time, space, causality, matter, &c., upon which all the events of the real world ultimately rest, is properly considered, it cannot even be conceived as a self-existing order, *i.e.*, an order of the thing in itself,

or as something absolutely objective and unconditionally given, for if one tries to think this out it leads to contradictions. To accomplish this was the object of the antinomies, but in the appendix to my work I have proved the failure of the attempt. On the other hand, the Kantian doctrine, even without the antinomies, leads to the insight that things and the whole mode of their existence are inseparably bound up with our consciousness of them. Therefore whoever has distinctly grasped this soon attains to the conviction that the assumption that things also exist as such, apart from and independently of our consciousness, is really absurd. That we are so deeply involved in time, space, causality, and the whole regular process of experience which rests upon them, that we (and indeed the brutes) are so perfectly at home, and know how to find our way from the first—this would not be possible if our intellect were one thing and things another, but can only be explained from the fact that both constitute one whole, the intellect itself creates that order, and exists only for things, while they, on the other hand, exist only for it.

But even apart from the deep insight, which only the Kantian philosophy gives, the inadmissibility of the assumption of absolute realism which is so obstinately clung to may be directly shown, or at least made capable of being felt, by the simple exhibition of its meaning in the light of such considerations as the following. According to realism, the world is supposed to exist, as we know it, independently of this knowledge. Let us once, then, remove all percipient beings from it, and leave only unorganised and vegetable nature. Rock, tree, and brook are there, and the blue heaven; sun, moon, and stars light this world, as before; yet certainly in vain, for there is no eye to see it. Let us now in addition place in it a percipient being. Now that world presents itself *again* in his brain, and repeats itself within it precisely as it was formerly without it. Thus to the *first* world a *second* has been added, which, although

completely separated from it, resembles it to a nicety. And now the *subjective* world of this perception is precisely so constituted in *subjective*, known space as the *objective* world in *objective*, infinite space. But the subjective world has this advantage over the objective, the knowledge that that space, outside there, is infinite; indeed it can also give beforehand most minutely and accurately the whole constitution or necessary properties of all relations which are possible, though not yet actual, in that space, and does not require to examine them. It can tell just as much with regard to the course of time, and also with regard to the relation of cause and effect which governs the changes in that external world. I think all this, when closely considered, turns out absurd enough, and hence leads to the conviction that that absolute objective world outside the head, independent of it and prior to all knowledge, which at first we imagined ourselves to conceive, is really no other than the second, the world which is known *subjectively*, the world of idea, as which alone we are actually able to conceive it. Thus of its own accord the assumption forces itself upon us, that the world, as we know it, exists also only for our knowledge, therefore in the *idea* alone, and not a second time outside of it.[1] In accordance, then, with this assumption, the thing in itself, *i.e.*, that which exists independently of our knowledge and of every knowledge, is to be regarded as something completely different from the *idea* and all its attributes, thus from objectivity in general. What this is will be the subject of our second book.

On the other hand, the controversy concerning the reality of the external world considered in § 5 of the first

[1] I specially recommend here the passage in Lichtenberg's "Miscellaneous Writings" (Göthingen, 1801, vol. ii. p. 12): "Euler says, in his letters upon various subjects in connection with natural science (vol. ii. p. 228), that it would thunder and lighten just as well if there were no man present whom the lightning might strike. It is a very common expression, but I must confess that it has never been easy for me completely to comprehend it. It always seems to me as if the conception *being* were something derived from our thought, and thus, if there are no longer any sentient and thinking creatures, then there is nothing more whatever."

volume rests upon the assumption, which has just been criticised, of an objective and a subjective world both in *space*, and upon the impossibility which arises in connection with this presupposition of a transition from one to the other, a bridge between the two. Upon this controversy I have still to add the following remarks.

The subjective and the objective do not constitute a continuous whole. That of which we are immediately conscious is bounded by the skin, or rather by the extreme ends of the nerves which proceed from the cerebral system. Beyond this lies a world of which we have no knowledge except through pictures in our head. Now the question is, whether and how far there is a world independent of us which corresponds to these pictures. The relation between the two could only be brought about by means of the law of causality; for this law alone leads from what is given to something quite different from it. But this law itself has first of all to prove its validity. Now it must either be of *objective* or of *subjective* origin; but in either case it lies upon one or the other side, and therefore cannot supply the bridge between them. If, as Locke and Hume assume, it is *a posteriori*, thus drawn from experience, it is of *objective* origin, and belongs then itself to the external world which is in question. Therefore it cannot attest the reality of this world, for then, according to Locke's method, causality would be proved from experience, and the reality of experience from causality. If, on the contrary, it is given *a priori*, as Kant has more correctly taught us, then it is of *subjective* origin, and in that case it is clear that with it we remain always in the *subjective* sphere. For all that is actually given *empirically* in perception is the occurrence of a sensation in the organ of sense; and the assumption that this, even in general, must have a cause rests upon a law which is rooted in the form of our knowledge, *i.e.*, in the functions of our brain. The origin of this law is therefore just as subjective as that of the sensation itself. The cause of the

given sensation, which is assumed in consequence of this law, presents itself at once in perception as an *object*, which has space and time for the form of its manifestation. But *these forms* themselves again are entirely of subjective origin; for they are the mode or method of our faculty of perception. That transition from the sensation to its cause which, as I have repeatedly pointed out, lies at the foundation of all sense-perception is certainly sufficient to give us the empirical presence in space and time of an empirical object, and is therefore quite enough for the practical purposes of life; but it is by no means sufficient to afford us any conclusion as to the existence and real nature, or rather as to the intelligible substratum, of the phenomena which in this way arise for us. Thus that on the occasion of certain sensations occurring in my organs of sense there arises in my head a perception of things which are extended in space, permanent in time, and causally efficient by no means justifies the assumption that they also exist in themselves, *i.e.*, that such things with these properties belonging absolutely to themselves exist independently and outside of my head. This is the true outcome of the Kantian philosophy. It coincides with an earlier result of Locke's, which is just as true, but far more easily understood. For although, as Locke's doctrine permits, external things are absolutely assumed as the causes of sensations, yet there can be no *resemblance* between the sensation in which the *effect* consists and the objective nature of the *cause* which occasions it. For the sensation, as organic function, is primarily determined by the highly artificial and complicated nature of our organs of sense. It is therefore merely excited by the external cause, but is then perfected entirely in accordance with its own laws, and thus is completely subjective. Locke's philosophy was the criticism of the functions of sense; Kant has given us the criticism of the functions of the brain. But to all this we have yet to add the Berkeleian result, which has been revised by me,

that every object, whatever its origin may be, is *as object* already conditioned by the subject, is in fact merely its *idea.* The aim of realism is indeed the object without subject; but it is impossible even to conceive such an object distinctly.

From this whole inquiry it follows with certainty and distinctness that it is absolutely impossible to attain to the comprehension of the inner nature of things upon the path of mere *knowledge* and *perception.* For knowledge always comes to things from without, and therefore must for ever remain outside them. This end would only be reached if we could find *ourselves* in the inside of things, so that their inner nature would be known to us directly. Now, how far this is actually the case is considered in my second book. But so long as we are concerned, as in this first book, with objective comprehension, that is, with *knowledge,* the world is, and remains for us, a mere *idea,* for here there is no possible path by which we can cross over to it.

But, besides this, a firm grasp of the point of view of *idealism* is a necessary counterpoise to that of *materialism.* The controversy concerning the *real* and the *ideal* may also be regarded as a controversy concerning the existence of *matter.* For it is the reality or ideality of this that is ultimately in question. Does matter, as such, exist only in our *idea,* or does it also exist independently of it? In the latter case it would be the thing in itself; and whoever assumes a self-existent matter must also, consistently, be a materialist, *i.e.,* he must make matter the principle of explanation of all things. Whoever, on the contrary, denies its existence as a thing in itself is *eo ipso* an idealist. Among the moderns only Locke has definitely and without ambiguity asserted the reality of matter; and therefore his teaching led, in the hands of Condillac, to the sensualism and materialism of the French. Only Berkeley directly and without modifications denies matter. The complete antithesis is thus that of idealism and materialism, represented in its extremes by Berkeley and the

French materialists (Hollbach). Fichte is not to be mentioned here: he deserves no place among true philosophers; among those elect of mankind who, with deep earnestness, seek not their own things but the *truth*, and therefore must not be confused with those who, under this pretence, have only their personal advancement in view. Fichte is the father of the *sham philosophy*, of the *disingenuous* method which, through ambiguity in the use of words, incomprehensible language, and sophistry, seeks to deceive, and tries, moreover, to make a deep impression by assuming an air of importance—in a word, the philosophy which seeks to bamboozle and humbug those who desire to learn. After this method had been applied by Schelling, it reached its height, as every one knows, in Hegel, in whose hands it developed into pure charlatanism. But whoever even names this Fichte seriously along with Kant shows that he has not even a dim notion of what Kant is. On the other hand, materialism also has its warrant. It is just as true that the knower is a product of matter as that matter is merely the idea of the knower; but it is also just as one-sided. For materialism is the philosophy of the subject that forgets to take account of itself. And, accordingly, as against the assertion that I am a mere modification of matter, this must be insisted upon, that all matter exists merely in my idea; and it is no less right. A knowledge, as yet obscure, of these relations seems to have been the origin of the saying of Plato, "*ὑλη αληθινον ψευδος*" (*materia mendacium verax*).

Realism necessarily leads, as we have said, to *materialism*. For if empirical perception gives us things in themselves, as they exist independently of our knowledge, experience also gives us the *order* of things in themselves, *i.e.*, the true and sole order of the world. But this path leads to the assumption that there is only *one* thing in itself, matter; of which all other things are modifications; for the course of nature is here the absolute and only order of the world. To escape from these consequences, while

realism remained in undisputed acceptance, spiritualism was set up, that is, the assumption of a second substance outside of and along with matter, an *immaterial substance.* This dualism and spiritualism, equally unsupported by experience and destitute of proof and comprehensibility, was denied by Spinoza, and was proved to be false by Kant, who dared to do so because at the same time he established idealism in its rights. For with realism materialism, as the counterpoise of which spiritualism had been devised, falls to the ground of its own accord, because then matter and the course of nature become mere phenomena, which are conditioned by the intellect, as they have their existence only in its *idea.* Accordingly spiritualism is the delusive and false safeguard against materialism, while the real and true safeguard is idealism, which, by making the objective world dependent upon us, gives the needed counterpoise to the position of dependence upon the objective world, in which we are placed by the course of nature. The world from which I part at death is, in another aspect, only my idea. The centre of gravity of existence falls back into the *subject.* What is proved is not, as in spiritualism, that the knower is independent of matter, but that all matter is dependent on him. Certainly this is not so easy to comprehend or so convenient to handle as spiritualism, with its two substances; but *χαλεπα τα καλα.*

In opposition to the *subjective* starting-point, "the world is my idea," there certainly stands provisionally with equal justification the *objective* starting-point, "the world is matter," or "matter alone is absolute" (since it alone is not subject to becoming and passing away), or "all that exists is matter." This is the starting-point of Democritus, Leucippus, and Epicurus. But, more closely considered, the departure from the subject retains a real advantage; it has the start by one perfectly justified step. For consciousness alone is the *immediate:* but we pass over this if we go at once to matter and make it our starting-point.

On the other hand, it would certainly be possible to construct the world from matter and its properties if these were correctly, completely, and exhaustively known to us (which is far from being the case as yet). For all that has come to be has become actual through *causes*, which could operate and come together only by virtue of the *fundamental forces of matter*. But these must be perfectly capable of demonstration at least objectively, even if subjectively we never attain to a knowledge of them. But such an explanation and construction of the world would not only have at its foundation the assumption of an existence in itself of matter (while in truth it is conditioned by the subject), but it would also be obliged to allow all the *original qualities* in this matter to pass current and remain absolutely inexplicable, thus as *qualitates occultæ*. (Cf. § 26, 27 of the first volume.) For matter is only the vehicle of these forces, just as the law of causality is only the arranger of their manifestations. Therefore such an explanation of the world would always remain merely relative and conditioned, properly the work of a *physical science*, which at every step longed for a *metaphysic*. On the other hand, there is also something inadequate about the subjective starting-point and first principle, "the world is my idea," partly because it is one-sided, since the world is far more than that (the thing in itself, will), and indeed its existence as idea is to a certain extent only accidental to it; but partly also because it merely expresses the fact that the object is conditioned by the subject, without at the same time saying that the subject, as such, is also conditioned by the object. For the assertion, "the subject would still remain a knowing being if it had no object, *i.e.*, if it had absolutely no idea," is just as false as the assertion of the crude understanding, "the world, the object, would still exist, even if there were no subject." A consciousness without an object is no consciousness. A thinking subject has conceptions for its object; a subject of sense perception has objects with the qualities correspond-

ing to its organisation. If we rob the subject of all special characteristics and forms of its knowledge, all the properties of the object vanish also, and nothing remains but *matter without form and quality*, which can just as little occur in experience as a subject without the forms of its knowledge, but which remains opposed to the naked subject as such, as its reflex, which can only disappear along with it. Although materialism pretends to postulate nothing more than this matter—for instance, atoms—yet it unconsciously adds to it not only the subject, but also space, time, and causality, which depend upon special properties of the subject.

The world as idea, the objective world, has thus, as it were, two poles; the simple knowing subject without the forms of its knowledge, and crude matter without form and quality. Both are completely unknowable; the subject because it is that which knows, matter because without form and quality it cannot be perceived. Yet both are fundamental conditions of all empirical perception. Thus the knowing subject, merely as such, which is a presupposition of all experience, stands opposed as its pure counterpart to the crude, formless, and utterly dead (*i.e.*, will-less) matter, which is given in no experience, but which all experience presupposes. This subject is not in time, for time is only the more definite form of all its ideas. The matter which stands over against it is, like it, eternal and imperishable, endures through all time, but is, properly speaking, not extended, for extension gives form, thus it has no spatial properties. Everything else is involved in a constant process of coming into being and passing away, while these two represent the unmoved poles of the world as idea. The permanence of matter may therefore be regarded as the reflex of the timelessness of the pure subject, which is simply assumed as the condition of all objects. Both belong to phenomena, not to the thing in itself, but they are the framework of the phenomenon. Both are arrived

at only by abstraction, and are not given immediately, pure and for themselves.

The fundamental error of all systems is the failure to understand this truth. *Intelligence and matter are correlates, i.e.*, the one exists only for the other, both stand and fall together, the one is only the reflex of the other. Indeed they are really *one and the same thing* regarded from two opposite points of view; and this one thing, I am here anticipating, is the manifestation of the will, or the thing in itself. Consequently both are secondary, and therefore the origin of the world is not to be sought in either of the two. But because of their failure to understand this, all systems (with the exception perhaps of that of Spinoza) sought the origin of all things in one of these two. Some of them, on the one hand, suppose an intelligence, νους, as the absolutely First and δημιουργος, and accordingly in this allow an idea of things and of the world to precede their actual existence; consequently they distinguish the real world from the world of idea; which is false. Therefore matter now appears as that through which the two are distinguished, as the thing in itself. Hence arises the difficulty of procuring this matter, the ὑλη, so that when added to the mere idea of the world it may impart reality to it. That original intelligence must now either find it ready to hand, in which case it is just as much an absolute First as that intelligence itself, and we have then two absolute Firsts, the δημιουργος and the ὑλη; or the absolute intelligence must create this matter out of nothing, an assumption which our understanding refuses to make, for it is only capable of comprehending changes in matter, and not that matter itself should come into being or pass away. This rests ultimately upon the fact that matter is essential, the correlate of the understanding. On the other hand, the systems opposed to these, which make the other of the two correlates, that is, matter, the absolute First, suppose a matter which would exist without being perceived; and it has been made sufficiently clear by all that

has been said above that this is a direct contradiction, for by the existence of matter we always mean simply its being perceived. But here they encounter the difficulty of bringing to this matter, which alone is their absolute First, the intelligence which is finally to experience it. I have shown this weak side of materialism in § 7 of the first volume. For me, on the contrary, matter and intelligence are inseparable correlates, which exist only for each other, and therefore merely relatively. Matter is the idea of the intelligence; the intelligence is that in whose idea alone matter exists. The two together constitute *the world as idea*, which is just Kant's *phenomenon*, and consequently something secondary. What is primary is that which manifests itself, *the thing in itself*, which we shall afterwards discover is the will. This is in itself neither the perceiver nor the perceived, but is entirely different from the mode of its manifestation.

As a forcible conclusion of this important and difficult discussion I shall now personify these two abstractions, and present them in a dialogue after the fashion of Prabodha Tschandro Daya. It may also be compared with a similar dialogue between matter and form in the "*Duodecim Principia Philosophiæ*" of Raymund Lully, c. 1 and 2.

The Subject.

I am, and besides me there is nothing. For the world is my idea.

Matter.

Presumptuous delusion! I, I am, and besides me there is nothing, for the world is my fleeting form. Thou art a mere result of a part of this form and altogether accidental.

The Subject.

What insane arrogance! Neither thou nor thy form would exist without me; ye are conditioned by me. Whosoever thinks me away, and believes he can still think

ye there, is involved in gross delusion, for your existence apart from my idea is a direct contradiction, a meaningless form of words. *Ye are* simply means ye are perceived by me. My idea is the sphere of your existence; therefore I am its first condition.

Matter.

Fortunately the audacity of your assertion will soon be put to silence in reality and not by mere words. Yet a few moments and thou actually art no more. With all thy boasting thou hast sunk into nothing, vanished like a shadow, and shared the fate of all my transitory forms. But I, I remain, unscathed and undiminished, from age to age, through infinite time, and behold unshaken the play of my changing form.

The Subject.

This infinite time through which thou boastest that thou livest, like the infinite space which thou fillest, exists only in my idea. Indeed it is merely the form of my idea which I bear complete in myself, and in which thou exhibitest thyself, which receives thee, and through which thou first of all existest. But the annihilation with which thou threatenest me touches me not; were it so, then wouldst thou also be annihilated. It merely affects the individual, which for a short time is my vehicle, and which, like everything else, is my idea.

Matter.

And if I concede this, and go so far as to regard thy existence, which is yet inseparably linked to that of these fleeting individuals, as something absolute, it yet remains dependent upon mine. For thou art subject only so far as thou hast an object; and this object I am. I am its kernel and content, that which is permanent in it, that which holds it together, and without which it would be as disconnected, as wavering, and unsubstantial as the dreams

and fancies of thy individuals, which have yet borrowed from me even the illusive content they possess.

The Subject.

Thou dost well to refrain from contesting my existence on the ground that it is linked to individuals; for, as inseparably as I am joined to them, thou art joined to thy sister, Form, and hast never appeared without her. No eye hath yet seen either thee or me naked and isolated; for we are both mere abstractions. It is in reality *one* being that perceives itself and is perceived by itself, but whose real being cannot consist either in perceiving or in being perceived, since these are divided between us two.

Both.

We are, then, inseparably joined together as necessary parts of one whole, which includes us both and exists through us. Only a misunderstanding can oppose us two hostilely to each other, and hence draw the false conclusion that the one contests the existence of the other, with which its own existence stands or falls.

This whole, which comprehends both, is the world as idea, or the world of phenomena. When this is taken away there remains only what is purely metaphysical, the thing in itself, which in the second book we shall recognise as the will.

CHAPTER II.

THE DOCTRINE OF PERCEPTION OR KNOWLEDGE OF THE UNDERSTANDING.

WITH all *transcendental* ideality the objective world retains *empirical* reality; the object is indeed not the thing in itself, but as an empirical object it is real. It is true that space is only in my head; but empirically my head is in space. The law of causality can certainly never enable us to get quit of idealism by building a bridge between things in themselves and our knowledge of them, and thus certifying the absolute reality of the world, which exhibits itself in consequence of its application; but this by no means does away with the causal relation of objects to each other, thus it does not abolish the causal relation which unquestionably exists between the body of each knowing person and all other material objects. But the law of causality binds together only phenomena, and does not lead beyond them. With that law we are and remain in the world of objects, *i.e.*, the world of phenomena, or more properly the world of ideas. Yet the whole of such a world of experience is primarily conditioned by the knowledge of a subject in general as its necessary presupposition, and then by the special forms of our perception and apprehension, thus necessarily belongs to the merely *phenomenal*, and has no claim to pass for the world of things in themselves. Indeed the subject itself (so far as it is merely the *knowing* subject) belongs to the merely phenomenal, of which it constitutes the complementary half.

Without application of the law of causality, however, perception of an *objective* world could never be arrived at;

for this perception is, as I have often explained, essentially matter of the *intellect*, and not merely of the *senses*. The senses afford us mere *sensation*, which is far from being *perception*. The part played by sensations of the senses in perception was distinguished by Locke under the name *secondary qualities*, which he rightly refused to ascribe to things in themselves. But Kant, carrying Locke's method further, distinguished also, and refused to ascribe to things in themselves what belongs to the working up of this material (the sensations) by the brain. The result was, that in this was included all that Locke had left to things in themselves as *primary* qualities —extension, form, solidity, &c.—so that with Kant the thing in itself was reduced to a completely unknown quantity $= x$. With Locke accordingly the thing in itself is certainly without colour, sound, smell, taste, neither warm nor cold, neither soft nor hard, neither smooth nor rough; yet it has still extension and form, it is impenetrable, at rest or in motion, and has mass and number. With Kant, on the other hand, it has laid aside all these latter qualities also, because they are only possible by means of time, space, and causality, and these spring from an intellect (brain), just as colours, tones, smells, &c., originate in the nerves of the organs of sense. The thing in itself has with Kant become spaceless, unextended, and incorporeal. Thus what the mere senses bring to the perception, in which the objective world exists, stands to what is supplied by the *functions of the brain* (space, time, causality) as the mass of the nerves of sense stand to the mass of the brain, after subtracting that part of the latter which is further applied to thinking proper, *i.e.*, to abstract ideas, and is therefore not possessed by the brutes. For as the nerves of the organs of sense impart to the phenomenal objects colour, sound, taste, smell, temperature, &c., so the brain imparts to them extension, form, impenetrability, the power of movement, &c., in short all that can only be presented in perception by means of time, space,

and causality. How small is the share of the senses in perception, compared with that of the intellect, is also shown by a comparison of the nerve apparatus for receiving impressions with that for working them up. The mass of the nerves of sensation of the whole of the organs of sense is very small compared with that of the brain, even in the case of the brutes, whose brain, since they do not, properly speaking, *i.e.*, in the abstract, think, is merely used for effecting perception, and yet when this is complete, thus in the case of mammals, has a very considerable mass, even after the cerebellum, whose function is the systematic guidance of movements, has been taken away.

That excellent book by Thomas Reid, the "Inquiry into the Human Mind" (first edition, 1764; 6th edition, 1810), as a *negative* proof of the Kantian truths, affords us a very thorough conviction of the inadequacy of the senses to produce the objective perception of things, and also of the non-empirical origin of the perception of space and time. Reid refutes Locke's doctrine that perception is a product of the senses, by a thorough and acute demonstration that the collective sensations of the senses do not bear the least resemblance to the world as known in perception, and especially that the five primary qualities of Locke (extension, form, solidity, movement, and number) absolutely could not be afforded us by any sensation of the senses. Accordingly he gives up the question as to the mode of origination and the source of perception as completely insoluble; and although altogether unacquainted with Kant, he gives us, as it were, according to the *regula falsi*, a thorough proof of the intellectual nature of perception (really first explained by me as a consequence of the Kantian doctrine), and also of the *a priori* source, discovered by Kant, of its constituent elements, space, time, and causality, from which those primary qualities of Locke first proceed, but by means of which they are easily constructed. Thomas Reid's book is very instructive and well worth reading—ten times more so than all the philosophy together that has

been written since Kant. Another indirect proof of the same doctrine, though in the way of error, is afforded by the French sensational philosophers, who, since Condillac trod in the footsteps of Locke, have laboured to show once for all that the whole of our perception and thinking can be referred to mere sensations (*penser c'est sentir*), which, after Locke's example, they call *idées simples*, and through the mere coming together and comparison of which the whole objective world is supposed to build itself up in our heads. These gentlemen certainly have *des idées bien simples.* It is amusing to see how, lacking alike the profundity of the German and the honesty of the English philosopher, they turn the poor material of sensation this way and that way, and try to increase its importance, in order to construct out of it the deeply significant phenomena of the world of perception and thought. But the man constructed by them would necessarily be an *Anencephalus*, a *Tête de crapaud*, with only organs of sense and without a brain. To take only a couple of the better attempts of this sort out of a multitude of others, I may mention as examples Condorcet at the beginning of his book, "*Des Progrès de l'Esprit Humain*," and Tourtual on Sight, in the second volume of the "*Scriptores Ophthalmologici Minores*," *edidit Justus Radius* (1828).

The feeling of the insufficiency of a purely sensationalistic explanation of perception is in like manner shown in the assertion which was made shortly before the appearance of the Kantian philosophy, that we not only have *ideas* of things called forth by sensation, but apprehend the *things themselves* directly, although they lie outside us —which is certainly inconceivable. And this was not meant in some idealistic sense, but was said from the point of view of common realism. This assertion is well and pointedly put by the celebrated Euler in his "Letters to a German Princess," vol. ii. p. 68. He says: "I therefore believe that the sensations (of the senses) contain something more than philosophers imagine. They are not

merely empty perceptions of certain impressions made in the brain. They do not give the soul mere *ideas* of things, *but actually place before it objects* which exist outside it, although we cannot conceive how this really happens." This opinion is explained by the following facts. Although, as I have fully proved, perception is brought about by application of the law of causality, of which we are conscious *a priori*, yet in sight the act of the understanding, by means of which we pass from the effect to the cause, by no means appears distinctly in consciousness; and therefore the sensation does not separate itself clearly from the idea which is constructed out of it, as the raw material, by the understanding. Still less can a distinction between object and idea, which in general does not exist, appear in consciousness; but we feel the *things themselves* quite directly, and indeed as lying *outside us*, although it is certain that what is immediate can only be the sensation, and this is confined to the sphere of the body enclosed by our skin. This can be explained from the fact that *outside us* is exclusively a *spatial* determination. But space itself is a form of our faculty of perception, *i.e.*, a function of our brain. Therefore that externality to us to which we refer objects, on the occasion of sensations of sight, is itself really within our heads; for that is its whole sphere of activity. Much as in the theatre we see the mountains, the woods, and the sea, but yet everything is inside the house. From this it becomes intelligible that we perceive things in the relation of externality, and yet in every respect immediately, but have not within us an idea of the things which lie outside us, different from these things. For things are in space, and consequently also external to us only in so far as we *perceive* them. Therefore those things which to this extent we perceive directly, and not mere images of them, are themselves only *our ideas*, and as such exist only in our heads. Therefore we do not, as Euler says, directly perceive the things themselves which are external to us, but rather the things

which are perceived by us as external to us are only our ideas, and consequently are apprehended by us immediately. The whole observation given above in Euler's words, and which is quite correct, affords a fresh proof of Kant's Transcendental Æsthetic, and of my theory of perception which is founded upon it, as also of idealism in general. The directness and unconsciousness referred to above, with which in perception we make *the transition from the sensation to its cause,* may be illustrated by an analogous procedure in the use of abstract ideas or thinking. When we read or hear we receive mere words, but we pass from these so immediately to the conceptions denoted by them, that it is as if we *received the conceptions directly;* for we are absolutely unconscious of the transition from the words to the conceptions. Therefore it sometimes happens that we do not know in what language it was that we read something yesterday which we now remember. Yet that such a transition always takes place becomes apparent if it is once omitted, that is, if in a fit of abstraction we read without thinking, and then become aware that we certainly have taken in all the words but no conceptions. Only when we pass from abstract conceptions to pictures of the imagination do we become conscious of the transposition we have made.

Further, it is really only in perception in the narrowest sense, that is, in *sight,* that in empirical apprehension the transition from the sensation to its cause takes place quite unconsciously. In every other kind of sense perception, on the contrary, the transition takes place with more or less distinct consciousness; therefore, in the case of apprehension through the four coarser senses, its reality is capable of being established as an immediate fact. Thus in the dark we feel a thing for a long time on all sides until from the different effects upon our hands we are able to construct its definite form as their cause. Further, if something feels smooth we sometimes reflect whether we may not have fat or oil upon our hands; and

again, if something feels cold we ask ourselves whether it may not be that we have very warm hands. When we hear a sound we sometimes doubt whether it was really an affection of our sense of hearing from without or merely an inner affection of it; then whether it sounded near and weak or far off and strong, then from what direction it came, and finally whether it was the voice of a man or of a brute, or the sound of an instrument; thus we investigate the cause of each effect we experience. In the case of smell and taste uncertainty as to the objective nature of the cause of the effect felt is of the commonest occurrence, so distinctly are the two separated here. The fact that *in sight* the transition from the effect to the cause occurs quite unconsciously, and hence the illusion arises that this kind of perception is perfectly direct, and consists simply in the sensation alone without any operation of the understanding—this has its explanation partly in the great perfection of the organ of vision, and partly in the exclusively rectilineal action of light. On account of the latter circumstance the impression itself leads directly to the place of the cause, and since the eye is capable of perceiving with the greatest exactness and at a glance all the fine distinctions of light and shade, colour and outline, and also the data in accordance with which the understanding estimates distance, it thus happens that in the case of impressions of this sense the operation of the understanding takes place with such rapidity and certainty that we are just as little conscious of it as of spelling when we read. Hence arises the delusion that the sensation itself presents us directly with the objects. Yet it is just in sight that the operation of the *understanding*, consisting in the knowledge of the cause from the effect, is most significant. By means of it what is felt doubly, with two eyes, is perceived as single; by means of it the impression which strikes the retina upside down, in consequence of the crossing of the rays in the pupils, is put right by following back the cause of this in the same

direction, or as we express ourselves, we see things upright although their image in the eye is reversed; and finally by means of the operation of the understanding magnitude and distance are estimated by us in direct perception from five different data, which are very clearly and beautifully described by Dr. Thomas Reid. I expounded all this, and also the proofs which irrefutably establish the *intellectual nature of perception*, as long ago as 1816, in my essay "On Sight and Colour" (second edition, 1854; third edition, 1870), and with important additions fifteen years later in the revised Latin version of it which is given under the title, "*Theoria Colorum Physiologica Eademque Primaria*," in the third volume of the "*Scriptores Ophthalmologici Minores*," published by Justus Radius in 1830; yet most fully and thoroughly in the second (and third) edition of my essay "On the Principle of Sufficient Reason," § 21. Therefore on this important subject I refer to these works, so as not to extend unduly the present exposition.

On the other hand, an observation which trenches on the province of æsthetics may find its place here. It follows from the proved intellectual nature of perception that the sight of beautiful objects—for example, of a beautiful view—is also a *phenomenon of the brain*. Its purity and completeness, therefore, depends not merely on the object, but also upon the quality of the brain, its form and size, the fineness of its texture, and the stimulation of its activity by the strength of the pulse of the arteries which supply it. Accordingly the same view appears in different heads, even when the eyes are equally acute, as different as, for example, the first and last impressions of a copper plate that has been much used. This is the explanation of the difference of capacity for enjoying natural beauty, and consequently also for reproducing it, *i.e.*, for occasioning a similar phenomenon of the brain by means of an entirely different kind of cause, the arrangement of colours on a canvas.

The apparent immediacy of perception, depending on

its entire intellectuality, by virtue of which, as Euler says, we apprehend the thing itself, and as external to us, finds an analogy in the way in which we feel the parts of our own bodies, especially when they suffer pain, which when we do feel them is generally the case. Just as we imagine that we perceive things where they are, while the perception really takes place in the brain, we believe that we feel the pain of a limb in the limb itself, while in reality it also is felt in the brain, to which it is conducted by the nerve of the affected part. Therefore, only the affections of those parts whose nerves go to the brain are felt, and not those of the parts whose nerves belong to the sympathetic system, unless it be that an unusually strong affection of these parts penetrates by some roundabout way to the brain, where yet for the most part it only makes itself known as a dull sense of discomfort, and always without definite determination of its locality. Hence, also, it is that we do not feel injuries to a limb whose nerve-trunk has been severed or ligatured. And hence, finally, the man who has lost a limb still sometimes feels pain in it, because the nerves which go to the brain are still there. Thus, in the two phenomena here compared, what goes on in the brain is apprehended as outside of it; in the case of perception, by means of the understanding, which extends its feelers into the outer world; in the case of the feeling of our limbs, by means of the nerves.

CHAPTER III.

ON THE SENSES.

It is not the object of my writings to repeat what has been said by others, and therefore I only make here some special remarks of my own on the subject of the senses.

The senses are merely the channels through which the brain receives from without (in the form of sensations) the materials which it works up into ideas of perception. Those sensations which principally serve for the objective comprehension of the external world must in themselves be neither agreeable nor disagreeable. This really means that they must leave the will entirely unaffected. Otherwise the sensation *itself* would attract our attention, and we would remain at the *effect* instead of passing to the *cause*, which is what is aimed at here. For it would bring with it that marked superiority, as regards our consideration, which the will always has over the mere idea, to which we only turn when the will is silent. Therefore colours and sounds are in themselves, and so long as their impression does not pass the normal degree, neither painful nor pleasurable sensations, but appear with the indifference that fits them to be the material of pure objective perception. This is as far the case as was possible in a body which is in itself through and through will; and just in this respect it is worthy of admiration. Physiologically it rests upon the fact that in the organs of the nobler senses, thus in sight and hearing, the nerves which have to receive the specific outward impression are quite insusceptible to any sensation of pain,

and know no other sensation than that which is specifically peculiar to them, and which serves the purpose of mere apprehension. Thus the retina, as also the optic nerve, is insensible to every injury; and this is also the case with the nerve of hearing. In both organs pain is only felt in their other parts, the surroundings of the nerve of sense which is peculiar to them, never in this nerve itself. In the case of the eye such pain is felt principally in the *conjunctiva;* in the case of the ear, in the *meatus auditorius.* Even with the brain this is the case, for if it is cut into directly, thus from above, it has no feeling. Thus only on account of this indifference with regard to the will which is peculiar to them are the sensations of the eye capable of supplying the understanding with such multifarious and finely distinguished data, out of which it constructs in our head the marvellous objective world, by the application of the law of causality upon the foundation of the pure perceptions of space and time. Just that freedom from affecting the will which is characteristic of sensations of colour enables them, when their energy is heightened by transparency, as in the glow of an evening sky, in painted glass, and the like, to raise us very easily into the state of pure objective will-less perception, which, as I have shown in my third book, is one of the chief constituent elements of the æsthetic impression. Just this indifference with regard to the will fits sounds to supply the material for denoting the infinite multiplicity of the conceptions of the reason.

Outer sense, that is, receptivity for external impressions as pure data for the understanding, is divided into *five senses,* and these accommodate themselves to the four elements, *i.e.,* the four states of aggregation, together with that of imponderability. Thus the sense for what is firm (earth) is touch; for what is fluid (water), taste; for what is in the form of vapour, *i.e.,* volatile (vapour, exhalation), smell; for what is permanently elastic (air), hearing; for what is imponderable (fire, light), sight. The second im-

ponderable, heat, is not properly an object of the senses, but of general feeling, and therefore always affects the *will* directly, as agreeable or disagreeable. From this classification there also follows the relative dignity of the senses. Sight has the highest rank, because its sphere is the widest and its susceptibility the finest. This rests upon the fact that what affects it is an imponderable, that is, something which is scarcely corporeal, but is *quasi* spiritual. Hearing has the second place, corresponding to air. However, touch is a more thorough and well-informed sense. For while each of the other senses gives us only an entirely one-sided relation to the object, as its sound, or its relation to light, touch, which is closely bound up with general feeling and muscular power, supplies the understanding with the data at once for the form, magnitude, hardness, softness, texture, firmness, temperature, and weight of bodies, and all this with the least possibility of illusion and deception, to which all the other senses are far more subject. The two lowest senses, smell and taste, are no longer free from a direct affection of the will, that is, they are always agreeably or disagreeably affected, and are therefore more subjective than objective.

Sensations of hearing are exclusively in *time*, and therefore the whole nature of music consists in degrees of time, upon which depends both the quality or pitch of tones, by means of vibrations, and also their quantity or duration, by means of time. The sensations of sight, on the other hand, are primarily and principally in *space;* but secondarily, by reason of their duration, they are also in time.

Sight is the sense of the understanding which perceives; hearing is the sense of the reason which thinks and apprehends. Words are only imperfectly represented by visible signs; and therefore I doubt whether a deaf and dumb man, who can read, but has no idea of the sound of the words, works as quickly in thinking with the mere visible signs of conceptions as we do with the real, *i.e.*,

the audible words. If he cannot read, it is well known that he is almost like an irrational animal, while the man born blind is from the first a thoroughly rational being.

Sight is an *active*, hearing a *passive* sense. Therefore sounds affect our mind in a disturbing and hostile manner, and indeed they do so the more in proportion as the mind is active and developed; they distract all thoughts and instantly destroy the power of thinking. On the other hand, there is no analogous disturbance through the eye, no direct effect of what is seen, *as such*, upon the activity of thought (for naturally we are not speaking here of the influence which the objects looked at have upon the will); but the most varied multitude of things before our eyes admits of entirely unhindered and quiet thought. Therefore the thinking mind lives at peace with the eye, but is always at war with the ear. This opposition of the two senses is also confirmed by the fact that if deaf and dumb persons are cured by galvanism they become deadly pale with terror at the first sounds they hear (Gilbert's "*Annalen der Physik*," vol. x. p. 382), while blind persons, on the contrary, who have been operated upon, behold with ecstasy the first light, and unwillingly allow the bandages to be put over their eyes again. All that has been said, however, can be explained from the fact that hearing takes place by means of a mechanical vibration of the nerve of hearing which is at once transmitted to the brain, while seeing, on the other hand, is a real *action* of the retina which is merely stimulated and called forth by light and its modifications; as I have shown at length in my physiological theory of colours. But this whole opposition stands in direct conflict with that coloured-ether, drum-beating theory which is now everywhere unblushingly served up, and which seeks to degrade the eye's sensation of light to a mechanical vibration, such as primarily that of hearing actually is, while nothing can be more different than the still, gentle effect of light and the alarm-drum of hearing. If we add

to this the remarkable circumstance that although we hear with two ears, the sensibility of which is often very different, yet we never hear a sound double, as we often see things double with our two eyes, we are led to the conjecture that the sensation of hearing does not arise in the labyrinth or in the cochlea, but deep in the brain where the two nerves of hearing meet, and thus the impression becomes simple. But this is where the *pons Varolii* encloses the *medulla oblongata*, thus at the absolutely lethal spot, by the injury of which every animal is instantly killed, and from which the nerve of hearing has only a short course to the labyrinth, the seat of acoustic vibration. Now it is just because its source is here, in this dangerous place, in which also all movement of the limbs originates, that we start at a sudden noise; which does not occur in the least degree when we suddenly see a light; for example, a flash of lightning. The optic nerve, on the contrary, proceeds from its *thalami* much further forward (though perhaps its source lies behind them), and throughout its course is covered by the anterior lobes of the brain, although always separated from them till, having extended quite out of the brain, it is spread out in the retina, upon which, on stimulation by light, the sensation first arises, and where it is really localised. This is shown in my essay upon sight and colour. This origin of the auditory nerve explains, then, the great disturbance which the power of thinking suffers from sound, on account of which thinking men, and in general all people of much intellect, are without exception absolutely incapable of enduring any noise. For it disturbs the constant stream of their thoughts, interrupts and paralyses their thinking, just because the vibration of the auditory nerve extends so deep into the brain, the whole mass of which feels the oscillations set up through this nerve, and vibrates along with them, and because the brains of such persons are more easily moved than those of ordinary men. On the same readiness to be set in

motion, and capacity for transmission, which characterises their brains depends the fact that in the case of persons like these every thought calls forth so readily all those analogous or related to it whereby the similarities, analogies, and relations of things in general come so quickly and easily into their minds; that the same occasion which millions of ordinary minds have experienced before brings them to *the* thought, to *the* discovery, that other people are subsequently surprised they did not reach themselves, for they certainly can think afterwards, but they cannot think before. Thus the sun shone on all statues, but only the statue of Memnon gave forth a sound. For this reason Kant, Gœthe, and Jean Paul were highly sensitive to every noise, as their biographers bear witness.[1] Gœthe in his last years bought a house which had fallen into disrepair close to his own, simply in order that he might not have to endure the noise that would be made in repairing it. Thus it was in vain that in his youth he followed the drum in order to harden himself against noise. It is not a matter of custom. On the other hand, the truly stoical indifference to noise of ordinary minds is astonishing. No noise disturbs them in their thinking, reading, writing, or other occupations, while the finer mind is rendered quite incapable by it. But just that which makes them so insensible to noise of every kind makes them also insensible to the beautiful in plastic art, and to deep thought or fine expression in literary art; in short, to all that does not touch their personal interests. The following remark of Lichtenberg's applies to the paralysing effect which noise has upon highly intellectual persons: "It is always a good sign when an artist can be hindered by trifles from exercising his art. F—— used to stick his fingers into sulphur if he wished to play the piano. . . . Such things do not

[1] Lichtenberg says in his "*Nachrichten und Bemerkungen von und über sich selbst*" (*Vermischte Schriften, Göttingen*, 1800, vol. i. p. 43): "I am extremely sensitive to all noise, but it entirely loses its disagreeable character as soon as it is associated with a rational purpose."

interfere with the average mind ; . . . it acts like a coarse sieve" (*Vermischte Schriften,* vol. i. p. 398). I have long really held the opinion that the amount of noise which any one can bear undisturbed stands in inverse proportion to his mental capacity, and therefore may be regarded as a pretty fair measure of it. Therefore, if I hear the dogs barking for hours together in the court of a house without being stopped, I know what to think of the intellectual capacity of the inhabitants. The man who habitually slams the door of a room, instead of shutting it with his hand, or allows this to go on in his house, is not only ill-bred, but is also a coarse and dull-minded fellow. That in English "sensible" also means gifted with understanding is based upon accurate and fine observation. We shall only become quite civilised when the ears are no longer unprotected, and when it shall no longer be the right of everybody to sever the consciousness of each thinking being, in its course of a thousand steps, with whistling, howling, bellowing, hammering, whip-cracking, barking, &c. &c. The Sybarites banished all noisy trades without the town; the honourable sect of the Shakers in North America permit no unnecessary noise in their villages, and the Moravians have a similar rule. Something more is said upon this subject in the thirtieth chapter of the second volume of the "Parerga."

The effect of music upon the mind, so penetrating, so direct, so unfailing, may be explained from the *passive* nature of hearing which has been discussed; also the after effect which sometimes follows it, and which consists in a specially elevated frame of mind. The vibrations of the tones following in rationally combined numerical relations set the fibre of the brain itself in similar vibration. On the other hand, the *active* nature of sight, opposed as it is to the passive nature of hearing, makes it intelligible why there can be nothing analogous to music for the eye, and the piano of colours was an absurd mistake. Further, it is just on account of the active

nature of the sense of sight that it is remarkably acute in the case of beasts that hunt, *i.e.*, beasts of prey, while conversely the *passive* sense of hearing is specially acute in those beasts that are hunted, that flee, and are timid, so that it may give them timely warning of the pursuer that is rushing or creeping upon them.

Just as we have recognised in sight the sense of the understanding, and in hearing the sense of the reason, so we might call smell the sense of the memory, because it recalls to us more directly than any other the specific impression of an event or a scene even from the most distant past.

CHAPTER IV.

ON KNOWLEDGE *A PRIORI.*

FROM the fact that we are able spontaneously to assign and determine the laws of relations in space without having recourse to experience, Plato concludes (*Meno*, p. 353, Bip.) that all learning is mere recollection. Kant, on the other hand, concludes that space is subjectively conditioned, and merely a form of the faculty of knowledge. How far, in this regard, does Kant stand above Plato!

Cogito, ergo sum, is an analytical judgment. Indeed Parmenides held it to be an identical judgment: "*το γαρ αυτο νοειν εστι τε και ειναι*" (*nam intelligere et esse idem est, Clem. Alex. Strom.*, vi. 2, § 23). As such, however, or indeed even as an analytical judgment, it cannot contain any special wisdom; nor yet if, to go still deeper, we seek to deduce it as a conclusion from the major premise, *non-entis nulla sunt prædicata.* But with this proposition what Descartes really wished to express was the great truth that immediate certainty belongs only to self-consciousness, to what is subjective. To what is objective, on the other hand, thus to everything else, only indirect certainty belongs; for it is arrived at through self-consciousness; and being thus merely at second hand, it is to be regarded as problematical. Upon this depends the value of this celebrated proposition. As its opposite we may set up, in the sense of the Kantian philosophy, *cogito, ergo est*, that is, exactly as I think certain relations in things (the mathematical), they must always occur in

all possible experience;—this was an important, profound, and a late *apperçu*, which appeared in the form of the problem as to the *possibility of synthetic judgments a priori*, and has actually opened up the way to a deeper knowledge. This problem is the watchword of the Kantian philosophy, as the former proposition is that of the Cartesian, and shows *εξ οἵων εις οἷα.*

Kant very fitly places his investigations concerning time and space at the head of all the rest. For to the speculative mind these questions present themselves before all others: what is time?—what is this that consists of mere movement, without anything that moves it?—and what is space? this omnipresent nothing, out of which nothing that exists can escape without ceasing to be anything at all?

That time and space depend on the subject, are the mode in which the process of objective apperception is brought about in the brain, has already a sufficient proof in the absolute impossibility of thinking away time and space, while we can very easily think away everything that is presented in them. The hand can leave go of everything except itself. However, I wish here to illustrate by a few examples and deductions the more exact proofs of this truth which are given by Kant, not for the purpose of refuting stupid objections, but for the use of those who may have to expound Kant's doctrine in future.

"A right-angled equilateral triangle" contains no logical contradiction; for the predicates do not by any means cancel the subject, nor are they inconsistent with each other. It is only when their object is constructed in pure perception that the impossibility of their union in it appears. Now if on this account we were to regard this as a contradiction, then so would every physical impossibility, only discovered to be such after the lapse of centuries, be a contradiction; for example, the composition of a metal from its elements, or a mammal with

more or fewer than seven cervical vertebra,[1] or horns and upper incisors in the same animal. But only *logical* impossibility is a contradiction, not physical, and just as little mathemathical. Equilateral and rectangled do not contradict each other (they coexist in the square), nor does either of them contradict a triangle. Therefore the incompatibility of the above conceptions can never be known by mere *thinking*, but is only discovered by perception—merely mental perception, however, which requires no experience, no real object. We should also refer here to the proposition of Giordano Bruno, which is also found in Aristotle: "An infinitely large body is necessarily immovable"—a proposition which cannot rest either upon experience or upon the principle of contradiction, since it speaks of things which cannot occur in any experience, and the conceptions "infinitely large" and "movable" do not contradict each other; but it is only pure perception that informs us that motion demands a space outside the body, while its infinite size leaves no space over. Suppose, now, it should be objected to the first mathematical example that it is only a question of how complete a conception of a triangle the person judging has: if the conception is quite complete it will also contain the impossibility of a triangle being rectangular and also equilateral. The answer to this is: assume that his conception is not so complete, yet without recourse to experience he can, by the mere construction of the triangle in his imagination, extend his conception of it and convince himself for ever of the impossibility of this combination of these conceptions. This process, however, is a synthetic judgment *a priori*, that is, a judgment through which, independently of all experience, and yet with validity for all experience, we form and perfect our conceptions. For, in general, whether a given judgment is analytical or synthetical can only be determined in the particular case according as

[1] That the three-toed sloth has nine must be regarded as a mistake; yet Owen still states this, "*Ostéologie Comp.*," p. 405.

the conception of the subject in the mind of the person judging is more or less complete. The conception "cat" contains in the mind of a Cuvier a hundred times more than in that of his servant; therefore the same judgments about it will be synthetical for the latter, and only analytical for the former. But if we take the conceptions objectively, and now wish to decide whether a given judgment is analytical or synthetical, we must change the predicate into its contradictory opposite, and apply this to the subject without a copula. If this gives a *contradictio in adjecto,* then the judgment was analytical; otherwise it was synthetical.

That Arithmetic rests on the pure intuition or perception of time is not so evident as that Geometry is based upon that of space.[1] It can be proved, however, in the following manner. All counting consists in the repeated affirmation of unity. Only for the purpose of always knowing how often we have already affirmed unity do we mark it each time with another word: these are the numerals. Now repetition is only possible through succession. But succession, that is, being after one another, depends directly upon the intuition or perception of *time.* It is a conception which can only be understood by means of this;

[1] This, however, does not excuse a professor of philosophy who, sitting in Kant's chair, expresses himself thus: "That mathematics as such contains arithmetic and geometry is correct. It is incorrect, however, to conceive arithmetic as the science of time, really for no other reason than to give a pendant (*sic*) to geometry as the science of space" (Rosenkranz in the "*Deutschen Museum,*" 1857, May 14, No. 20). This is the fruit of Hegelism. If the mind is once thoroughly debauched with its senseless jargon, serious Kantian philosophy will no longer enter it. The audacity to talk at random about what one does not understand has been inherited from the master, and one comes in the end to condemn without ceremony the fundamental teaching of a great genius in a tone of peremptory decision, just as if it were Hegelian foolery. We must not, however, fail to notice that these little people struggle to escape from the track of great thinkers. They would therefore have done better not to attack Kant, but to content themselves with giving their public full details about God, the soul, the actual freedom of the will, and whatever belongs to that sort of thing, and then to have indulged in a private luxury in their dark back-shop, the philosophical journal; there they may do whatever they like without constraint, for no one sees it.

and thus counting also is only possible by means of time. This dependence of all counting upon time is also betrayed by the fact that in all languages multiplication is expressed by "time," thus by a time-concept: *sexies, ἑξακις, six fois, sex mal.* But simple counting is already a multiplication by one, and for this reason in Pestalozzi's educational establishment the children are always made to multiply thus: "Two times two is four times one." Aristotle already recognised the close relationship of number and time, and expounded it in the fourteenth chapter of the fourth book of the "Physics." Time is for him "the number of motion" ("ὁ χρονος αριθμος εστι κινησεως"). He very profoundly suggests the question whether time could be if the soul were not, and answers it in the negative. If arithmetic had not this pure intuition or perception of time at its foundation, it would be no science *a priori,* and therefore its propositions would not have infallible certainty.

Although time, like space, is the form of knowledge of the subject, yet, just like space, it presents itself as independent of the subject and completely objective. Against our will, or without our knowledge, it goes fast or slow. We ask what o'clock it is; we investigate time, as if it were something quite objective. And what is this objective existence? Not the progress of the stars, or of the clocks, which merely serve to measure the course of time itself, but it is something different from all things, and yet, like them, independent of our will and knowledge. It exists only in the heads of percipient beings, but the uniformity of its course and its independence of the will give it the authority of objectivity.

Time is primarily the form of inner sense. Anticipating the following book, I remark that the only object of inner sense is the individual will of the knowing subject. Time is therefore the form by means of which self-consciousness becomes possible for the individual will, which originally and in itself is without knowledge. In it the

nature of the will, which in itself is simple and identical, appears drawn out into a course of life. But just on account of this original simplicity and identity of what thus exhibits itself, its *character* remains always precisely the same, and hence also the course of life itself retains throughout the same key-note, indeed its multifarious events and scenes are at bottom just like variations of one and the same theme.

The *a priori nature of the law of causality* has, by Englishmen and Frenchmen, sometimes not been seen at all, sometimes not rightly conceived of; and therefore some of them still prosecute the earlier attempts to find for it an *empirical* origin. Maine de Biran places this in the experience that the act of will as cause is followed by the movement of the body as effect. But this fact itself is untrue. We certainly do not recognise the really immediate act of will as something different from the action of the body, and the two as connected by the bond of causality; but both are one and indivisible. Between them there is no succession; they are simultaneous. They are one and the same thing, apprehended in a double manner. That which makes itself known to inner apprehension (self-consciousness) as the real *act of will* exhibits itself at once in external perception, in which the body exists objectively as an *action* of the body. That physiologically the action of the nerve precedes that of the muscle is here immaterial, for it does not come within self-consciousness; and we are not speaking here of the relation between muscle and nerve, but of that between the act of will and the action of the body. Now this does not present itself as a causal relation. If these two presented themselves to us as cause and effect their connection would not be so incomprehensible to us as it actually is; for what we understand from its cause we understand as far as there is an understanding of things generally. On the other hand, the movement of our limbs by means of mere acts of will is indeed a miracle of such common occurrence that we

no longer observe it; but if we once turn our attention to it we become keenly conscious of the incomprehensibility of the matter, just because in this we have something before us which we do *not* understand as the effect of a cause. This apprehension, then, could never lead us to the idea of causality, for that never appears in it at all. Maine de Biran himself recognises the perfect simultaneousness of the act of will and the movement (*Nouvelles Considérations des Rapports du Physique au Moral*, p. 377, 378). In England Thomas Reid (On the First Principles of Contingent Truths, Essay IV. c. 5) already asserted that the knowledge of the causal relation has its ground in the nature of the faculty of knowledge itself. Quite recently Thomas Brown, in his very tediously composed book, "Inquiry into the Relation of Cause and Effect," 4th edit., 1835, says much the same thing, that that knowledge springs from an innate, intuitive, and instinctive conviction; thus he is at bottom upon the right path. Quite unpardonable, however, is the crass ignorance on account of which in this book of 476 pages, of which 130 are devoted to the refutation of Hume, absolutely no mention is made of Kant, who cleared up the question more than seventy years ago. If Latin had remained the exclusive language of science such a thing would not have occurred. In spite of Brown's exposition, which in the main is correct, a modification of the doctrine set up by Maine de Biran, of the empirical origin of the fundamental knowledge of the causal relation, has yet found acceptance in England; for it is not without a certain degree of plausibility. It is this, that we abstract the law of causality from the perceived effect of our own body upon other bodies. This was already refuted by Hume. I, however, have shown that it is untenable in my work, "*Ueber den Willen in der Natur*" (p. 75 of the second edition, p. 82 of the third), from the fact that since we apprehend both our own and other bodies objectively in spatial perception, the knowledge of causality must

already be there, because it is a condition of such perception. The one genuine proof that we are conscious of the law of causalty *before all experience* lies in the necessity of making a *transition* from the sensation, which is only empirically given, to its *cause*, in order that it may become perception of the external world. Therefore I have substituted this proof for the Kantian, the incorrectness of which I have shown. A most full and thorough exposition of the whole of this important subject, which is only touched on here, the *a priori* nature of the law of causality and the intellectual nature of empirical perception, will be found in my essay on the principle of sufficient reason, § 21, to which I refer, in order to avoid the necessity of repeating here what is said there. I have also shown there the enormous difference between the mere sensation of the senses and the perception of an objective world, and discovered the wide gulf that lies between the two. The law of causality alone can bridge across this gulf, and it presupposes for its application the two other forms which are related to it, space and time. Only by means of these three combined is the objective idea attained to. Now whether the sensation from which we start to arrive at apprehension arises through the resistance which is suffered by our muscular exertion, or through the impression of light upon the retina, or of sound upon the nerves of the brain, &c. &c., is really a matter of indifference. The *sensation* always remains a mere *datum* for the *understanding*, which alone is capable of apprehending it as the effect of a cause different from itself, which the understanding now perceives as external, *i.e.*, as something occupying and filling space, which is also a form inherent in the intellect prior to all experience. Without this intellectual operation, for which the forms must lie ready in us, the perception of an *objective, external world* could never arise from a mere *sensation* within our skin. How can it ever be supposed that the mere feeling of being hindered in intended motion, which

occurs also in lameness, could be sufficient for this? We may add to this that before I attempt to affect external things *they* must necessarily have affected me as motives. But this almost presupposes the apprehension of the external world. According to the theory in question (as I have remarked in the place referred to above), a man born without arms and legs could never attain to the idea of causality, and consequently could never arrive at the apprehension of the external world. But that this is not the case is proved by a fact communicated in Froriep's *Notizen*, July 1838, No. 133 — the detailed account, accompanied by a likeness, of an Esthonian girl, Eva Lauk, then fourteen years old, who was born entirely without arms or legs. The account concludes with these words: "According to the evidence of her mother, her mental development had been quite as quick as that of her brothers and sisters; she attained just as soon as they did to a correct judgment of size and distance, yet without the assistance of hands.—Dorpat, 1st March 1838, Dr. A. Hueck."

Hume's doctrine also, that the conception of causality arises from the custom of seeing two states constantly following each other, finds a practical refutation in the oldest of all successions, that of day and night, which no one has ever held to be cause and effect of each other. And the same succession also refutes Kant's false assertion that the *objective* reality of a succession is only known when we apprehend the two succeeding events as standing in the relation of cause and effect to each other. Indeed the converse of this doctrine of Kant's is true. We know which of the two connected events is the cause and which the effect, *empirically*, only in the succession. Again, on the other hand, the absurd assertion of several professors of philosophy in our own day that cause and effect are simultaneous can be refuted by the fact that in cases in which the succession cannot be perceived on account of its great rapidity, we yet assume it with

certainty *a priori*, and with it the lapse of a certain time. Thus, for example, we know that a certain time must elapse between the falling of the flint and the projection of the bullet, although we cannot perceive it, and that this time must further be divided between several events that occur in a strictly determined succession—the falling of the flint, the striking of the spark, ignition, the spread of the fire, the explosion, and the projection of the bullet. No man ever perceived this succession of events; but because we know which is the cause of the others, we thereby also know which must *precede the others in time*, and consequently also that during the course of the whole series a certain time must elapse, although it is so short that it escapes our empirical apprehension; for no one will assert that the projection of the bullet is actually simultaneous with the falling of the flint. Thus not only the law of causality, but also its relation to *time*, and the necessity of the *succession* of cause and effect, is known to us *a priori*. If we know which of two events is the cause and which is the effect, we also know which precedes the other in time; if, on the contrary, we do not know which is cause and which effect, but only know in general that they are causally connected, we seek to discover the succession empirically, and according to that we determine which is the cause and which the effect. The falseness of the assertion that cause and effect are simultaneous further appears from the following consideration. An unbroken chain of causes and effects fills the whole of time. (For if this chain were broken the world would stand still, or in order to set it in motion again an effect without a cause would have to appear.) Now if every effect were simultaneous with its cause, then every effect would be moved up into the time of its cause, and a chain of causes and effects containing as many links as before would fill no time at all, still less an infinite time, but would be all together in one moment. Thus, under the assumption that cause and effect are simultaneous, the course of the world

shrinks up into an affair of a moment. This proof is analogous to the proof that every sheet of paper must have a certain thickness, because otherwise the whole book would have none. To say *when* the cause ceases and the effect begins is in almost all cases difficult, and often impossible. For the *changes* (*i.e.*, the succession of states) are continuous, like the time which they fill, and therefore also, like it, they are infinitely divisible. But their succession is as necessarily determined and as unmistakable as that of the moments of time itself, and each of them is called, with reference to the one which precedes it, "effect," and with reference to the one which follows it, "cause."

Every change in the material world can only take place because another has immediately preceded it: this is the true and the whole content of the law of causality. But no conception has been more misused in philosophy than that of *cause*, by means of the favourite trick or blunder of conceiving it too widely, taking it too generally, through abstract thinking. Since Scholasticism, indeed properly since Plato and Aristotle, philosophy has been for the most part a *systematic misuse of general conceptions.* Such, for example, are substance, ground, cause, the good, perfection, necessity, and very many others. A tendency of the mind to work with such abstract and too widely comprehended conceptions has shown itself almost at all times. It may ultimately rest upon a certain indolence of the intellect, which finds it too difficult a task to be constantly controlling thought by perception. By degrees such unduly wide conceptions come to be used almost like algebraical symbols, and tossed about like them, and thus philosophy is reduced to a mere process of combination, a kind of reckoning which (like all calculations) employs and demands only the lower faculties. Indeed there finally results from this a mere juggling with words, of which the most shocking example is afforded us by the mind-destroying Hegelism, in which it is carried to the extent of pure nonsense. But Scholasticism also

often degenerated into word-juggling. Nay, even the "Topi" of Aristotle—very abstract principles, conceived with absolute generality, which one could apply to the most different kinds of subjects, and always bring into the field in arguing either *pro* or *contra*—have also their origin in this misuse of general conceptions. We find innumerable examples of the way the Schoolmen worked with such abstractions in their writings, especially in those of Thomas Aquinas. But philosophy really pursued the path which was entered on by the Schoolmen down to the time of Locke and Kant, who at last bethought themselves as to the origin of conceptions. Indeed we find Kant himself, in his earlier years, still upon that path, in his "Proof of the Existence of God" (p. 191 of the first volume of Rosenkranz's edition), where the conceptions substance, ground, reality, are used in such a way as would never have been possible if he had gone back to the *source* of these conceptions and to their *true content* which is determined thereby. For then he would have found as the source and content of *substance* simply matter, of ground (if things of the real world are in question) simply cause, that is, the prior change which brings about the later change, &c. It is true that in this case such an investigation would not have led to the intended result. But everywhere, as here, such unduly wide conceptions, under which, therefore, more was subsumed than their true content would have justified, there have arisen false principles, and from these false systems. Spinoza's whole method of demonstration rests upon such uninvestigated and too widely comprehended conceptions. Now here lies the great merit of Locke, who, in order to counteract all that dogmatic unreality, insisted upon the investigation of the *origin of the conceptions,* and thus led back to *perception and experience.* Bacon had worked in a similar frame of mind, yet more with reference to Physics than to Metaphysics. Kant followed the path entered upon by Locke, but in a higher sense and much further, as has already been

mentioned above. To the men of mere show who succeeded in diverting the attention of the public from Kant to themselves the results obtained by Locke and Kant were inconvenient. But in such a case they know how to ignore both the dead and the living. Thus without hesitation they forsook the only right path which had at last been found by those wise men, and philosophised at random with all kinds of indiscriminately collected conceptions, unconcerned as to their origin and content, till at last the substance of the Hegelian philosophy, wise beyond measure, was that the conceptions had no origin at all, but were rather themselves the origin and source of things. But Kant has erred in this respect. He has too much neglected empirical perception for the sake of *pure* perception—a point which I have fully discussed in my criticism of his philosophy. With me perception is throughout the source of all knowledge. I early recognised the misleading and insidious nature of abstractions, and in 1813, in my essay on the principle of sufficient reason, I pointed out the difference of the relations which are thought under *this* conception. General conceptions must indeed be the material in which philosophy deposits and stores up its knowledge, but not the source from which it draws it; the *terminus ad quem*, not *a quo*. It is not, as Kant defines it, a science *drawn from* conceptions, but a science *in* conceptions. Thus the conception of causality also, with which we are here concerned, has always been taken far too widely by philosophers for the furtherance of their dogmatic ends, and much was imported into it which does not belong to it at all. Hence arose propositions such as the following: "All that is has its cause"—"the effect cannot contain more than the cause, thus nothing that was not also in the cause"—"*causa est nobilior suo effectu*," and many others just as unwarranted. The following subtilty of that insipid gossip Proclus affords an elaborate and specially lucid example of this. It occurs in his "*Institutio Theologica*," § 76: "*Παν το απο ακινητου γιγνο-*

μενον αιτιας, αμεταβλητον εχει την ὑπαρξιν· παν δε το απο κινουμενης, μεταβλητην· ει γαρ ακινητον εστι παντῃ το ποιουν, ου δια κινησεως, αλλ' αυτῳ τῳ ειναι παραγει το δευτερον αφ' ἑαυτου." (*Quidquid ab immobili causa manat, immutabilem habet essentiam* [*substantiam*]. *Quidquid vero a mobili causa manat, essentiam habet mutabilem. Si enim illud, quod aliquid facit, est prorsus immobile, non per motum, sed per ipsum Esse producit ipsum secundum ex se ipso.*) Excellent! But just show me a cause which is not itself set in motion: it is simply impossible. But here, as in so many cases, abstraction has thought away all determinations down to that one which it is desired to make use of without regard to the fact that the latter cannot exist without the former. The only correct expression of the law of causality is this: *Every change has its cause in another change which immediately precedes it.* If something *happens, i.e.*, if a new state of things appears, *i.e.*, if something is *changed*, then something else must have *changed* immediately before, and something else again before this, and so on *ad infinitum*, for a *first* cause is as impossible to conceive as a beginning of time or a limit of space. More than this the law of causality does not assert. Thus its claims only arise in the case of *changes.* So long as nothing changes there can be no question of a cause. For there is no *a priori* ground for inferring from the existence of given things, *i.e.*, states of matter, their previous non-existence, and from this again their coming into being, that is to say, there is no *a priori* ground for inferring a change. Therefore the mere existence of a thing does not justify us in inferring that it has a cause. Yet there may be *a posteriori* reasons, that is, reasons drawn from previous experience, for the assumption that the present state or condition did not always exist, but has only come into existence in consequence of another state, and therefore by means of a change, the cause of which is then to be sought, and also the cause of this cause. Here then we are involved in

the *infinite regressus* to which the application of the law of causality always leads. We said above: "*Things*, i.e., *states or conditions of matter*," for *change* and *causality* have only to do with states or conditions. It is these states which we understand by *form*, in the wider sense; and only the forms change, the matter is permanent. Thus it is only the form which is subject to the law of causality. But the form constitutes the *thing*, *i.e.*, it is the ground of *the difference* of things; while matter must be thought as the same in all. Therefore the Schoolmen said, "*Forma dat esse rei;*" more accurately this proposition would run: *Forma dat rei essentiam, materia existentiam.* Therefore the question as to the cause of a *thing* always concerns merely its form, *i.e.*, its state or quality, and not its matter, and indeed only the former so far as we have grounds for assuming that it has not *always* existed, but has come into being by means of a *change.* The union of *form* and *matter*, or of *essentia* and *existentia*, gives the *concrete*, which is always particular; thus, the *thing.* And it is the *forms* whose union with *matter*, *i.e.*, whose appearance in matter by means of a *change*, are subject to the law of causality. By taking the conception *too widely* in the abstract the mistake slipped in of extending causality to the thing absolutely, that is, to its whole inner nature and existence, thus also to matter, and ultimately it was thought justifiable to ask for a cause of the world itself. This is the origin of the *cosmological proof.* This proof begins by inferring from the existence of the world its non-existence, which preceded its existence, and such an inference is quite unjustifiable; it ends, however, with the most fearful inconsistency, for it does away altogether with the law of causality, from which alone it derives all its evidencing power, for it stops at a first cause, and will not go further; thus ends, as it were, by committing parricide, as the bees kill the drones after they have served their end. All the talk about the *absolute* is referable to a shamefast, and therefore disguised cosmological proof,

which, in the face of the "Critique of Pure Reason," has passed for philosophy in Germany for the last sixty years. What does the absolute mean? Something that is, and of which (under pain of punishment) we dare not ask further whence and why it is. A precious rarity for professors of philosophy! In the case, however, of the honestly expressed cosmological proof, through the assumption of a first cause, and therefore of a first beginning in a time which has absolutely no beginning, this beginning is always pushed further back by the question: Why not earlier? And so far back indeed that one never gets down from it to the present, but is always marvelling that the present itself did not occur already millions of years ago. In general, then, the law of causality applies to all things in the world, but not to the world itself, for it is *immanent* in the world, not *transcendent*; *with* it it comes into action, and *with* it it is abolished. This depends ultimately upon the fact that it belongs to the mere form of our understanding, like the whole of the objective world, which accordingly is merely phenomenal, and is conditioned by the understanding. Thus the law of causality has full application, without any exception, to all things in the world, of course in respect of their form, to the variation of these forms, and thus to their changes. It is valid for the actions of men as for the impact of a stone, yet, as we have said always, merely with regard to events, to *changes*. But if we abstract from its origin in the understanding and try to look at it as purely objective, it will be found in ultimate analysis to depend upon the fact that everything that acts does so by virtue of its original, and therefore eternal or timeless, power; therefore its present effect would necessarily have occurred infinitely earlier, that is, before all conceivable time, but that it lacked the temporal condition. This temporal condition is the occasion, *i.e.*, the cause, on account of which alone the effect only takes place *now*, but now takes place necessarily; the cause assigns it its place in time.

But in consequence of that unduly wide view in abstract thought of the conception *cause*, which was considered above, it has been confounded with the conception of *force*. This is something completely different from the cause, but yet is that which imparts to every cause its causality, *i.e.*, the capability of producing an effect. I have explained this fully and thoroughly in the second book of the first volume, also in "The Will in Nature," and finally also in the second edition of the essay on the principle of sufficient reason, § 20, p. 44 (third edition, p. 45). This confusion is to be found in its most aggravated form in Maine de Biran's book mentioned above, and this is dealt with more fully in the place last referred to; but apart from this it is also very common; for example, when people seek for the cause of any original force, such as gravitation. Kant himself (*Über den Einzig Möglichen Beweisgrund*, vol. i. p. 211–215 of Rosenkranz's edition) calls the forces of nature "efficient causes," and says "gravity is a cause." Yet it is impossible to see to the bottom of his thought so long as force and cause are not distinctly recognised as completely different. But the use of abstract conceptions leads very easily to their confusion if the consideration of their origin is set aside. The knowledge of causes and effects, always *perceptive*, which rests on the form of the understanding, is neglected in order to stick to the abstraction *cause*. In this way alone is the conception of causality, with all its simplicity, so very frequently wrongly apprehended. Therefore even in Aristotle ("Metaph.," iv. 2) we find causes divided into four classes which are utterly falsely, and indeed crudely conceived. Compare with it my classification of causes as set forth for the first time in my essay on sight and colour, chap. 1, and touched upon briefly in the sixth paragraph of the first volume of the present work, but expounded at full length in my prize essay on the freedom of the will, p. 30–33. Two things in nature remain untouched by that chain of causality which stretches into

infinity in both directions; these are matter and the forces of nature. They are both conditions of causality, while everything else is conditioned by it. For the one (matter) is that *in* which the states and their changes appear; the other (forces of nature) is that by virtue of which alone they can appear at all. Here, however, one must remember that in the second book, and later and more thoroughly in "The Will in Nature," the natural forces are shown to be identical with the will in us; but matter appears as the mere *visibility of the will;* so that ultimately it also may in a certain sense be regarded as identical with the will.

On the other hand, not less true and correct is what is explained in § 4 of the first book, and still better in the second edition of the essay on the principle of sufficient reason at the end of § 21, p. 77 (third edition, p. 82), that matter is causality itself objectively comprehended, for its entire nature consists in *acting in general,* so that it itself is thus the activity (ενεργεια = reality) of things generally, as it were the abstraction of all their different kinds of acting. Accordingly, since the essence, *essentia,* of matter consists in *action in general,* and the reality, *existentia,* of things consists in their materiality, which thus again is one with action in general, it may be asserted of matter that in it *existentia* and *essentia* unite and are one, for it has no other attribute than *existence itself* in general and independent of all fuller definitions of it. On the other hand, all *empirically* given matter, thus all material or matter in the special sense (which our ignorant materialists at the present day confound with matter), has already entered the framework of the *forms* and manifests itself only through their qualities and accidents, because in experience every action is of quite a definite and special kind, and is never merely general. Therefore pure matter is an object of *thought* alone, not of *perception,* which led Plotinus (*Enneas II.,* lib. iv., c. 8 & 9) and Giordano Bruno (*Della Causa,* dial. 4) to make the paradoxical assertion that

matter has no extension, for extension is inseparable from the form, and that therefore it is *incorporeal.* Yet Aristotle had already taught that it is not a body although it is corporeal: "*σωμα μεν ουκ αν ειη, σωματικη δε*" (*Stob. Ecl.*, lib. i., c. 12, § 5). In reality we think under *pure matter* only action, in the abstract, quite independent of the *kind* of action, thus *pure causality* itself; and as such it is not an *object* but a *condition* of experience, just like space and time. This is the reason why in the accompanying table of our pure *a priori* knowledge matter is able to take the place of causality, and therefore appears along with space and time as the third pure form, and therefore as dependent on our intellect.

This table contains all the fundamental truths which are rooted in our perceptive or intuitive knowledge *a priori*, expressed as first principles independent of each other. What is special, however, what forms the content of arithmetic and geometry, is not given here, nor yet what only results from the union and application of those formal principles of knowledge. This is the subject of the "Metaphysical First Principles of Natural Science" expounded by Kant, to which this table in some measure forms the propædutic and introduction, and with which it therefore stands in direct connection. In this table I have primarily had in view the very remarkable *parallelism* of those *a priori* principles of knowledge which form the framework of all experience, but specially also the fact that, as I have explained in § 4 of the first volume, matter (and also causality) is to be regarded as a combination, or if it is preferred, an amalgamation, of space and time. In agreement with this, we find that what geometry is for the pure perception or intuition of space, and arithmetic for that of time, Kant's *phoronomy* is for the pure perception or intuition of the two *united.* For matter is primarily that which is movable in space. The mathematical point cannot even be conceived as movable, as Aristotle has shown ("Physics," vi. 10). This philosopher also himself

provided the first example of such a science, for in the fifth and sixth books of his "Physics" he determined *a priori* the laws of rest and motion.

Now this table may be regarded at pleasure either as a collection of the eternal laws of the world, and therefore as the basis of our ontology, or as a chapter of the physiology of the brain, according as one assumes the realistic or the idealistic point of view; but the second is in the last instance right. On this point, indeed, we have already come to an understanding in the first chapter; yet I wish further to illustrate it specially by an example. Aristotle's book "*De Xenophane*," &c., commences with these weighty words of Xenophanes: "*Αϊδιον ειναι φησιν, ει τι εστιν, ειπερ μη ενδεχεται γενεσθαι μηδεν εκ μηδενος.*" (*Æternum esse, inquit, quicquid est, siquidem fieri non potest, ut ex nihilo quippiam existat.*) Here, then, Xenophanes judges as to the origin of things, as regards its possibility, and of this origin he can have had no experience, even by analogy; nor indeed does he appeal to experience, but judges apodictically, and therefore *a priori*. How can he do this if as a stranger he looks from without into a world that exists purely objectively, that is, independently of his knowledge? How can he, an ephemeral being hurrying past, to whom only a hasty glance into such a world is permitted, judge apodictically, *a priori* and without experience concerning that world, the possibility of its existence and origin? The solution of this riddle is that the man has only to do with his own ideas, which as such are the work of his brain, and the constitution of which is merely the manner or mode in which alone the function of his brain can be fulfilled, *i.e.*, the form of his perception. He thus judges only as to the *phenomena of his own brain*, and declares what enters into its forms, time, space, and causality, and what does not. In this he is perfectly at home and speaks apodictically. In a like sense, then, the following table of the *Prædicabilia a priori* of time, space, and matter is to be taken:—

PRÆDICABILIA *A PRIORI.*

Of Time.	Of Space.	Of Matter.
(1) There is only *one* Time, and all different times are parts of it.	(1) There is only *one* Space, and all different spaces are parts of it.	(1) There is only *one* Matter, and all different materials are different states of matter; as such it is called *Substance.*
(2) Different times are not simultaneous but successive.	(2) Different spaces are not successive but simultaneous.	(2) Different matters (materials) are not so through substance but through accidents.
(3) Time cannot be thought away, but everything can be thought away from it.	(3) Space cannot be thought away, but everything can be thought away from it.	(3) Annihilation of matter is inconceivable, but annihilation of all its forms and qualities is conceivable.
(4) Time has three divisions, the past, the present, and the future, which constitute two directions and a centre of indifference.	(4) Space has three dimensions — height, breadth, and length.	(4) Matter exists, *i.e.*, acts in all the dimensions of space and throughout the whole length of time, and thus these two are united and thereby filled. In this consists the true nature of matter; thus it is through and through causality.
(5) Time is infinitely divisible.	(5) Space is infinitely divisible.	(5) Matter is infinitely divisible.
(6) Time is homogeneous and a *Continuum, i.e.*, no one of its parts is different from the rest, nor separated from it by anything that is not time.	(6) Space is homogeneous and a *Continuum, i.e.*, no one of its parts is different from the rest, nor separated from it by anything that is not space.	(6) Matter is homogeneous and a *Continuum, i.e.*, it does not consist of originally different (*homoiomeria*) or originally separated parts (atoms); it is therefore not composed of parts, which would necessarily be separated by something that was not matter.
(7) Time has no beginning and no end, but all beginning and end is in it.	(7) Space has no limits, but all limits are in it.	(7) Matter has no origin and no end, but all coming into being and passing away are in it.
(8) By reason of time we count.	(8) By reason of space we measure.	(8) By reason of matter we weigh.
(9) Rhythm is only in time.	(9) Symmetry is only in space.	(9) Equilibrium is only in matter.
(10) We know the laws of time *a priori.*	(10) We know the laws of space *a priori.*	(10) We know the laws of the substance of all accidents *a priori.*

Of Time.	Of Space.	Of Matter.
(11) Time can be perceived *a priori*, although only in the form of a line.	(11) Space is immediately perceptible *a priori*.	(11) Matter can only be thought *a priori*.
(12) Time has no permanence, but passes away as soon as it is there.	(12) Space can never pass away, but endures through all time.	(12) The accidents change; the substance remains.
(13) Time never rests.	(13) Space is immovable.	(13) Matter is indifferent to rest and motion; *i.e.*, it is originally disposed towards neither of the two.
(14) Everything that exists in time has duration.	(14) Everything that exists in space has a position.	(14) Everything material has the capacity for action.
(15) Time has no duration, but all duration is in it, and is the persistence of what is permanent in contrast with its restless course.	(15) Space has no motion, but all motion is in it, and it is the change of position of what is moved, in contrast with its unbroken rest.	(15) Matter is what is permanent in time and movable in space; by the comparison of what rests with what is moved we measure duration.
(16) All motion is only possible in time.	(16) All motion is only possible in space.	(16) All motion is only possible to matter.
(17) Velocity is, in equal spaces, in inverse proportion to the time.	(17) Velocity is, in equal times, in direct proportion to the space.	(17) The magnitude of the motion, the velocity being equal, is in direct geometrical proportion to the matter (mass).
(18) Time is not measurable directly through itself, but only indirectly through motion, which is in space and time together: thus the motion of the sun and of the clock measure time.	(18) Space is measurable directly through itself, and indirectly through motion, which is in time and space together: hence, for example, an hour's journey, and the distance of the fixed stars expressed as the travelling of light for so many years.	(18) Matter as such (mass) is measurable, *i.e.*, determinable as regards its quantity only indirectly, only through the amount of the motion which it receives and imparts when it is repelled or attracted.
(19) Time is omnipresent. Every part of time is everywhere, *i.e.*, in all space, at once.	(19) Space is eternal. Every part of it exists always.	(19) Matter is absolute. That is, it neither comes into being nor passes away, and thus its quantity can neither be increased nor diminished.

Of Time.	Of Space.	Of Matter.
(20) In time taken by itself everything would be in succession.	(20) In space taken by itself everything would be simultaneous.	(20, 21) Matter unites the ceaseless flight of time with the rigid immobility of space; therefore it is the permanent substance of the changing accidents. Causality determines this change for every place at every time, and thereby combines time and space, and constitutes the whole nature of matter.
(21) Time makes the change of accidents possible.	(21) Space makes the permanence of substance possible.	
(22) Every part of time contains all parts of matter.	(22) No part of space contains the same matter as another.	(22) For matter is both permanent and impenetrable.
(23) Time is the *principium individuationis.*	(23) Space is the *principium individuationis.*	(23) Individuals are material.
(24) The now has no duration.	(24) The point has no extension.	(24) The atom has no reality.
(25) Time in itself is empty and without properties.	(25) Space in itself is empty and without properties.	(25) Matter in itself is without form and quality, and likewise inert, *i.e.*, indifferent to rest or motion, thus without properties.
(26) Every moment is conditioned by the preceding moment, and is only because the latter has ceased to be. (Principle of sufficient reason of existence in time.—See my essay on the principle of sufficient reason.)	(26) By the position of every limit in space with reference to any other limit, its position with reference to every possible limit is precisely determined. (Principle of sufficient reason of existence in space.)	(26) Every change in matter can take place only on account of another change which preceded it; and therefore a first change, and thus also a first state of matter, is just as inconceivable as a beginning of time or a limit of space. (Principle of sufficient reason of becoming.)
(27) Time makes arithmetic possible.	(27) Space makes geometry possible.	(27) Matter, as that which is movable in space, makes phoronomy possible.
(28) The simple element in arithmetic is unity.	(28) The simple element in geometry is the point.	(28) The simple element in phoronomy is the atom.

NOTES TO THE ANNEXED TABLE.

(1) *To No.* 4 *of Matter.*

The essence of matter is acting, it is acting itself, in the abstract, thus acting in general apart from all difference of the kind of action: it is through and through causality. On this account it is itself, as regards its existence, not subject to the law of causality, and thus has neither come into being nor passes away, for otherwise the law of causality would be applied to itself. Since now causality is known to us *a priori*, the conception of matter, as the indestructible basis of all that exists, can so far take its place in the knowledge we possess *a priori*, inasmuch as it is only the realisation of an *a priori* form of our knowledge. For as soon as we see anything that acts or is causally efficient it presents itself *eo ipso* as material, and conversely anything material presents itself as necessarily active or causally efficient. They are in fact interchangeable conceptions. Therefore the word "actual" is used as synonymous with "material;" and also the Greek κατ' ενεργειαν, in opposition to κατα δυναμιν, reveals the same source, for ενεργεια signifies action in general; so also with *actu* in opposition to *potentia*, and the English "actually" for "*wirklich.*" What is called space-occupation, or impenetrability, and regarded as the essential predicate of body (*i.e.* of what is material), is merely that *kind of action* which belongs to *all* bodies without exception, the mechanical. It is this universality alone, by virtue of which it belongs to the conception of body, and follows *a priori* from this conception, and therefore cannot be thought away from it without doing away with the conception itself—it is this, I say, that distinguishes it from any other kind of action, such as that of electricity or chemistry, or light or heat. Kant has very accurately analysed this space-occupation of the mechanical mode of activity into repulsive and attractive force, just as a given mechanical force is analysed into two others by means of the parallelogram of forces. But this is really only the thoughtful analysis of the phenomenon into its two constituent parts. The two forces in conjunction exhibit the body within its own limits, that is, in a definite volume, while the one alone would diffuse it into infinity, and the other alone would contract it to a point. Notwithstanding this reciprocal balancing or neutralisation, the body still acts upon other bodies which contest its space with the first force, repelling them, and with the other force, in gravitation, attracting all bodies in general. So that the two forces are not extinguished in their product, as, for instance, two equal forces acting in different directions, or + E and − E, or oxygen and hydrogen in water. That impenetrability and gravity really exactly coincide is shown by their empirical inseparableness, in that the one never appears without the other, although we can separate them in thought.

I must not, however, omit to mention that the doctrine of Kant referred to, which forms the fundamental thought of the second part of his "Metaphysical First Principles of Natural Science," thus of the Dynamics, was distinctly and fully expounded before Kant by Priestley, in his excellent "Disquisitions on Matter and Spirit," § 1 and 2, a book which appeared

in 1777, and the second edition in 1782, while Kant's work was published in 1786. Unconscious recollection may certainly be assumed in the case of subsidiary thoughts, flashes of wit, comparisons, &c., but not in the case of the principal and fundamental thought. Shall we then believe that Kant silently appropriated such important thoughts of another man? and this from a book which at that time was new? Or that this book was unknown to him, and that the same thoughts sprang up in two minds within a short time? The explanation, also, which Kant gives, in the "Metaphysical First Principles of Natural Science" (first edition, p. 88; Rosenkranz's edition, p. 384), of the real difference between fluids and solids, is in substance already to be found in Kaspar Freidr. Wolff's "Theory of Generation," Berlin 1764, p. 132. But what are we to say if we find Kant's most important and brilliant doctrine, that of the ideality of space and the merely phenomenal existence of the corporeal world, already expressed by Maupertuis thirty years earlier? This will be found more fully referred to in Frauenstädt's letters on my philosophy, Letter 14. Maupertuis expresses this paradoxical doctrine so decidedly, and yet without adducing any proof of it, that one must suppose that he also took it from somewhere else. It is very desirable that the matter should be further investigated, and as this would demand tiresome and extensive researches, some German Academy might very well make the question the subject of a prize essay. Now in the same relation as that in which Kant here stands to Priestley, and perhaps also to Kaspar Wolff, and Maupertuis or his predecessor, Laplace stands to Kant. For the principal and fundamental thought of Laplace's admirable and certainly correct theory of the origin of the planetary system, which is set forth in his "*Exposition du Système du Monde*," liv. v. c. 2, was expressed by Kant nearly fifty years before, in 1755, in his "*Naturgeschichte und Theorie des Himmels*," and more fully in 1763 in his "*Einzig möglichen Beweisgrund des Daseyns Gottes*," ch. 7. Moreover, in the later work he gives us to understand that Lambert in his "*Kosmologischen Briefen*," 1761, tacitly adopted that doctrine from him, and these letters at the same time also appeared in French (*Lettres Cosmologiques sur la Constitution de l'Univers*). We are therefore obliged to assume that Laplace knew that Kantian doctrine. Certainly he expounds the matter more thoroughly, strikingly, and fully, and at the same time more simply than Kant, as is natural from his more profound astronomical knowledge; yet in the main it is to be found clearly expressed in Kant, and on account of the importance of the matter, would alone have been sufficient to make his name immortal. It cannot but disturb us very much if we find minds of the first order under suspicion of dishonesty, which would be a scandal to those of the lowest order. For we feel that theft is even more inexcusable in a rich man than in a poor one. We dare not, however, be silent; for here we are posterity, and must be just, as we hope that posterity will some day be just to us. Therefore, as a third example, I will add to these cases, that the fundamental thoughts of the "Metamorphosis of Plants," by Goethe, were already expressed by Kaspar Wolff in 1764 in his "Theory of Generation," p. 148, 229, 243, &c. Indeed, is it otherwise with the *system of gravitation?* the discovery of which is on the Continent of Europe always ascribed to Newton, while in England the learned at least know very well that it belongs to Robert Hooke, who in the year 1666, in a "Communication to the Royal Society," expounds it quite distinctly, although only as an hypothesis and without proof. The

principal passage of this communication is quoted in Dugald Stewart's "Philosophy of the Human Mind," and is probably taken from Robert Hooke's Posthumous Works. The history of the matter, and how Newton got into difficulty by it, is also to be found in the "*Biographie Universelle*," article Newton. Hooke's priority is treated as an established fact in a short history of astronomy, *Quarterly Review*, August 1828. Further details on this subject are to be found in my "*Parerga*," vol. ii., § 86 (second edition, § 88). The story of the fall of an apple is a fable as groundless as it is popular, and is quite without authority.

(2) *To No.* 18 *of Matter.*

The *quantity of a motion* (*quantitas motus*, already in Descartes) is the product of the mass into the velocity.

This law is the basis not only of the doctrine of impact in mechanics, but also of that of equilibrium in statics. From the force of impact which two bodies with the same velocity exert the relation of their masses to each other may be determined. Thus of two hammers striking with the same velocity, the one which has the greater mass will drive the nail deeper into the wall or the post deeper into the earth. For example, a hammer weighing six pounds with a velocity = 6 effects as much as a hammer weighing three pounds with a velocity = 12, for in both cases the quantity of motion or the momentum = 36. Of two balls rolling at the same pace, the one which has the greater mass will impel a third ball at rest to a greater distance than the ball of less mass can. For the mass of the first multiplied by the same velocity gives a *greater quantity of motion*, or a *greater momentum*. The cannon carries further than the gun, because an equal velocity communicated to a much greater mass gives a much *greater quantity of motion*, which resists longer the retarding effect of gravity. For the same reason, the same arm will throw a lead bullet further than a stone one of equal magnitude, or a large stone further than quite a small one. And therefore also a case-shot does not carry so far as a ball-shot.

The same law lies at the foundation of the theory of the lever and of the balance. For here also the smaller mass, on the longer arm of the lever or beam of the balance, has a greater velocity in falling; and multiplied by this it may be equal to, or indeed exceed, the *quantity of motion* or the *momentum* of the greater mass at the shorter arm of the lever. In the state of *rest* brought about by *equilibrium* this velocity exists merely in intention or virtually, *potentiâ*, not *actu*; but it acts just as well as *actu*, which is very remarkable.

The following explanation will be more easily understood now that these truths have been called to mind.

The quantity of a given matter can only be estimated in general according to its force, and its force can only be known in its *expression*. Now when we are considering matter only as regards its quantity, not its quality, this expression can only be mechanical, *i.e.*, it can only consist in motion which it imparts to other matter. For only in motion does the force of matter become, so to speak, *alive*; hence the expression *vis viva* for the manifestation of force of matter in motion. Accordingly the only measure of the quantity of a given matter is the *quantity of its motion*, or its *momentum*. In this, however, if it is given, the *quantity* of matter still appears in con-

junction and amalgamated with its other factor, *velocity*. Therefore if we want to know the quantity of matter (the mass) this other factor must be eliminated. Now the velocity is known directly; for it is $\frac{S}{T}$. But the other factor, which remains when this is eliminated, can always be known only *relatively* in comparison with other masses, which again can only be known themselves by means of the *quantity of their motion*, or their *momentum*, thus in their combination with velocity. We must therefore compare one *quantity of motion* with the other, and then subtract the velocity from both, in order to see how much each of them owed to its mass. This is done by weighing the masses against each other, in which that *quantity of motion* is compared which, in each of the two masses, calls forth the attractive power of the earth that acts upon both only in proportion to their *quantity*. Therefore there are two kinds of weighing. Either we impart to the two masses to be compared *equal* velocity, in order to find out which of the two now *communicates* motion to the other, thus itself *has* a greater quantity of motion, which, since the velocity is the same on both sides, is to be ascribed to the other factor of the *quantity of motion* or the *momentum*, thus to the mass (common balance). Or we weigh, by investigating how much *more velocity* the one mass must receive than the other has, in order to be equal to the latter in *quantity of motion* or *momentum*, and therefore allow no more motion to be communicated to itself by the other; for then in proportion as its velocity must exceed that of the other, its mass, *i.e.*, the quantity of its matter, is less than that of the other (steelyard). This estimation of masses by weighing depends upon the favourable circumstance that the moving force, in itself, acts upon both quite equally, and each of the two is in a position to *communicate* to the other directly its surplus *quantity of motion* or *momentum*, so that it becomes visible.

The substance of these doctrines has long ago been expressed by Newton and Kant, but through the connection and the clearness of this exposition I believe I have made it more intelligible, so that that insight is possible for all which I regarded as necessary for the justification of proposition No. 18.

Second Half.

THE DOCTRINE OF THE ABSTRACT IDEA, OR THINKING.

CHAPTER V.[1]

ON THE IRRATIONAL INTELLECT.

It must be possible to arrive at a complete knowledge of the consciousness of the brutes, for we can construct it by abstracting certain properties of our own consciousness. On the other hand, there enters into the consciousness of the brute instinct, which is much more developed in all of them than in man, and in some of them extends to what we call mechanical instinct.

The brutes have understanding without having reason, and therefore they have knowledge of perception but no abstract knowledge. They apprehend correctly, and also grasp the immediate causal connection, in the case of the higher species even through several links of its chain, but they do not, properly speaking, *think*. For they lack *conceptions*, that is, abstract ideas. The first consequence of this, however, is the want of a proper memory, which applies even to the most sagacious of the brutes, and it is just this which constitutes the principal difference between their consciousness and that of men. Perfect intelligence depends upon the distinct consciousness of the

[1] This chapter, along with the one which follows it, is connected with § 8 and 9 of the first book.

past and of the eventual future, *as such*, and in connection with the present. The special memory which this demands is therefore an orderly, connected, and thinking retrospective recollection. This, however, is only possible by means of *general conceptions*, the assistance of which is required by what is entirely individual, in order that it may be recalled in its order and connection. For the boundless multitude of things and events of the same and similar kinds, in the course of our life, does not admit directly of a perceptible and individual recollection of each particular, for which neither the powers of the most comprehensive memory nor our time would be sufficient. Therefore all this can only be preserved by subsuming it under general conceptions, and the consequent reference to relatively few principles, by means of which we then have always at command an orderly and adequate survey of our past. We can only present to ourselves in perception particular scenes of the past, but the time that has passed since then and its content we are conscious of only in the abstract by means of conceptions of things and numbers which now represent days and years, together with their content. The memory of the brutes, on the contrary, like their whole intellect, is confined to what they *perceive*, and primarily consists merely in the fact that a recurring impression presents itself as having already been experienced, for the present perception revivifies the traces of an earlier one. Their memory is therefore always dependent upon what is now actually present. Just on this account, however, this excites anew the sensation and the mood which the earlier phenomenon produced. Thus the dog recognises acquaintances, distinguishes friends from enemies, easily finds again the path it has once travelled, the houses it has once visited, and at the sight of a plate or a stick is at once put into the mood associated with them. All kinds of training depend upon the use of this perceptive memory and on the force of habit, which in the case of animals is specially strong. It is therefore just as diffe-

rent from human education as perception is from thinking. We ourselves are in certain cases, in which memory proper refuses us its service, confined to that merely perceptive recollection, and thus we can measure the difference between the two from our own experience. For example, at the sight of a person whom it appears to us we know, although we are not able to remember when or where we saw him; or again, when we visit a place where we once were in early childhood, that is, while our reason was yet undeveloped, and which we have therefore entirely forgotten, and yet feel that the present impression is one which we have already experienced. This is the nature of all the recollections of the brutes. We have only to add that in the case of the most sagacious this merely perceptive memory rises to a certain degree of *phantasy*, which again assists it, and by virtue of which, for example, the image of its absent master floats before the mind of the dog and excites a longing after him, so that when he remains away long it seeks for him everywhere. Its dreams also depend upon this phantasy. The consciousness of the brutes is accordingly a mere succession of presents, none of which, however, exist as future before they appear, nor as past after they have vanished; which is the specific difference of human consciousness. Hence the brutes have infinitely less to *suffer* than we have, because they know no other pains but those which the *present* directly brings. But the present is without extension, while the future and the past, which contain most of the causes of our suffering, are widely extended, and to their actual content there is added that which is merely possible, which opens up an unlimited field for desire and aversion. The brutes, on the contrary, undisturbed by these, enjoy quietly and peacefully each present moment, even if it is only bearable. Human beings of very limited capacity perhaps approach them in this. Further, the sufferings which belong *purely* to the present can only be physical. Indeed the brutes do not properly

speaking feel death: they can only know it when it appears, and then they are already no more. Thus then the life of the brute is a continuous present. It lives on without reflection, and exists wholly in the present; even the great majority of men live with very little reflection. Another consequence of the special nature of the intellect of the brutes, which we have explained is the perfect accordance of their consciousness with their environment. Between the brute and the external world there is nothing, but between us and the external world there is always our thought about it, which makes us often inapproachable to it, and it to us. Only in the case of children and very primitive men is this wall of partition so thin that in order to see what goes on in them we only need to see what goes on round about them. Therefore the brutes are incapable alike of purpose and dissimulation; they reserve nothing. In this respect the dog stands to the man in the same relation as a glass goblet to a metal one, and this helps greatly to endear the dog so much to us, for it affords us great pleasure to see all those inclinations and emotions which we so often conceal displayed simply and openly in him. In general, the brutes always play, as it were, with their hand exposed; and therefore we contemplate with so much pleasure their behaviour towards each other, both when they belong to the same and to different species. It is characterised by a certain stamp of innocence, in contrast to the conduct of men, which is withdrawn from the innocence of nature by the entrance of reason, and with it of prudence or deliberation. Hence human conduct has throughout the stamp of intention or deliberate purpose, the absence of which, and the consequent determination by the impulse of the moment, is the fundamental characteristic of all the action of the brutes. No brute is capable of a purpose properly so-called. To conceive and follow out a purpose is the prerogative of man, and it is a prerogative which is rich in consequences. Certainly an instinct like that of the bird of passage or the

bee, still more a permanent, persistent desire, a longing like that of the dog for its absent master, may present the appearance of a purpose, with which, however, it must not be confounded. Now all this has its ultimate ground in the relation between the human and the brute intellect, which may also be thus expressed: The brutes have only *direct* knowledge, while we, in addition to this, have *indirect* knowledge; and the advantage which in many things—for example, in trigonometry and analysis, in machine work instead of hand work, &c.—indirect has over direct knowledge appears here also. Thus again we may say: The brutes have only a *single* intellect, we a *double* intellect, both perceptive and thinking, and the operation of the two often go on independently of each other. We perceive one thing, and we think another. Often, again, they act upon each other. This way of putting the matter enables us specially to understand that natural openness and naivete of the brutes, referred to above, as contrasted with the concealment of man.

However, the law *natura non facit saltus* is not entirely suspended even with regard to the intellect of the brutes, though certainly the step from the brute to the human intelligence is the greatest which nature has made in the production of her creatures. In the most favoured individuals of the highest species of the brutes there certainly sometimes appears, always to our astonishment, a faint trace of reflection, reason, the comprehension of words, of thought, purpose, and deliberation. The most striking indications of this kind are afforded by the elephant, whose highly developed intelligence is heightened and supported by an experience of a lifetime which sometimes extends to two hundred years. He has often given unmistakable signs, recorded in well-known anecdotes, of premeditation, which, in the case of brutes, always astonishes us more than anything else. Such, for instance, is the story of the tailor on whom an elephant revenged himself for pricking him with a needle. I wish, however, to rescue from

oblivion a parallel case to this, because it has the advantage of being authenticated by judicial investigation. On the 27th of August 1830 there was held at Morpeth, in England, a coroner's inquest on the keeper, Baptist Bernhard, who was killed by his elephant. It appeared from the evidence that two years before he had offended the elephant grossly, and now, without any occasion, but on a favourable opportunity, the elephant had seized him and crushed him. (See the *Spectator* and other English papers of that day.) For special information on the intelligence of brutes I recommend Leroy's excellent book, "*Sur l'Intelligence des Animaux*," *nouv. éd.* 1802.

CHAPTER VI.

ON THE DOCTRINE OF ABSTRACT OR RATIONAL KNOWLEDGE.

THE outward impression upon the senses, together with the mood which it alone awakens in us, vanishes with the presence of the thing. Therefore these two cannot of themselves constitute *experience* proper, whose teaching is to guide our conduct for the future. The image of that impression which the imagination preserves is originally weaker than the impression itself, and becomes weaker and weaker daily, until in time it disappears altogether. There is only one thing which is not subject either to the instantaneous vanishing of the impression or to the gradual disappearance of its image, and is therefore free from the power of time. This is the *conception.* In it, then, the teaching of experience must be stored up, and it alone is suited to be a safe guide to our steps in life. Therefore Seneca says rightly, "*Si vis tibi omnia subjicere, te subjice rationi*" (Ep. 37). And I add to this that the essential condition of surpassing others in actual life is that we should reflect or deliberate. Such an important tool of the intellect as the *concept* evidently cannot be identical with the *word*, this mere sound, which as an impression of sense passes with the moment, or as a phantasm of hearing dies away with time. Yet the concept is an idea, the distinct consciousness and preservation of which are bound up with the word. Hence the Greeks called word, concept, relation, thought, and reason by the name of the first, ὁ λογος. Yet the concept is perfectly different both from the word,

to which it is joined, and from the perceptions, from which it has originated. It is of an entirely different nature from these impressions of the senses. Yet it is able to take up into itself all the results of perception, and give them back again unchanged and undiminished after the longest period of time; thus alone does *experience* arise. But the concept preserves, not what is perceived nor what is then felt, but only what is essential in these, in an entirely altered form, and yet as an adequate representative of them. Just as flowers cannot be preserved, but their ethereal oil, their essence, with the same smell and the same virtues, can be. The action that has been guided by correct conceptions will, in the result, coincide with the real object aimed at. We may judge of the inestimable value of conceptions, and consequently of the reason, if we glance for a moment at the infinite multitude and variety of the things and conditions that coexist and succeed each other, and then consider that speech and writing (the signs of conceptions) are capable of affording us accurate information as to everything and every relation when and wherever it may have been; for comparatively *few* conceptions can contain and represent an infinite number of things and conditions. In our own reflection *abstraction* is a throwing off of useless baggage for the sake of more easily handling the knowledge which is to be compared, and has therefore to be turned about in all directions. We allow much that is unessential, and therefore only confusing, to fall away from the real things, and work with few but essential determinations thought in the abstract. But just because general conceptions are only formed by thinking away and leaving out existing qualities, and are therefore the emptier the more general they are, the use of this procedure is confined to the *working up* of knowledge which we have already acquired. This working up includes the drawing of conclusions from premisses contained in our knowledge. New insight, on the contrary, can only be obtained by the help

of the faculty of judgment, from perception, which alone is complete and rich knowledge. Further, because the content and the extent of the concepts stand in inverse relation to each other, and thus the more is thought *under* a concept, the less is thought *in* it, concepts form a graduated series, a hierarchy, from the most special to the most general, at the lower end of which scholastic realism is almost right, and at the upper end nominalism. For the most special conception is almost the individual, thus almost real; and the most general conception, *e.g.*, being (*i.e.*, the infinitive of the copula), is scarcely anything but a word. Therefore philosophical systems which confine themselves to such very general conceptions, without going down to the real, are little more than mere juggling with words. For since all abstraction consists in thinking away, the further we push it the less we have left over. Therefore, if I read those modern philosophemes which move constantly in the widest abstractions, I am soon quite unable, in spite of all attention, to think almost anything more in connection with them; for I receive no material for thought, but am supposed to work with mere empty shells, which gives me a feeling like that which we experience when we try to throw very light bodies; the strength and also the exertion are there, but there is no object to receive them, so as to supply the other moment of motion. If any one wants to experience this let him read the writings of the disciples of Schelling, or still better of the Hegelians. *Simple conceptions* would necessarily be such as could not be broken up. Accordingly they could never be the subject of an analytical judgment. This I hold to be impossible, for if we think a conception we must also be able to give its content. What are commonly adduced as examples of simple conceptions are really not conceptions at all, but partly mere sensations—as, for instance, those of some special colour; partly the forms of perception which are known to us *a priori*, thus properly the ultimate elements of *perceptive knowledge*. But

this itself is for the whole system of our thought what granite is for geology, the ultimate firm basis which supports all, and beyond which we cannot go. The *distinctness* of a conception demands not only that we should be able to separate its predicates, but also that we should be able to analyse these even if they are abstractions, and so on until we reach knowledge of *perception*, and thus refer to concrete things through the distinct perception of which the final abstractions are verified and reality guaranteed to them, as well as to all the higher abstractions which rest upon them. Therefore the ordinary explanation that the conception is distinct as soon as we can give its predicates is not sufficient. For the separating of these predicates may lead perhaps to more conceptions; and so on again without there being that ultimate basis of perceptions which imparts reality to all those conceptions. Take, for example, the conception "spirit," and analyse it into its predicates: "A thinking, willing, immaterial, simple, indestructible being that does not occupy space." Nothing is yet distinctly thought about it, because the elements of these conceptions cannot be verified by means of perceptions, for a thinking being without a brain is like a digesting being without a stomach. Only perceptions are, properly speaking, *clear*, not conceptions; these at the most can only be distinct. Hence also, absurd as it was, "clear and confused" were coupled together and used as synonymous when knowledge of perception was explained as merely a confused abstract knowledge, because the latter kind of knowledge alone was distinct. This was first done by Duns Scotus, but Leibnitz has substantially the same view, upon which his "*Identitas Indiscernibilium*" depends. (See Kant's refutation of this, p. 275 of the first edition of the Critique of Pure Reason.)

The close connection of the conception with the word, thus of speech with reason, which was touched on above rests ultimately upon the following ground. *Time* is throughout the form of our whole consciousness, with its

inward and outward apprehension. Conceptions, on the other hand, which originate through abstraction and are perfectly general ideas, different from all particular things, have in this property indeed a certain measure of objective existence, which does not, however, belong to any series of events in time. Therefore in order to enter the immediate present of an individual consciousness, and thus to admit of being introduced into a series of events in time, they must to a certain extent be reduced again to the nature of individual things, individualised, and therefore linked to an idea of sense. Such an idea is the *word*. It is accordingly the sensible sign of the conception, and as such the necessary means of *fixing* it, that is, of presenting it to the consciousness, which is bound up with the form of time, and thus establishing a connection between the reason, whose objects are merely general universals, knowing neither place nor time, and consciousness, which is bound up with time, is sensuous, and so far purely animal. Only by this means is the reproduction at pleasure, thus the recollection and preservation, of conceptions possible and open to us; and only by means of this, again, are the operations which are undertaken with conceptions possible—judgment, inference, comparison, limitation, &c. It is true it sometimes happens that conceptions occupy consciousness without their signs, as when we run through a train of reasoning so rapidly that we could not think the words in the time. But such cases are exceptions, which presuppose great exercise of the reason, which it could only have obtained by means of language. How much the use of reason is bound up with speech we see in the case of the deaf and dumb, who, if they have learnt no kind of language, show scarcely more intelligence than the ourang-outang or the elephant. For their reason is almost entirely potential, not actual.

Words and speech are thus the indispensable means of distinct thought. But as every means, every machine,

at once burdens and hinders, so also does language; for it forces the fluid and modifiable thoughts, with their infinitely fine distinctions of difference, into certain rigid, permanent forms, and thus in fixing also fetters them. This hindrance is to some extent got rid of by learning several languages. For in these the thought is poured from one mould into another, and somewhat alters its form in each, so that it becomes more and more freed from all form and clothing, and thus its own proper nature comes more distinctly into consciousness, and it recovers again its original capacity for modification. The ancient languages render this service very much better than the modern, because, on account of their great difference from the latter, the same thoughts are expressed in them in quite another way, and must thus assume a very different form; besides which the more perfect grammar of the ancient languages renders a more artistic and more perfect construction of the thoughts and their connection possible. Thus a Greek or a Roman might perhaps content himself with his own language, but he who understands nothing but some single modern patois will soon betray this poverty in writing and speaking; for his thoughts, firmly bound to such narrow stereotyped forms, must appear awkward and monotonous. Genius certainly makes up for this as for everything else, for example in Shakespeare.

Burke, in his "Inquiry into the Sublime and Beautiful," p. 5, § 4 and 5, has given a perfectly correct and very elaborate exposition of what I laid down in § 9 of the first volume, that the words of a speech are perfectly understood without calling up ideas of perception, pictures in our heads. But he draws from this the entirely false conclusion that we hear, apprehend, and make use of words without connecting with them any idea whatever; whereas he ought to have drawn the conclusion that all ideas are not perceptible images, but that precisely those ideas which must be expressed by means of words are abstract notions

or conceptions, and these from their very nature are not perceptible. Just because words impart only general conceptions, which are perfectly different from ideas of perception, when, for example, an event is recounted all the hearers will receive the same conceptions; but if afterwards they wish to make the incident clear to themselves, each of them will call up in his imagination a different *image* of it, which differs considerably from the correct image that is possessed only by the eye-witness. This is the primary reason (which, however, is accompanied by others) why every fact is necessarily distorted by being repeatedly told. The second recounter communicates conceptions which he has abstracted from the image of *his own* imagination, and from these conceptions the third now forms another image differing still more widely from the truth, and this again he translates into conceptions, and so the process goes on. Whoever is sufficiently matter of fact to stick to the conceptions imparted to him, and repeat them, will prove the most truthful reporter.

The best and most intelligent exposition of the essence and nature of conceptions which I have been able to find is in Thomas Reid's "Essays on the Powers of Human Mind," vol. ii., Essay 5, ch. 6. This was afterwards condemned by Dugald Stewart in his "Philosophy of the Human Mind." Not to waste paper I will only briefly remark with regard to the latter that he belongs to that large class who have obtained an undeserved reputation through favour and friends, and therefore I can only advise that not an hour should be wasted over the scribbling of this shallow writer.

The princely scholastic Pico de Mirandula already saw that reason is the faculty of abstract ideas, and understanding the faculty of ideas of perception. For in his book, "*De Imaginatione*," ch. 11, he carefully distinguishes understanding and reason, and explains the latter as the discursive faculty peculiar to man, and the former as the intuitive faculty, allied to the kind of knowledge which is

proper to the angels, and indeed to God. Spinoza also characterises reason quite correctly as the faculty of framing general conceptions (Eth., ii. prop. 40, schol. 2). Such facts would not need to be mentioned if it were not for the tricks that have been played in the last fifty years by the whole of the philosophasters of Germany with the conception *reason.* For they have tried, with shameless audacity, to smuggle in under this name an entirely spurious faculty of immediate, metaphysical, so-called super-sensuous knowledge. The reason proper, on the other hand, they call *understanding,* and the understanding proper, as something quite strange to them, they overlook altogether, and ascribe its intuitive functions to sensibility.

In the case of all things in this world new drawbacks or disadvantages cleave to every source of aid, to every gain, to every advantage; and thus reason also, which gives to man such great advantages over the brutes, carries with it its special disadvantages, and opens for him paths of error into which the brutes can never stray. Through it a new species of motives, to which the brute is not accessible, obtains power over his will. These are the *abstract* motives, the mere thoughts, which are by no means always drawn from his own experience, but often come to him only through the talk and example of others. through tradition and literature. Having become accessible to thought, he is at once exposed to error. But every error must sooner or later do harm, and the greater the error the greater the harm it will do. The individual error must be atoned for by him who cherishes it, and often he has to pay dearly for it. And the same thing holds good on a large scale of the common errors of whole nations. Therefore it cannot too often be repeated that every error wherever we meet it, is to be pursued and rooted out as an enemy of mankind, and that there can be no such thing as privileged or sanctioned error. The thinker ought to attack it, even if humanity should cry out with

pain, like a sick man whose ulcer the physician touches. The brute can never stray far from the path of nature; for its motives lie only in the world of perception, where only the possible, indeed only the actual, finds room. On the other hand, all that is only imaginable, and therefore also the false, the impossible, the absurd, and senseless, enters into abstract conceptions, into thoughts and words. Since now all partake of reason, but few of judgment, the consequence is that man is exposed to delusion, for he is abandoned to every conceivable chimera which any one talks him into, and which, acting on his will as a motive, may influence him to perversities and follies of every kind, to the most unheard-of extravagances, and also to actions most contrary to his animal nature. True culture, in which knowledge and judgment go hand in hand, can only be brought to bear on a few; and still fewer are capable of receiving it. For the great mass of men a kind of training everywhere takes its place. It is effected by example, custom, and the very early and firm impression of certain conceptions, before any experience, understanding, or judgment were there to disturb the work. Thus thoughts are implanted, which afterward cling as firmly, and are as incapable of being shaken by any instruction as if they were *inborn;* and indeed they have often been regarded, even by philosophers, as such. In this way we can, with the same trouble, imbue men with what is right and rational, or with what is most absurd. For example, we can accustom them to approach this or that idol with holy dread, and at the mention of its name to prostrate in the dust not only their bodies but their whole spirit; to sacrifice their property and their lives willingly to words, to names, to the defence of the strangest whims; to attach arbitrarily the greatest honour or the deepest disgrace to this or that, and to prize highly or disdain everything accordingly with full inward conviction; to renounce all animal food, as in Hindustan, or to devour still warm and quivering pieces,

cut from the living animal, as in Abyssinia; to eat men, as in New Zealand, or to sacrifice their children to Moloch; to castrate themselves, to fling themselves voluntarily on the funeral piles of the dead—in a word, to do anything we please. Hence the Crusades, the extravagances of fanatical sects; hence Chiliasts and Flagellants, persecutions, *autos da fe*, and all that is offered by the long register of human perversities. Lest it should be thought that only the dark ages afford such examples, I shall add a couple of more modern instances. In the year 1818 there went from Würtemberg 7000 Chiliasts to the neighbourhood of Ararat, because the new kingdom of God, specially announced by Jung Stilling, was to appear there.[1] Gall relates that in his time a mother killed her child and roasted it in order to cure her husband's rheumatism with its fat.[2] The tragical side of error lies in the practical, the comical is reserved for the theoretical. For example, if we could firmly persuade three men that the sun is not the cause of daylight, we might hope to see it soon established as the general conviction. In Germany it was possible to proclaim as the greatest philosopher of all ages Hegel, a repulsive, mindless charlatan, an unparalleled scribbler of nonsense, and for twenty years many thousands have believed it stubbornly and firmly; and indeed, outside Germany, the Danish Academy entered the lists against myself for his fame, and sought to have him regarded as a *summus philosophus*. (Upon this see the preface to my *Grundproblemen der Ethik*.) These, then, are the disadvantages which, on account of the rarity of judgment, attach to the existence of reason. We must add to them the possibility of madness. The brutes do not go mad, although the carnivora are subject to fury, and the ruminants to a sort of delirium.

[1] Illgen's "*Zeitschrift für Historische Theologie*," 1839, part i. p. 182.

[2] *Gall et Spurzheim*, "*Des Dispositions Innées*," 1811, p. 253.

CHAPTER VII.[1]

ON THE RELATION OF THE CONCRETE KNOWLEDGE OF PERCEPTION TO ABSTRACT KNOWLEDGE.

It has been shown that conceptions derive their material from knowledge of perception, and therefore the entire structure of our world of thought rests upon the world of perception. We must therefore be able to go back from every conception, even if only indirectly through intermediate conceptions, to the perceptions from which it is either itself directly derived or those conceptions are derived of which it is again an abstraction. That is to say, we must be able to support it with perceptions which stand to the abstractions in the relation of examples. These perceptions thus afford the real content of all our thought, and whenever they are wanting we have not had conceptions but mere words in our heads. In this respect our intellect is like a bank, which, if it is to be sound, must have cash in its safe, so as to be able to meet all the notes it has issued, in case of demand; the perceptions are the cash, the conceptions are the notes. In this sense the perceptions might very appropriately be called *primary*, and the conceptions, on the other hand, *secondary* ideas. Not quite so aptly, the Schoolmen, following the example of Aristotle (*Metaph.*, vi. 11, xi. 1), called real things *substantiæ primæ*, and the conceptions *substantiæ secundæ*. Books impart only secondary ideas. Mere conceptions of a thing without perception give only a general knowledge of it. We only have a thorough understanding of things and their relations so far as we are able to represent them

[1] This chapter is connected with § 12 of the first volume.

to ourselves in pure, distinct perceptions, without the aid of words. To explain words by words, to compare concepts with concepts, in which most philosophising consists, is a trivial shifting about of the concept-spheres in order to see which goes into the other and which does not. At the best we can in this way only arrive at conclusions; but even conclusions give no really new knowledge, but only show us all that lay in the knowledge we already possessed, and what part of it perhaps might be applicable to the particular case. On the other hand, to perceive, to allow the things themselves to speak to us, to apprehend new relations of them, and then to take up and deposit all this in conceptions, in order to possess it with certainty—that gives new knowledge. But, while almost every one is capable of comparing conceptions with conceptions, to compare conceptions with perceptions is a gift of the select few. It is the condition, according to the degree of its perfection, of wit, judgment, ingenuity, genius. The former faculty, on the contrary, results in little more than possibly rational reflections. The inmost kernel of all genuine and actual knowledge is a perception; and every new truth is the profit or gain yielded by a perception. All original thinking takes place in images, and this is why imagination is so necessary an instrument of thought, and minds that lack imagination will never accomplish much, unless it be in mathematics. On the other hand, merely abstract thoughts, which have no kernel of perception, are like cloud-structures, without reality. Even writing and speaking, whether didactic or poetical, has for its final aim to guide the reader to the same concrete knowledge from which the author started; if it has not this aim it is bad. This is why the contemplation and observing of every real thing, as soon as it presents something new to the observer, is more instructive than any reading or hearing. For indeed, if we go to the bottom of the matter, all truth and wisdom, nay, the ultimate secret of things, is contained in each real object, yet certainly only *in concreto*,

just as gold lies hidden in the ore; the difficulty is to extract it. From a book, on the contrary, at the best we only receive the truth at second hand, and oftener not at all.

In most books, putting out of account those that are thoroughly bad, the author, when their content is not altogether empirical, has certainly *thought* but not *perceived;* he has written from reflection, not from intuition, and it is this that makes them commonplace and tedious. For what the author has thought could always have been thought by the reader also, if he had taken the same trouble; indeed it consists simply of intelligent thought, full exposition of what is *implicite* contained in the theme. But no actually new knowledge comes in this way into the world; this is only created in the moment of perception, of direct comprehension of a new side of the thing. When, therefore, on the contrary, *sight* has formed the foundation of an author's thought, it is as if he wrote from a land where the reader has never been, for all is fresh and new, because it is drawn directly from the original source of all knowledge. Let me illustrate the distinction here touched upon by a perfectly easy and simple example. Any commonplace writer might easily describe profound contemplation or petrifying astonishment by saying: "He stood like a statue;" but Cervantes says: "Like a clothed statue, for the wind moved his garments" (*Don Quixote*, book vi. ch. 19). It is thus that all great minds have ever *thought in presence of the perception,* and kept their gaze steadfastly upon it in their thought. We recognise this from this fact, among others, that even the most opposite of them so often agree and coincide in some particular; because they all speak of the same thing which they all had before their eyes, the world, the perceived reality; indeed in a certain degree they all say the same thing, and others never believe them. We recognise it further in the appropriateness and originality of the expression, which is always perfectly adapted to the subject because it has been inspired by perception, in

the naivete of the language, the freshness of the imagery, and the impressiveness of the similes, all of which qualities, without exception, distinguish the works of great minds, and, on the contrary, are always wanting in the works of others. Accordingly only commonplace forms of expression and trite figures are at the service of the latter, and they never dare to allow themselves to be natural, under penalty of displaying their vulgarity in all its dreary barrenness; instead of this they are affected mannerists. Hence Buffon says: "*Le style est l'homme même.*" If men of commonplace mind write poetry they have certain traditional conventional opinions, passions, noble sentiments, &c., which they have received in the abstract, and attribute to the heroes of their poems, who are in this way reduced to mere personifications of those opinions, and are thus themselves to a certain extent abstractions, and therefore insipid and tiresome. If they philosophise, they have taken in a few wide abstract conceptions, which they turn about in all directions, as if they had to do with algebraical equations, and hope that something will come of it; at the most we see that they have all read the same things. Such a tossing to and fro of abstract conceptions, after the manner of algebraical equations, which is now-a-days called dialectic, does not, like real algebra, afford certain results; for here the conception which is represented by the word is not a fixed and perfectly definite quality, such as are symbolised by the letters in algebra, but is wavering and ambiguous, and capable of extension and contraction. Strictly speaking, all thinking, *i.e.*, combining of abstract conceptions, has at the most the *recollections* of earlier perceptions for its material, and this only indirectly, so far as it constitutes the foundation of all conceptions. Real knowledge, on the contrary, that is, immediate knowledge, is perception alone, new, fresh perception itself. Now the concepts which the reason has framed and the memory has preserved cannot all be present to consciousness at once, but

only a very small number of them at a time. On the other hand, the energy with which we apprehend what is present in perception, in which really all that is essential in all things generally is virtually contained and represented, is apprehended, fills the consciousness in one moment with its whole power. Upon this depends the infinite superiority of genius to learning; they stand to each other as the text of an ancient classic to its commentary. All truth and all wisdom really lies ultimately in perception. But this unfortunately can neither be retained nor communicated. The *objective* conditions of such communication can certainly be presented to others purified and illustrated through plastic and pictorial art, and even much more directly through poetry; but it depends so much upon *subjective* conditions, which are not at the command of every one, and of no one at all times, nay, indeed in the higher degrees of perfection, are only the gift of the favoured few. Only the worst knowledge, abstract, secondary knowledge, the conception, the mere shadow of true knowledge, is unconditionally communicable. If perceptions were communicable, that would be a communication worth the trouble; but at last every one must remain in his own skin and skull, and no one can help another. To enrich the conception from perception is the unceasing endeavour of poetry and philosophy. However, the aims of man are essentially *practical;* and for these it is sufficient that what he has apprehended through perception should leave traces in him, by virtue of which he will recognise it in the next similar case; thus he becomes possessed of worldly wisdom. Thus, as a rule, the man of the world cannot teach his accumulated truth and wisdom, but only make use of it; he rightly comprehends each event as it happens, and determines what is in conformity with it. That books will not take the place of experience nor learning of genius are two kindred phenomena. Their common ground is that the abstract can never take the place of the concrete. Books therefore do not take the

place of experience, because *conceptions* always remain *general,* and consequently do not get down to the particular, which, however, is just what has to be dealt with in life; and, besides this, all conceptions are abstracted from what is particular and perceived in experience, and therefore one must have come to know these in order adequately to understand even the general conceptions which the books communicate. Learning cannot take the place of genius, because it also affords merely conceptions, but the knowledge of genius consists in the apprehension of the (Platonic) Ideas of things, and therefore is essentially intuitive. Thus in the first of these phenomena the *objective* condition of perceptive or intuitive knowledge is wanting; in the second the *subjective;* the former may be attained, the latter cannot.

Wisdom and genius, these two summits of the Parnassus of human knowledge, have their foundation not in the abstract and discursive, but in the perceptive faculty. Wisdom proper is something intuitive, not something abstract. It does not consist in principles and thoughts, which one can carry about ready in his mind, as results of his own research or that of others; but it is the whole manner in which the world presents itself in his mind. This varies so much that on account of it the wise man lives in another world from the fool, and the genius sees another world from the blockhead. That the works of the man of genius immeasurably surpass those of all others arises simply from the fact that the world which he sees, and from which he takes his utterances, is so much clearer, as it were more profoundly worked out, than that in the minds of others, which certainly contains the same objects, but is to the world of the man of genius as the Chinese picture without shading and perspective is to the finished oil-painting. The material is in all minds the same; but the difference lies in the perfection of the form which it assumes in each, upon which the numerous grades of intelligence ultimately depend. These grades thus

exist in the root, in the *perceptive* or *intuitive* apprehension, and do not first appear in the abstract. Hence original mental superiority shows itself so easily when the occasion arises, and is at once felt and hated by others.

In practical life the intuitive knowledge of the understanding is able to guide our action and behaviour directly, while the abstract knowledge of the reason can only do so by means of the memory. Hence arises the superiority of intuitive knowledge in all cases which admit of no time for reflection; thus for daily intercourse, in which, just on this account, women excel. Only those who intuitively know the nature of men as they are as a rule, and thus comprehend the individuality of the person before them, will understand how to manage him with certainty and rightly. Another may know by heart all the three hundred maxims of Gracian, but this will not save him from stupid mistakes and misconceptions if he lacks that intuitive knowledge. For all *abstract knowledge* affords us primarily mere general principles and rules; but the particular case is almost never to be carried out exactly according to the rule; then the rule itself has to be presented to us at the right time by the memory, which seldom punctually happens; then the *propositio minor* has to be formed out of the present case, and finally the conclusion drawn. Before all this is done the opportunity has generally turned its back upon us, and then those excellent principles and rules serve at the most to enable us to measure the magnitude of the error we have committed. Certainly with time we gain in this way experience and practice, which slowly grows to knowledge of the world, and thus, in connection with this, the abstract rules may certainly become fruitful. On the other hand, the *intuitive knowledge*, which always apprehends only the particular, stands in immediate relation to the present case. Rule, case, and application are for it one, and action follows immediately upon it. This explains why in real

life the scholar, whose pre-eminence lies in the province of abstract knowledge, is so far surpassed by the man of the world, whose pre-eminence consists in perfect intuitive knowledge, which original disposition conferred on him, and a rich experience has developed. The two kinds of knowledge always stand to each other in the relation of paper money and hard cash; and as there are many cases and circumstances in which the former is to be preferred to the latter, so there are also things and situations for which abstract knowledge is more useful than intuitive. If, for example, it is a conception that in some case guides our action, when it is once grasped it has the advantage of being unalterable, and therefore under its guidance we go to work with perfect certainty and consistency. But this certainty which the conception confers on the subjective side is outweighed by the uncertainty which accompanies it on the objective side. The whole conception may be false and groundless, or the object to be dealt with may not come under it, for it may be either not at all or not altogether of the kind which belongs to it. Now if in the particular case we suddenly become conscious of something of this sort, we are put out altogether; if we do not become conscious of it, the result brings it to light. Therefore Vauvenargue says: "*Personne n'est sujet à plus de fautes, que ceux qui n'agissent que par réflexion.*" If, on the contrary, it is direct perception of the objects to be dealt with and their relations that guides our action, we easily hesitate at every step, for the perception is always modifiable, is ambiguous, has inexhaustible details in itself, and shows many sides in succession; we act therefore without full confidence. But the subjective uncertainty is compensated by the objective certainty, for here there is no conception between the object and us, we never lose sight of it; if therefore we only see correctly what we have before us and what we do, we shall hit the mark. Our action then is perfectly sure only when it is guided by a conception the right ground of which, its completeness, and applica-

bility to the given cause is perfectly certain. Action in accordance with conceptions may pass into pedantry, action in accordance with the perceived impression into levity and folly.

Perception is not only the *source* of all knowledge, but is itself knowledge *κατ' εξοχην*, is the only unconditionally true, genuine knowledge completely worthy of the name. For it alone imparts *insight* properly so called, it alone is actually assimilated by man, passes into his nature, and can with full reason be called *his;* while the conceptions merely cling to him. In the fourth book we see indeed that true virtue proceeds from knowledge of perception or intuitive knowledge; for only those actions which are directly called forth by this, and therefore are performed purely from the impulse of our own nature, are properly symptoms of our true and unalterable character; not so those which, resulting from reflection and its dogmas, are often extorted from the character, and therefore have no unalterable ground in us. But *wisdom* also, the true view of life, the correct eye, and the searching judgment, proceeds from the way in which the man apprehends the perceptible world, but not from his mere abstract knowledge, *i.e.*, not from abstract conceptions. The basis or ultimate content of every science consists, not in proofs, nor in what is proved, but in the unproved foundation of the proofs, which can finally be apprehended only through perception. So also the basis of the true wisdom and real insight of each man does not consist in conceptions and in abstract rational knowledge, but in what is perceived, and in the degree of acuteness, accuracy, and profundity with which he has apprehended it. He who excels here knows the (Platonic) Ideas of the world and life; every case he has seen represents for him innumerable cases; he always apprehends each being according to its true nature, and his action, like his judgment, corresponds to his insight. By degrees also his countenance assumes the expression of penetration, of true

intelligence, and, if it goes far enough, of wisdom. For it is pre-eminence in knowledge of perception alone that stamps its impression upon the features also; while pre-eminence in abstract knowledge cannot do this. In accordance with what has been said, we find in all classes men of intellectual superiority, and often quite without learning. Natural understanding can take the place of almost every degree of culture, but no culture can take the place of natural understanding. The scholar has the advantage of such men in the possession of a wealth of cases and facts (historical knowledge) and of causal determinations (natural science), all in well-ordered connection, easily surveyed; but yet with all this he has not a more accurate and profound insight into what is truly essential in all these cases, facts, and causations. The unlearned man of acuteness and penetration knows how to dispense with this wealth; we can make use of much; we can do with little. One case in his own experience teaches him more than many a scholar is taught by a thousand cases which he *knows*, but does not, properly speaking, *understand*. For the little knowledge of that unlearned man is living, because every fact that is known to him is supported by accurate and well-apprehended perception, and thus represents for him a thousand similar facts. On the contrary, the much knowledge of the ordinary scholar is *dead*, because even if it does not consist, as is often the case, in mere words, it consists entirely in abstract knowledge. This, however, receives its value only through the *perceptive* knowledge of the individual with which it must connect itself, and which must ultimately realise all the conceptions. If now this perceptive knowledge is very scanty, such a mind is like a bank with liabilities tenfold in excess of its cash reserve, whereby in the end it becomes bankrupt. Therefore, while the right apprehension of the perceptible world has impressed the stamp of insight and wisdom on the brow of many an unlearned man, the face of many a scholar bears no other

trace of his much study than that of exhaustion and weariness from excessive and forced straining of the memory in the unnatural accumulation of dead conceptions. Moreover, the insight of such a man is often so puerile, so weak and silly, that we must suppose that the excessive strain upon the faculty of indirect knowledge, which is concerned with abstractions, directly weakens the power of immediate perceptive knowledge, and the natural and clear vision is more and more blinded by the light of books. At any rate the constant streaming in of the thoughts of others must confine and suppress our own, and indeed in the long run paralyse the power of thought if it has not that high degree of elasticity which is able to withstand that unnatural stream. Therefore ceaseless reading and study directly injures the mind—the more so that completeness and constant connection of the system of our own thought and knowledge must pay the penalty if we so often arbitrarily interrupt it in order to gain room for a line of thought entirely strange to us. To banish my own thought in order to make room for that of a book would seem to me like what Shakespeare censures in the tourists of his time, that they sold their own land to see that of others. Yet the inclination for reading of most scholars is a kind of *fuga vacui*, from the poverty of their own minds, which forcibly draws in the thoughts of others. In order to have thoughts they must read something; just as lifeless bodies are only moved from without; while the man who thinks for himself is like a living body that moves of itself. Indeed it is dangerous to read about a subject before we have thought about it ourselves. For along with the new material the old point of view and treatment of it creeps into the mind, all the more so as laziness and apathy counsel us to accept what has already been thought, and allow it to pass for truth. This now insinuates itself, and henceforward our thought on the subject always takes the accustomed path, like brooks that are guided by ditches; to find a thought

of our own, a new thought, is then doubly difficult. This contributes much to the want of originality on the part of scholars. Add to this that they suppose that, like other people, they must divide their time between pleasure and work. Now they regard reading as their work and special calling, and therefore they gorge themselves with it, beyond what they can digest. Then reading no longer plays the part of the mere initiator of thought, but takes its place altogether; for they think of the subject just as long as they are reading about it, thus with the mind of another, not with their own. But when the book is laid aside entirely different things make much more lively claims upon their interest; their private affairs, and then the theatre, card-playing, skittles, the news of the day, and gossip. The man of thought is so because such things have no interest for him. He is interested only in his problems, with which therefore he is always occupied, by himself and without a book. To give ourselves this interest, if we have not got it, is impossible. This is the crucial point. And upon this also depends the fact that the former always speak only of what they have read, while the latter, on the contrary, speaks of what he has thought, and that they are, as Pope says:

"For ever reading, never to be read."

The mind is naturally free, not a slave; only what it does willingly, of its own accord, succeeds. On the other hand, the compulsory exertion of a mind in studies for which it is not qualified, or when it has become tired, or in general too continuously and *invita Minerva*, dulls the brain, just as reading by moonlight dulls the eyes. This is especially the case with the straining of the immature brain in the earlier years of childhood. I believe that the learning of Latin and Greek grammar from the sixth to the twelfth year lays the foundation of the subsequent stupidity of most scholars. At any rate the mind requires the nourishment of materials from without. All that we eat is not at once incorporated in the organism, but only so

much of it as is digested; so that only a small part of it is assimilated, and the remainder passes away; and thus to eat more than we can assimilate is useless and injurious. It is precisely the same with what we read. Only so far as it gives food for thought does it increase our insight and true knowledge. Therefore Heracleitus says: "πολυμαθια νουν ου διδασκει." (*multiscitia non dat intellectum*). It seems, however, to me that learning may be compared to a heavy suit of armour, which certainly makes the strong man quite invincible, but to the weak man is a burden under which he sinks altogether.

The exposition given in our third book of the knowledge of the (Platonic) Ideas, as the highest attainable by man, and at the same time entirely *perceptive or intuitive* knowledge, is a proof that the source of true wisdom does not lie in abstract rational knowledge, but in the clear and profound apprehension of the world in perception. Therefore wise men may live in any age, and those of the past remain wise men for all succeeding generations. Learning, on the contrary, is relative; the learned men of the past are for the most part children as compared with us, and require indulgence.

But to him who studies in order to gain *insight* books and studies are only steps of the ladder by which he climbs to the summit of knowledge. As soon as a round of the ladder has raised him a step, he leaves it behind him. The many, on the other hand, who study in order to fill their memory do not use the rounds of the ladder to mount by, but take them off, and load themselves with them to carry them away, rejoicing at the increasing weight of the burden. They remain always below, because they bear what ought to have borne them.

Upon the truth set forth here, that the kernel of all knowledge is the *perceptive or intuitive* apprehension, depends the true and profound remark of Helvetius, that the really characteristic and original views of which a gifted individual is capable, and the working up, develop-

ment, and manifold application of which is the material of all his works, even if written much later, can arise in him only up to the thirty-fifth or at the latest the fortieth year of his life, and are really the result of combinations he has made in his early youth. For they are not mere connections of abstract conceptions, but his own intuitive comprehension of the objective world and the nature of things. Now, that this intuitive apprehension must have completed its work by the age mentioned above depends partly on the fact that by that time the ectypes of all (Platonic) Ideas must have presented themselves to the man, and therefore cannot appear later with the strength of the first impression; partly on this, that the highest energy of brain activity is demanded for this quintessence of all knowledge, for this proof before the letter of the apprehension, and this highest energy of the brain is dependent on the freshness and flexibility of its fibres and the rapidity with which the arterial blood flows to the brain. But this again is at its strongest only as long as the arterial system has a decided predominance over the venous system, which begins to decline after the thirtieth year, until at last, after the forty-second year, the venous system obtains the upper hand, as Cabanis has admirably and instructively explained. Therefore the years between twenty and thirty and the first few years after thirty are for the intellect what May is for the trees; only then do the blossoms appear of which all the later fruits are the development. The world of perception has made its impression, and thereby laid the foundation of all the subsequent thoughts of the individual. He may by reflection make clearer what he has apprehended; he may yet acquire much knowledge as nourishment for the fruit which has once set; he may extend his views, correct his conceptions and judgments, it may be only through endless combinations that he becomes completely master of the materials he has gained; indeed he will generally produce his best works much later, as the greatest heat

begins with the decline of the day, but he can no longer hope for new original knowledge from the one living fountain of perception. It is this that Byron feels when he breaks forth into his wonderfully beautiful lament:

> "No more—no more—oh! never more on me
> The freshness of the heart can fall like dew,
> Which out of all the lovely things we see
> Extracts emotions beautiful and new,
> Hived in our bosoms like the bag o' the bee:
> Think'st thou the honey with those objects grew?
> Alas! 'twas not in them, but in thy power
> To double even the sweetness of a flower."

Through all that I have said hitherto I hope I have placed in a clear light the important truth that since all abstract knowledge springs from knowledge of perception, it obtains its whole value from its relation to the latter, thus from the fact that its conceptions, or the abstractions which they denote, can be realised, *i.e.*, proved, through perceptions; and, moreover, that most depends upon the quality of these perceptions. Conceptions and abstractions which do not ultimately refer to perceptions are like paths in the wood that end without leading out of it. The great value of conceptions lies in the fact that by means of them the original material of knowledge is more easily handled, surveyed, and arranged. But although many kinds of logical and dialectical operations are possible with them, yet no entirely original and new knowledge will result from these; that is to say, no knowledge whose material neither lay already in perception nor was drawn from self-consciousness. This is the true meaning of the doctrine attributed to Aristotle: *Nihil est in intellectu, nisi quod antea fuerit in sensu.* It is also the meaning of the Lockeian philosophy, which made for ever an epoch in philosophy, because it commenced at last the serious discussion of the question as to the origin of our knowledge. It is also principally what the "Critique of Pure Reason" teaches. It also desires that we should not

remain at the *conceptions*, but go back to their *source*, thus to *perception;* only with the true and important addition that what holds good of the perception also extends to its subjective conditions, thus to the forms which lie predisposed in the perceiving and thinking brain as its natural functions; although these at least *virtualiter* precede the actual sense-perception, *i.e.*, are *a priori*, and therefore do not depend upon sense-perception, but it upon them. For these forms themselves have indeed no other end, nor service, than to produce the empirical perception on the nerves of sense being excited, as other forms are determined afterwards to construct thoughts in the abstract from the material of perception. The "Critique of Pure Reason" is therefore related to the Lockeian philosophy as the analysis of the infinite to elementary geometry, but is yet throughout to be regarded as the *continuation of the Lockeian philosophy.* The given material of every philosophy is accordingly nothing else than the *empirical consciousness*, which divides itself into the consciousness of one's own self (self-consciousness) and the consciousness of other things (external perception). For this alone is what is immediately and actually given. Every philosophy which, instead of starting from this, takes for its starting-point arbitrarily chosen abstract conceptions, such as, for example, absolute, absolute substance, God, infinity, finitude, absolute identity, being, essence, &c., &c., moves in the air without support, and can therefore never lead to a real result. Yet in all ages philosophers have attempted it with such materials; and hence even Kant sometimes, according to the common usage, and more from custom than consistency, defines philosophy as a science of mere conceptions. But such a science would really undertake to extract from the partial ideas (for that is what the abstractions are) what is not to be found in the complete ideas (the perceptions), from which the former were drawn by abstraction. The possibility of the syllogism leads to this mistake, because

here the combination of the judgments gives a new result, although more apparent than real, for the syllogism only brings out what already lay in the given judgments; for it is true the conclusion cannot contain more than the premisses. Conceptions are certainly the material of philosophy, but only as marble is the material of the sculptor. It is not to work *out of* them but *in* them; that is to say, it is to deposit its results in them, but not to start from them as what is given. Whoever wishes to see a glaring example of such a false procedure from mere conceptions may look at the "*Institutio Theologica*" of Proclus in order to convince himself of the vanity of that whole method. There abstractions such as "*ἑν, πληθος, αγαθον, παραγον και παραγομενον, αυταρκες, αιτιον, κρειττον, κινητον, ακινητον, κινουμενον*" (*unum, multa, bonum, producens et productum, sibi sufficiens, causa, melius, mobile, immobile, motum*), &c., are indiscriminately collected, but the perceptions to which alone they owe their origin and content ignored and contemptuously disregarded. A theology is then constructed from these conceptions, but its goal, the *θεος*, is kept concealed; thus the whole procedure is apparently unprejudiced, as if the reader did not know at the first page, just as well as the author, what it is all to end in. I have already quoted a fragment of this above. This production of Proclus is really quite peculiarly adapted to make clear how utterly useless and illusory such combinations of abstract conceptions are, for we can make of them whatever we will, especially if we further take advantage of the ambiguity of many words, such, for example, as *κρειττον*. If such an architect of conceptions were present in person we would only have to ask naively where all the things are of which he has so much to tell us, and whence he knows the laws from which he draws his conclusions concerning them. He would then soon be obliged to turn to empirical perception, in which alone the real world exhibits itself, from which those conceptions are drawn. Then we would only

have to ask further why he did not honestly start from the given perception of such a world, so that at every step his assertions could be proved by it, instead of operating with conceptions, which are yet drawn from perception alone, and therefore can have no further validity than that which it imparts to them. But of course this is just his trick. Through such conceptions, in which, by virtue of abstraction, what is inseparable is thought as separate, and what cannot be united as united, he goes far beyond the perception which was their source, and thus beyond the limits of their applicability, to an entirely different world from that which supplied the material for building, but just on this account to a world of chimeras. I have here referred to Proclus because in him this procedure becomes specially clear through the frank audacity with which he carries it out. But in Plato also we find some examples of this kind, though not so glaring; and in general the philosophical literature of all ages affords a multitude of instances of the same thing. That of our own time is rich in them. Consider, for example, the writings of the school of Schelling, and observe the constructions that are built up out of abstractions like finite and infinite—being, non-being, other being—activity, hindrance, product—determining, being determined, determinateness—limit, limiting, being limited—unity, plurality, multiplicity—identity, diversity, indifference—thinking, being, essence, &c. Not only does all that has been said above hold good of constructions out of such materials, but because an infinite amount can be thought *through* such wide abstractions, only very little indeed can be thought *in* them; they are empty husks. But thus the matter of the whole philosophising becomes astonishingly trifling and paltry, and hence arises that unutterable and excruciating tediousness which is characteristic of all such writings. If indeed I now chose to call to mind the way in which Hegel and his companions have abused such wide and empty abstractions, I should have to fear that

both the reader and I myself would be ill; for the most nauseous tediousness hangs over the empty word-juggling of this loathsome philophaster.

That in *practical* philosophy also no wisdom is brought to light from mere abstract conceptions is the one thing to be learnt from the ethical dissertations of the theologian Schleiermacher, with the delivery of which he has wearied the Berlin Academy for a number of years, and which are shortly to appear in a collected form. In them only abstract conceptions, such as duty, virtue, highest good, moral law, &c., are taken as the starting-point, without further introduction than that they commonly occur in ethical systems, and are now treated as given realities. He then discusses these from all sides with great subtilty, but, on the other hand, never makes for the source of these conceptions, for the thing itself, the actual human life, to which alone they are related, from which they ought to be drawn, and with which morality has, properly speaking, to do. On this account these diatribes are just as unfruitful and useless as they are tedious, which is saying a great deal. At all times we find persons, like this theologian, who is too fond of philosophising, famous while they are alive, afterwards soon forgotten. My advice is rather to read those whose fate has been the opposite of this, for time is short and valuable.

Now although, in accordance with all that has been said, wide, abstract conceptions, which can be realised in no perception, must never be the source of knowledge, the starting-point or the proper material of philosophy, yet sometimes particular results of philosophy are such as can only be thought in the abstract, and cannot be proved by any perception. Knowledge of this kind will certainly only be half knowledge; it will, as it were, only point out the place where what is to be known lies; but this remains concealed. Therefore we should only be satisfied with such conceptions in the most extreme case, and when we have reached the limit of the knowledge possible to

our faculties. An example of this might perhaps be the conception of a being out of time; such as the proposition: the indestructibility of our true being by death is not a continued existence of it. With conceptions of this sort the firm ground which supports our whole knowledge, the perceptible, seems to waver. Therefore philosophy may certainly at times, and in case of necessity, extend to such knowledge, but it must never begin with it.

The working with wide abstractions, which is condemned above, to the entire neglect of the perceptive knowledge from which they are drawn, and which is therefore their permanent and natural controller, was at all times the principal source of the errors of dogmatic philosophy. A science constructed from the mere comparison of conceptions, that is, from general principles, could only be certain if all its principles were synthetical *a priori*, as is the case in mathematics: for only such admit of no exceptions. If, on the other hand, the principles have any empirical content, we must keep this constantly at hand, to control the general principles. For no truths which are in any way drawn from experience are ever unconditionally true. They have therefore only an approximately universal validity; for here there is no rule without an exception. If now I link these principles together by means of the intersection of their concept-spheres, one conception might very easily touch the other precisely where the exception lies. But if this happens even only once in the course of a long train of reasoning, the whole structure is loosed from its foundation and moves in the air. If, for example, I say, "The ruminants have no front incisors," and apply this and what follows from it to the camel, it all becomes false, for it only holds good of horned ruminants. What Kant calls *das Vernünfteln*, mere abstract reasoning, and so often condemns, is just of this sort. For it consists simply in subsuming conceptions under conceptions, without reference to their origin, and without proof of the correctness and exclusive-

ness of such subsumption—a method whereby we can arrive by longer or shorter circuits at almost any result we choose to set before us as our goal. Hence this mere abstract reasoning differs only in degree from sophistication strictly so called. But sophistication is in the theoretical sphere exactly what chicanery is in the practical. Yet even Plato himself has very frequently permitted such mere abstract reasoning; and Proclus, as we have already mentioned, has, after the manner of all imitators, carried this fault of his model much further. Dionysius the Areopagite, "*De Divinis Nominibus,*" is also strongly affected with this. But even in the fragments of the Eleatic Melissus we already find distinct examples of such mere abstract reasoning (especially § 2–5 in Brandis' *Comment. Eleat.*) His procedure with the conceptions, which never touch the reality from which they have their content, but, moving in the atmosphere of abstact universality, pass away beyond it, resembles blows which never hit the mark. A good pattern of such mere abstract reasoning is the "*De Diis et Mundo*" of the philosopher Sallustius Büchelchen; especially chaps. 7, 12, and 17. But a perfect gem of philosophical mere abstract reasoning passing into decided sophistication is the following reasoning of the Platonist, Maximus of Tyre, which I shall quote, as it is short: "Every injustice is the taking away of a good. There is no other good than virtue: but virtue cannot be taken away: thus it is not possible that the virtuous can suffer injustice from the wicked. It now remains either that no injustice can be suffered, or that it is suffered by the wicked from the wicked. But the wicked man possesses no good at all, for only virtue is a good; therefore none can be taken from him. Thus he also can suffer no injustice. Thus injustice is an impossible thing." The original, which is less concise through repetitions, runs thus: "*Αδικια εστι αφαιρεσις αγαθου· το δε αγαθον τι αν ειη αλλο η αρετη ;—ἡ δε αρετη αναφαιρετον. Ουκ αδικησεται τοινυν ὁ την αρετην εχων, η ουκ εστιν αδικια αφαιρεσις*

αγαθον· ουδεν γαρ αγαθον αφαιρετον, ουδ'χαποβλητον, ουδ ἑλετον, ουδε λητιστον. Ειεν ουν, ουδ' αδικειται ὁ χρηστος, ουδ ὑπο του μοχθηρου· αναφαιρετος γαρ. Λειπεται τοινυν η μηδενα αδικεισθαι καθαπαξ, η τον μοχθηρον ὑπο του ὁμοιου· αλλα τῳ μοχθηρῳ ουδενος μετεστιν αγαθου· ἡ δε αδικια ην αγαθου αφαιρεσις· ὁ δε μη εχων ὁ, τι αφαιρεσθη, ουδε εις ὁ, τι αδικησθῃ, εχει" (*Sermo* 2). I shall add further a modern example of such proofs from abstract conceptions, by means of which an obviously absurd proposition is set up as the truth, and I shall take it from the works of a great man, Giordano Bruno. In his book, "*Del Infinito Universo e Mondi*" (p. 87 of the edition of A. Wagner), he makes an Aristotelian prove (with the assistance and exaggeration of the passage of Aristotle's *De Cœlo*, i. 5) that there can be *no space* beyond the world. The world is enclosed by the eight spheres of Aristotle, and beyond these there can be no space. For if beyond these there were still a body, it must either be simple or compound. It is now proved sophistically, from principles which are obviously begged, that no *simple* body could be there; and therefore, also, no compound body, for it would necessarily be composed of simple ones. Thus in general there can be no body there—but if not, then *no space*. For space is defined as "that in which bodies can be;" and it has just been proved that no body can be there. Thus there is also there no space. This last is the final stroke of this proof from abstract conceptions. It ultimately rests on the fact that the proposition, "Where no space is, there can be no body" is taken as a universal negative, and therefore converted simply, "Where no body can be there is no space." But the former proposition, when properly regarded, is a universal affirmative: "Everything that has no space has no body," thus it must not be converted simply. Yet it is not every proof from abstract conceptions, with a conclusion which clearly contradicts perception (as here the finiteness of space), that can thus

be referred to a logical error. For the sophistry does not always lie in the form, but often in the matter, in the premisses, and in the indefiniteness of the conceptions and their extension. We find numerous examples of this in Spinoza, whose method indeed it is to prove from conceptions. See, for example, the miserable sophisms in his "Ethics," P. iv., prop. 29–31, by means of the ambiguity of the uncertain conceptions *convenire* and *commune habere.* Yet this does not prevent the neo-Spinozists of our own day from taking all that he has said for gospel. Of these the Hegelians, of whom there are actually still a few, are specially amusing on account of their traditional reverence for his principle, *omnis determinatio est negatio,* at which, according to the charlatan spirit of the school, they put on a face as if it was able to unhinge the world; whereas it is of no use at all, for even the simplest can see for himself that if I limit anything by determinations, I thereby exclude and thus negate what lies beyond these limits.

Thus in all mere reasonings of the above kind it becomes very apparent what errors that algebra with mere conceptions, uncontrolled by perception, is exposed to, and that therefore perception is for our intellect what the firm ground upon which it stands is for our body: if we forsake perception everything is *instabilis tellus, innabilis unda.* The reader will pardon the fulness of these expositions and examples on account of their instructiveness. I have sought by means of them to bring forward and support the difference, indeed the opposition, between perceptive and abstract or reflected knowledge, which has hitherto been too little regarded, and the establishment of which is a fundamental characteristic of my philosophy. For many phenomena of our mental life are only explicable through this distinction. The connecting link between these two such different kinds of knowledge is the *faculty of judgment,* as I have shown in § 14 of the first volume. This faculty is certainly also active

in the province of mere abstract knowledge, in which it compares conceptions only with conceptions; therefore every judgment, in the logical sense of the word, is certainly a work of the faculty of judgment, for it always consists in the subsumption of a narrower conception under a wider one. Yet this activity of the faculty of judgment, in which it merely compares conceptions with each other, is a simpler and easier task than when it makes the transition from what is quite particular, the perception, to the essentially general, the conception. For by the analysis of conceptions into their essential predicates it must be possible to decide upon purely logical grounds whether they are capable of being united or not, and for this the mere reason which every one possesses is sufficient. The faculty of judgment is therefore only active here in shortening this process, for he who is gifted with it sees at a glance what others only arrive at through a series of reflections. But its activity in the narrower sense really only appears when what is known through perception, thus the real experience, has to be carried over into distinct abstract knowledge, subsumed under accurately corresponding conceptions, and thus translated into reflected rational knowledge. It is therefore this faculty which has to establish the firm *basis* of all sciences, which always consists of what is known directly and cannot be further denied. Therefore here, in the fundamental judgments, lies the difficulty of the sciences, not in the inferences from these. To infer is easy, to judge is difficult. False inferences are rare, false judgments are always the order of the day. Not less in practical life has the faculty of judgment to give the decision in all fundamental conclusions and important determinations. Its office is in the main like that of the judicial sentence. As the burning-glass brings to a focus all the sun's rays, so when the understanding works, the intellect has to bring together all the data which it has upon the subject so closely that the understanding comprehends them at a glance, which

it now rightly fixes, and then carefully makes the result distinct to itself. Further, the great difficulty of judging in most cases depends upon the fact that we have to proceed from the consequent to the reason, a path which is always uncertain; indeed I have shown that the source of all error lies here. Yet in all the empirical sciences, and also in the affairs of real life, this way is for the most part the only one open to us. The experiment is an attempt to go over it again the other way; therefore it is decisive, and at least brings out error clearly; provided always that it is rightly chosen and honestly carried out; not like Newton's experiments in connection with the theory of colours. But the experiment itself must also again be judged. The complete certainty of the *a priori* sciences, logic and mathematics, depends principally upon the fact that in them the path from the reason to the consequent is open to us, and it is always certain. This gives them the character of *purely objective* sciences, *i.e.*, sciences with regard to whose truths all who understand them must judge alike; and this is all the more remarkable as they are the very sciences which rest on the subjective forms of the intellect, while the empirical sciences alone have to do with what is palpably objective.

Wit and ingenuity are also manifestations of the faculty of judgment; in the former its activity is reflective, in the latter subsuming. In most men the faculty of judgment is only nominally present; it is a kind of irony that it is reckoned with the normal faculties of the mind, instead of being only attributed to the *monstris per excessum.* Ordinary men show even in the smallest affairs want of confidence in their own judgment, just because they know from experience that it is of no service. With them prejudice and imitation take its place; and thus they are kept in a state of continual non-age, from which scarcely one in many hundreds is delivered. Certainly this is not avowed, for even to themselves they appear to judge; but all the time they are glancing stealthily at the opinion of others,

which is their secret standard. While each one would be ashamed to go about in a borrowed coat, hat, or mantle, they all have nothing but borrowed opinions, which they eagerly collect wherever they can find them, and then strut about giving them out as their own. Others borrow them again from them and do the same thing. This explains the rapid and wide spread of errors, and also the fame of what is bad; for the professional purveyors of opinion, such as journalists and the like, give as a rule only false wares, as those who hire out masquerading dresses give only false jewels.

CHAPTER VIII.[1]

ON THE THEORY OF THE LUDICROUS.

My theory of the ludicrous also depends upon the opposition explained in the preceding chapters between perceptible and abstract ideas, which I have brought into such marked prominence. Therefore what has still to be said in explanation of this theory finds its proper place here, although according to the order of the text it would have to come later.

The problem of the origin, which is everywhere the same, and hence of the peculiar significance of laughter, was already known to Cicero, but only to be at once dismissed as insoluble (*De Orat.*, ii. 58). The oldest attempt known to me at a psychological explanation of laughter is to be found in Hutcheson's "Introduction into Moral Philosophy," Bk. I., ch. i. § 14. A somewhat later anonymous work, "*Traité des Causes Physiques et Morals du Rire*," 1768, is not without merit as a ventilation of the subject. Platner, in his "Anthropology," § 894, has collected the opinions of the philosophers from Home to Kant who have attempted an explanation of this phenomenon peculiar to human nature. Kant's and Jean Paul's theories of the ludicrous are well known. I regard it as unnecessary to prove their incorrectness, for whoever tries to refer given cases of the ludicrous to them will in the great majority of instances be at once convinced of their insufficiency.

According to my explanation given in the first volume,

[1] This chapter is connected with § 13 of the first volume.

the source of the ludicrous is always the paradoxical, and therefore unexpected, subsumption of an object under a conception which in other respects is different from it, and accordingly the phenomenon of laughter always signifies the sudden apprehension of an incongruity between such a conception and the real object thought under it, thus between the abstract and the concrete object of perception. The greater and more unexpected, in the apprehension of the laugher, this incongruity is, the more violent will be his laughter. Therefore in everything that excites laughter it must always be possible to show a conception and a particular, that is, a thing or event, which certainly can be subsumed under that conception, and therefore thought through it, yet in another and more predominating aspect does not belong to it at all, but is strikingly different from everything else that is thought through that conception. If, as often occurs, especially in witticisms, instead of such a real object of perception, the conception of a subordinate species is brought under the higher conception of the genus, it will yet excite laughter only through the fact that the imagination realises it, *i.e.*, makes a perceptible representative stand for it, and thus the conflict between what is thought and what is perceived takes place. Indeed if we wish to understand this perfectly explicitly, it is possible to trace everything ludicrous to a syllogism in the first figure, with an undisputed *major* and an unexpected *minor*, which to a certain extent is only sophistically valid, in consequence of which connection the conclusion partakes of the quality of the ludicrous.

In the first volume I regarded it as superfluous to illustrate this theory by examples, for every one can do this for himself by a little reflection upon cases of the ludicrous which he remembers. Yet, in order to come to the assistance of the mental inertness of those readers who prefer always to remain in a passive condition, I will accommodate

myself to them. Indeed in this third edition I wish to multiply and accumulate examples, so that it may be indisputable that here, after so many fruitless earlier attempts, the true theory of the ludicrous is given, and the problem which was proposed and also given up by Cicero is definitely solved.

If we consider that an angle requires two lines meeting so that if they are produced they will intersect each other; on the other hand, that the tangent of a circle only touches it at one point, but at this point is really parallel to it; and accordingly have present to our minds the abstract conviction of the impossibility of an angle between the circumference of a circle and its tangent; and if now such an angle lies visibly before us upon paper, this will easily excite a smile. The ludicrousness in this case is exceedingly weak; but yet the source of it in the incongruity of what is thought and perceived appears in it with exceptional distinctness. When we discover such an incongruity, the occasion for laughter that thereby arises is, according as we pass from the real, *i.e.*, the perceptible, to the conception, or conversely from the conception to the real, either a witticism or an absurdity, which in a higher degree, and especially in the practical sphere, is folly, as was explained in the text. Now to consider examples of the first case, thus of wit, we shall first of all take the familiar anecdote of the Gascon at whom the king laughed when he saw him in light summer clothing in the depth of winter, and who thereupon said to the king: "If your Majesty had put on what I have, you would find it very warm;" and on being asked what he had put on, replied: "My whole wardrobe!" Under this last conception we have to think both the unlimited wardrobe of a king and the single summer coat of a poor devil, the sight of which upon his freezing body shows its great incongruity with the conception. The audience in a theatre in Paris once called for the "Marseillaise" to be played, and as this was not done, began shrieking and

howling, so that at last a commissary of police in uniform came upon the stage and explained that it was not allowed that anything should be given in the theatre except what was in the playbill. Upon this a voice cried: "*Et vous, Monsieur, êtes-vous aussi sur l'affiche?*"—a hit which was received with universal laughter. For here the subsumption of what is heterogeneous is at once distinct and unforced. The epigramme:

> "Bav is the true shepherd of whom the Bible spake:
> Though his flock be all asleep, he alone remains awake:"

subsumes, under the conception of a sleeping flock and a waking shepherd, the tedious preacher who still bellows on unheard when he has sent all the people to sleep. Analogous to this is the epitaph on a doctor: "Here lies he like a hero, and those he has slain lie around him;" it subsumes under the conception, honourable to the hero, of "lying surrounded by dead bodies," the doctor, who is supposed to preserve life. Very commonly the witticism consists in a single expression, through which only the conception is given, under which the case presented can be subsumed, though it is very different from everything else that is thought under it. So is it in "Romeo" when the vivacious Mercutio answers his friends who promise to visit him on the morrow: "Ask for me to-morrow, and you shall find me a grave man." Under this conception a dead man is here subsumed; but in English there is also a play upon the words, for "a grave man" means both a serious man and a man of the grave. Of this kind is also the well-known anecdote of the actor Unzelmann. In the Berlin theatre he was strictly forbidden to improvise. Soon afterwards he had to appear on the stage on horseback, and just as he came on the stage the horse dunged, at which the audience began to laugh, but laughed much more when Unzelmann said to the horse: "What are you doing? Don't you know we are forbidden to improvise?" Here the subsumption of the heterogeneous

under the more general conception is very distinct, but the witticism is exceedingly happy, and the ludicrous effect produced by it excessively strong. To this class also belongs the following announcement from Hall in a newspaper of March 1851: "The band of Jewish swindlers to which we have referred were again delivered over to us with obligato accompaniment." This subsuming of a police escort under a musical term is very happy, though it approaches the mere play upon words. On the other hand, it is exactly a case of the kind we are considering when Saphir, in a paper-war with the actor Angeli, describes him as "Angeli, who is equally great in mind and body." The small statue of the actor was known to the whole town, and thus under the conception "great" unusual smallness was presented to the mind. Also when the same Saphir calls the airs of a new opera "good old friends," and so brings the quality which is most to be condemned under a conception which is usually employed to commend. Also, if we should say of a lady whose favour could be influenced by presents, that she knew how to combine the *utile* with the *dulci*. For here we bring the moral life under the conception of a rule which Horace has recommended in an æsthetical reference. Also if to signify a brothel we should call it the "modest abode of quiet joys." Good society, in order to be thoroughly insipid, has forbidden all decided utterances, and therefore all strong expressions. Therefore it is wont, when it has to signify scandalous or in any way indecent things, to mitigate or extenuate them by expressing them through general conceptions. But in this way it happens that they are more or less incongruously subsumed, and in a corresponding degree the effect of the ludicrous is produced. To this class belongs the use of *utile dulci* referred to above, and also such expressions as the following: "He had unpleasantness at the ball" when he was thrashed and kicked out; or, "He has done too well" when he is drunk; and also, "The woman has

weak moments" if she is unfaithful to her husband, &c. Equivocal sayings also belong to the same class. They are conceptions which in themselves contain nothing improper, but yet the case brought under them leads to an improper idea. They are very common in society. But a perfect example of a full and magnificent equivocation is Shenstone's incomparable epitaph on a justice of the peace, which, in its high-flown lapidary style, seems to speak of noble and sublime things, while under each of their conceptions something quite different is to be subsumed, which only appears in the very last word as the unexpected key to the whole, and the reader discovers with loud laughter that he has only read a very obscene equivocation. In this smooth-combed age it is altogether impossible to quote this here, not to speak of translating it; it will be found in Shenstone's poetical works, under the title "Inscription." Equivocations sometimes pass over into mere puns, about which all that is necessary has been said in the text.

Further, the ultimate subsumption, ludicrous to all, of what in one respect is heterogeneous, under a conception which in other respects agrees with it, may take place contrary to our intention. For example, one of the free negroes in North America, who take pains to imitate the whites in everything, quite recently placed an epitaph over his dead child which begins, "Lovely, early broken lily." If, on the contrary, something real and perceptible is, with direct intention, brought under the conception of its opposite, the result is plain, common irony. For example, if when it is raining hard we say, "Nice weather we are having to-day;" or if we say of an ugly bride, "That man has found a charming treasure;" or of a knave, "This honest man," &c. &c. Only children and quite uneducated people will laugh at such things; for here the incongruity between what is thought and what is perceived is total. Yet just in this direct exaggeration in the production of the ludicrous its fundamental character,

incongruity, appears very distinctly. This species of the ludicrous is, on account of its exaggeration and distinct intention, in some respects related to *parody*. The procedure of the latter consists in this. It substitutes for the incidents and words of a serious poem or drama insignificant low persons or trifling motives and actions. It thus subsumes the commonplace realities which it sets forth under the lofty conceptions given in the theme, under which in a certain respect they must come, while in other respects they are very incongruous; and thereby the contrast between what is perceived and what is thought appears very glaring. There is no lack of familiar examples of this, and therefore I shall only give one, from the "Zobeide" of Carlo Gozzi, act iv., scene 3, where the famous stanza of Ariosto (*Orl. Fur.*, i. 22), "*Oh gran bontà de' cavalieri antichi,*" &c., is put word for word into the mouth of two clowns who have just been thrashing each other, and tired with this, lie quietly side by side. This is also the nature of the application so popular in Germany of serious verses, especially of Schiller, to trivial events, which clearly contains a subsumption of heterogeneous things under the general conception which the verse expresses. Thus, for example, when any one has displayed a very characteristic trait, there will rarely be wanting some one to say, "From that I know with whom I have to do." But it was original and very witty of a man who was in love with a young bride to quote to the newly married couple (I know not how loudly) the concluding words of Schiller's ballad, "The Surety:"

> "Let me be, I pray you,
> In your bond the third."

The effect of the ludicrous is here strong and inevitable, because under the conceptions through which Schiller presents to the mind a moral and noble relation, a forbidden and immoral relation is subsumed, and yet correctly and without change, thus is thought through it.

In all the examples of wit given here we find that under a conception, or in general an abstract thought, a real thing is, directly, or by means of a narrower conception, subsumed, which indeed, strictly speaking, comes under it, and yet is as different as possible from the proper and original intention and tendency of the thought. Accordingly wit, as a mental capacity, consists entirely in a facility for finding for every object that appears a conception under which it certainly can be thought, though it is very different from all the other objects which come under this conception.

The second species of the ludicrous follows, as we have mentioned, the opposite path from the abstract conception to the real or perceptible things thought through it. But this now brings to light any incongruity with the conception which was overlooked, and hence arises an absurdity, and therefore in the practical sphere a foolish action. Since the play requires action, this species of the ludicrous is essential to comedy. Upon this depends the observation of Voltaire: "*J'ai cru remarquer aux spectacles, qu'il ne s'élève presque jamais de ces éclats de rire universels, qu'à l'occasion d'une* MÉPRISE" (*Preface de L'Enfant Prodigue*). The following may serve as examples of this species of the ludicrous. When some one had declared that he was fond of walking alone, an Austrian said to him: "You like walking alone; so do I: therefore we can go together." He starts from the conception, "A pleasure which two love they can enjoy in common," and subsumes under it the very case which excludes community. Further, the servant who rubbed a worn sealskin in his master's box with Macassar oil, so that it might become covered with hair again; in doing which he started from the conception, "Macassar oil makes hair grow." The soldiers in the guard-room who allowed a prisoner who was brought in to join in their game of cards, then quarrelled with him for cheating, and turned him out. They let themselves be led by the general conception, "Bad companions

are turned out," and forget that he is also a prisoner, *i.e.*, one whom they ought to hold fast. Two young peasants had loaded their gun with coarse shot, which they wished to extract, in order to substitute fine, without losing the powder. So one of them put the mouth of the barrel in his hat, which he took between his legs, and said to the other: "Now you pull the trigger slowly, slowly, slowly; then the shot will come first." He starts from the conception, "Prolonging the cause prolongs the effect." Most of the actions of Don Quixote are also cases in point, for he subsumes the realities he encounters under conceptions drawn from the romances of chivalry, from which they are very different. For example, in order to support the oppressed he frees the galley slaves. Properly all Münchhausenisms are also of this nature, only they are not actions which are performed, but impossibilities, which are passed off upon the hearer as having really happened. In them the fact is always so conceived that when it is thought merely in the abstract, and therefore comparatively *a priori*, it appears possible and plausible; but afterwards, if we come down to the perception of the particular case, thus *a posteriori* the impossibility of the thing, indeed the absurdity of the assumption, is brought into prominence, and excites laughter through the evident incongruity of what is perceived and what is thought. For example, when the melodies frozen up in the posthorn are thawed in the warm room—when Münchhausen, sitting upon a tree during a hard frost, draws up his knife which has dropped to the ground by the frozen jet of his own water, &c. Such is also the story of the two lions who broke down the partition between them during the night and devoured each other in their rage, so that in the morning there was nothing to be found but the two tails.

There are also cases of the ludicrous where the conception under which the perceptible facts are brought does not require to be expressed or signified, but comes into

consciousness itself through the association of ideas. The laughter into which Garrick burst in the middle of playing tragedy because a butcher in the front of the pit, who had taken off his wig to wipe the sweat from his head, placed the wig for a while upon his large dog, who stood facing the stage with his fore paws resting on the pit railings, was occasioned by the fact that Garrick started from the conception of a spectator, which was added in his own mind. This is the reason why certain animal forms, such as apes, kangaroos, jumping-hares, &c., sometimes appear to us ludicrous because something about them resembling man leads us to subsume them under the conception of the human form, and starting from this we perceive their incongruity with it.

Now the conceptions whose observed incongruity with the perceptions moves us to laughter are either those of others or our own. In the first case we laugh at others, in the second we feel a surprise, often agreeable, at the least amusing. Therefore children and uneducated people laugh at the most trifling things, even at misfortunes, if they were unexpected, and thus convicted their preconceived conception of error. As a rule laughing is a pleasant condition; accordingly the apprehension of the incongruity between what is thought and what is perceived, that is, the real, gives us pleasure, and we give ourselves up gladly to the spasmodic convulsions which this apprehension excites. The reason of this is as follows. In every suddenly appearing conflict between what is perceived and what is thought, what is perceived is always unquestionably right; for it is not subject to error at all, requires no confirmation from without, but answers for itself. Its conflict with what is thought springs ultimately from the fact that the latter, with its abstract conceptions, cannot get down to the infinite multifariousness and fine shades of difference of the concrete. This victory of knowledge of perception over thought affords us pleasure. For perception is the original kind of knowledge insepar-

able from animal nature, in which everything that gives direct satisfaction to the will presents itself. It is the medium of the present, of enjoyment and gaiety; moreover it is attended with no exertion. With thinking the opposite is the case; it is the second power of knowledge, the exercise of which always demands some, and often considerable, exertion. Besides, it is the conceptions of thought that often oppose the gratification of our immediate desires, for, as the medium of the past, the future, and of seriousness, they are the vehicle of our fears, our repentance, and all our cares. It must therefore be diverting to us to see this strict, untiring, troublesome governess, the reason, for once convicted of insufficiency. On this account then the mien or appearance of laughter is very closely related to that of joy.

On account of the want of reason, thus of general conceptions, the brute is incapable of laughter, as of speech. This is therefore a prerogative and characteristic mark of man. Yet it may be remarked in passing that his one friend the dog has an analogous characteristic action peculiar to him alone in distinction from all other brutes, the very expressive, kindly, and thoroughly honest fawning and wagging of its tail. But how favourably does this salutation given him by nature compare with the bows and simpering civilities of men. At least for the present, it is a thousand times more reliable than their assurance of inward friendship and devotion.

The opposite of laughing and joking is *seriousness.* Accordingly it consists in the consciousness of the perfect agreement and congruity of the conception, or thought, with what is perceived, or the reality. The serious man is convinced that he thinks the things as they are, and that they are as he thinks them. This is just why the transition from profound seriousness to laughter is so easy, and can be effected by trifles. For the more perfect that agreement assumed by seriousness may seem to be, the more easily is it destroyed by the unexpected discovery

of even a slight incongruity. Therefore the more a man is capable of entire seriousness, the more heartily can he laugh. Men whose laughter is always affected and forced are intellectually and morally of little worth; and in general the way of laughing, and, on the other hand, the occasions of it, are very characteristic of the person. That the relations of the sexes afford the easiest materials for jokes always ready to hand and within the reach of the weakest wit, as is proved by the abundance of obscene jests, could not be if it were not that the deepest seriousness lies at their foundation.

That the laughter of others at what we do or say seriously offends us so keenly depends on the fact that it asserts that there is a great incongruity between our conceptions and the objective realities. For the same reason, the predicate "ludicrous" or "absurd" is insulting. The laugh of scorn announces with triumph to the baffled adversary how incongruous were the conceptions he cherished with the reality which is now revealing itself to him. Our own bitter laughter at the fearful disclosure of the truth through which our firmly cherished expectations are proved to be delusive is the active expression of the discovery now made of the incongruity between the thoughts which, in our foolish confidence in man or fate, we entertained, and the truth which is now unveiled.

The *intentionally* ludicrous is the *joke*. It is the effort to bring about a discrepancy between the conceptions of another and the reality by disarranging one of the two; while its opposite, *seriousness*, consists in the exact conformity of the two to each other, which is at least aimed at. But if now the joke is concealed behind seriousness, then we have *irony*. For example, if with apparent seriousness we acquiesce in the opinions of another which are the opposite of our own, and pretend to share them with him, till at last the result perplexes him both as to us and them. This is the attitude of Socrates as opposed to Hippias, Protagoras, Gorgias, and other sophists, and

indeed often to his collocutors in general. The converse of irony is accordingly seriousness concealed behind a joke, and this is *humour*. It might be called the double counterpoint of irony. Explanations such as "Humour is the interpenetration of the finite and the infinite" express nothing more than the entire incapacity for thought of those who are satisfied with such empty phrases. Irony is objective, that is, intended for another; but humour is subjective, that is, it primarily exists only for one's own self. Accordingly we find the masterpieces of irony among the ancients, but those of humour among the moderns. For, more closely considered, humour depends upon a subjective, yet serious and sublime mood, which is involuntarily in conflict with a common external world very different from itself, which it cannot escape from and to which it will not give itself up; therefore, as an accommodation, it tries to think its own point of view and that external world through the same conceptions; and thus a double incongruity arises, sometimes on the one side, sometimes on the other, between these concepts and the realities thought through them. Hence the impression of the intentionally ludicrous, thus of the joke, is produced, behind which, however, the deepest seriousness is concealed and shines through. Irony begins with a serious air and ends with a smile; with humour the order is reversed. The words of Mercutio quoted above may serve as an example of humour. Also in "Hamlet"—*Polonius:* "My honourable lord, I will most humbly take my leave of you. *Hamlet:* You cannot, sir, take from me anything that I will more willingly part withal, except my life, except my life, except my life." Again, before the introduction of the play at court, Hamlet says to Ophelia: "What should a man do but be merry? for, look you, how cheerfully my mother looks, and my father died within these two hours. *Ophelia:* Nay, 'tis twice two months, my lord. *Hamlet:* So long? Nay, then let the devil wear black, for I'll have a suit of sables."

Again, in Jean Paul's "Titan," when Schoppe, melancholy and now brooding over himself, frequently looking at his hands, says to himself, "There sits a lord in bodily reality, and I in him; but who is such?" Heinrich Heine appears as a true humourist in his "*Romancero.*" Behind all his jokes and drollery we discern a profound seriousness, which is ashamed to appear unveiled. Accordingly humour depends upon a special kind of mood or temper (German, *Laune,* probably from *Luna*) through which conception in all its modifications, a decided predominance of the subjective over the objective in the apprehension of the external world, is thought. Moreover, every poetical or artistic presentation of a comical, or indeed even a farcical scene, through which a serious thought yet glimmers as its concealed background, is a production of humour, thus is humorous. Such, for example, is a coloured drawing of Tischbein's, which represents an empty room, lighted only by the blazing fire in the grate. Before the fire stands a man with his coat off, in such a position that his shadow, going out from his feet, stretches across the whole room. Tischbein comments thus on the drawing: "This is a man who has succeeded in nothing in the world, and who has made nothing of it; now he rejoices that he can throw such a large shadow." Now, if I had to express the seriousness that lies concealed behind this jest, I could best do so by means of the following verse taken from the Persian poem of Anwari Soheili:—

> "If thou hast lost possession of a world,
> Be not distressed, for it is nought;
> Or hast thou gained possession of a world,
> Be not o'erjoyed, for it is nought.
> Our pains, our gains, all pass away;
> Get thee beyond the world, for it is nought."

That at the present day the word homorous is generally used in German literature in the sense of comical arises from the miserable desire to give things a more distin-

guished name than belongs to them, the name of a class that stands above them. Thus every inn must be called a hotel, every money-changer a banker, every concert a musical academy, the merchant's counting-house a bureau, the potter an artist in clay, and therefore also every clown a humourist. The word *humour* is borrowed from the English to denote a quite peculiar species of the ludicrous, which indeed, as was said above, is related to the sublime, and which was first remarked by them. But it is not intended to be used as the title for all kinds of jokes and buffoonery, as is now universally the case in Germany, without opposition from men of letters and scholars; for the true conception of that modification, that tendency of the mind, that child of the sublime and the ridiculous, would be too subtle and too high for their public, to please which they take pains to make everything flat and vulgar. Well, "high words and a low meaning" is in general the motto of the noble present, and accordingly now-a-days he is called a humourist who was formerly called a buffoon.

CHAPTER IX.[1]

ON LOGIC IN GENERAL.

Logic, Dialectic, and Rhetoric go together, because they make up the whole of a *technic of reason*, and under this title they ought also to be taught—Logic as the technic of our own thinking, Dialectic of disputing with others, and Rhetoric of speaking to many (*concionatio*); thus corresponding to the singular, dual, and plural, and to the monologue, the dialogue, and the panegyric.

Under Dialectic I understand, in agreement with Aristotle (*Metaph.*, iii. 2, and *Analyt. Post.*, i. 11), the art of conversation directed to the mutual investigation of truth, especially philosophical truth. But a conversation of this kind necessarily passes more or less into controversy; therefore dialectic may also be explained as the art of disputation. We have examples and patterns of dialectic in the Platonic dialogues; but for the special theory of it, thus for the technical rules of disputation, eristics, very little has hitherto been accomplished. I have worked out an attempt of the kind, and given an example of it, in the second volume of the "Parerga," therefore I shall pass over the exposition of this science altogether here.

In Rhetoric the rhetorical figures are very much what the syllogistic figures are in Logic; at all events they are worth considering. In Aristotle's time they seem to have not yet become the object of theoretical investigation, for he does not treat of them in any of his rhetorics, and in

[1] This chapter and the one which follows it are connected with § 9 of the first volume.

this reference we are referred to Rutilius Lupus, the epitomiser of a later Gorgias.

All the three sciences have this in common, that without having learned them we follow their rules, which indeed are themselves first abstracted from this natural employment of them. Therefore, although they are of great theoretical interest, they are of little practical use; partly because, though they certainly give the rule, they do not give the case of its application; partly because in practice there is generally no time to recollect the rules. Thus they teach only what every one already knows and practises of his own accord; but yet the abstract knowledge of this is interesting and important. Logic will not easily have a practical value, at least for our own thinking. For the errors of our own reasoning scarcely ever lie in the inferences nor otherwise in the form, but in the judgments, thus in the matter of thought. In controversy, on the other hand, we can sometimes derive some practical use from logic, by taking the more or less intentionally deceptive argument of our opponent, which he advances under the garb and cover of continuous speech, and referring it to the strict form of regular syllogisms, and thus convicting it of logical errors; for example, simple conversion of universal affirmative judgments, syllogisms with four terms, inferences from the consequent to the reason, syllogisms in the second figure with merely affirmative premisses, and many such.

It seems to me that the doctrine of the laws of thought might be simplified if we were only to set up two, the law of excluded middle and that of sufficient reason. The former thus: "Every predicate can either be affirmed or denied of every subject." Here it is already contained in the "either, or" that both cannot occur at once, and consequently just what is expressed by the laws of identity and contradiction. Thus these would be added as corollaries of that principle which really says that every two concept-spheres must be thought either as united or as

separated, but never as both at once; and therefore, even although words are brought together which express the latter, these words assert a process of thought which cannot be carried out. The consciousness of this infeasibility is the feeling of contradiction. The second law of thought, the principle of sufficient reason, would affirm that the above attributing or denying must be determined by something different from the judgment itself, which may be a (pure or empirical) perception, or merely another judgment. This other and different thing is then called the ground or reason of the judgment. So far as a judgment satisfies the first law of thought, it is thinkable; so far as it satisfies the second, it is true, or at least in the case in which the ground of a judgment is only another judgment it is logically or formally true. But, finally, material or absolute truth is always the relation between a judgment and a perception, thus between the abstract and the concrete or perceptible idea. This is either an immediate relation or it is brought about by means of other judgments, *i.e.*, through other abstract ideas. From this it is easy to see that one truth can never overthrow another, but all must ultimately agree; because in the concrete or perceptible, which is their common foundation, no contradiction is possible. Therefore no truth has anything to fear from other truths. Illusion and error have to fear every truth, because through the logical connection of all truths even the most distant must some time strike its blow at every error. This second law of thought is therefore the connecting link between logic and what is no longer logic, but the matter of thought. Consequently the agreement of the conceptions, thus of the abstract idea with what is given in the perceptible idea, is, on the side of the object *truth*, and on the side of the subject *knowledge*.

To express the union or separation of two concept-spheres referred to above is the work of the copula, "is —is not." Through this every verb can be expressed by

means of its participle. Therefore all judging consists in the use of a verb, and *vice versâ*. Accordingly the significance of the copula is that the predicate is to be thought in the subject, nothing more. Now, consider what the content of the infinitive of the copula "to be" amounts to. But this is a principal theme of the professors of philosophy of the present time. However, we must not be too strict with them; most of them wish to express by it nothing but material things, the corporeal world, to which, as perfectly innocent realists at the bottom of their hearts, they attribute the highest reality. To speak, however, of the bodies so directly appears to them too vulgar; and therefore they say "being," which they think sounds better, and think in connection with it the tables and chairs standing before them.

"For, because, why, therefore, thus, since, although, indeed, yet, but, if, then, either, or," and more like these, are properly *logical particles*, for their only end is to express the form of the thought processes. They are therefore a valuable possession of a language, and do not belong to all in equal numbers. Thus "*zwar*" (the contracted "*es ist wahr*") seems to belong exclusively to the German language. It is always connected with an "*aber*" which follows or is added in thought, as "if" is connected with "then."

The logical rule that, as regards quantity, singular judgments, that is, judgments which have a singular conception (*notio singularis*) for their subject, are to be treated as *universal judgments*, depends upon the circumstance that they are in fact universal judgments, which have merely the peculiarity that their subject is a conception which can only be supported by a single real object, and therefore only contains a single real object under it; as when the conception is denoted by a proper name. This, however, has really only to be considered when we proceed from the abstract idea to the concrete or perceptible, thus seek to realise the conceptions. In thinking itself, in

operating with judgments, this makes no difference, simply because between singular and universal conceptions there is no logical difference. "Immanuel Kant" signifies logically, "*all* Immanuel Kant." Accordingly the quantity of judgments is really only of two kinds—universal and particular. An *individual idea* cannot be the subject of a judgment, because it is not an abstraction, it is not something thought, but something perceived. Every conception, on the other hand, is essentially universal, and every judgment must have a *conception* as its subject.

The difference between *particular judgments* (*propositiones particulares*) and *universal judgments* often depends merely on the external and contingent circumstance that the language has no word to express by itself the part that is here to be separated from the general conception which forms the subject of such a judgment. If there were such a word many a particular judgment would be universal. For example, the particular judgment, "Some trees bear gall-nuts," becomes a universal judgment, because for this part of the conception, "tree," we have a special word, "All oaks bear gall-nuts." In the same way is the judgment, "Some men are black," related to the judgment, "All negroes are black." Or else this difference depends upon the fact that in the mind of him who judges the conception which he makes the subject of the particular judgment has not become clearly separated from the general conception as a part of which he defines it; otherwise he could have expressed a universal instead of a particular judgment. For example, instead of the judgment, "Some ruminants have upper incisors," this, "All unhorned ruminants have upper incisors."

The *hypothetical and disjunctive judgments* are assertions as to the relation of two (in the case of the disjunctive judgment even several) categorical judgments to each other. The *hypothetical judgment* asserts that the truth of the second of the two categorical judgments here linked together depends upon the truth of the first, and the

falseness of the first depends upon the falseness of the second; thus that these two propositions stand in direct community as regards truth and falseness. The *disjunctive judgment*, on the other hand, asserts that upon the truth of one of the categorical judgments here linked together depends the falseness of the others, and conversely; thus that these propositions are in conflict as regards truth and falseness. The *question* is a judgment, one of whose three parts is left open: thus either the copula, "Is Caius a Roman—or not?" or the predicate, "Is Caius a Roman—or something else?" or the subject, "Is Caius a Roman—or is it some one else who is a Roman?" The place of the conception which is left open may also remain quite empty; for example, "What is Caius?"—"Who is a Roman?"

The *επαγωγη*, *inductio*, is with Aristotle the opposite of the *απαγωγη*. The latter proves a proposition to be false by showing that what would follow from it is not true; thus by the *instantia in contrarium*. The *επαγωγη*, on the other hand, proves the truth of a proposition by showing that what would follow from it is true. Thus it leads by means of examples to our accepting something while the *απαγωγη* leads to our rejecting it. Therefore the *επαγωγη*, or induction, is an inference from the consequents to the reason, and indeed *modo ponente;* for from many cases it establishes the rule, from which these cases then in their turn follow. On this account it is never perfectly certain, but at the most arrives at very great probability. However, this *formal* uncertainty may yet leave room for *material* certainty through the number of the sequences observed; in the same way as in mathematics the irrational relations are brought infinitely near to rationality by means of decimal fractions. The *απαγωγη*, on the contrary, is primarily an inference from the reason to the consequents, though it is afterwards carried out *modo tollente*, in that it proves the non-existence of a necessary consequent, and thereby destroys

the truth of the assumed reason. On this account it is always perfectly certain, and accomplishes more by a single example *in contrarium* than the induction does by innumerable examples in favour of the proposition propounded. So much easier is it to refute than to prove, to overthrow than to establish.

CHAPTER X.

ON THE SYLLOGISM.

ALTHOUGH it is very hard to establish a new and correct view of a subject which for more than two thousand years has been handled by innumerable writers, and which, moreover, does not receive additions through the growth of experience, yet this must not deter me from presenting to the thinker for examination the following attempt of this kind.

An inference is that operation of our reason by virtue of which, through the comparison of two judgments a third judgment arises, without the assistance of any knowledge otherwise obtained. The condition of this is that these two judgments have *one* conception in common, for otherwise they are foreign to each other and have no community. But under this condition they become the father and mother of a child that contains in itself something of both. Moreover, this operation is no arbitrary act, but an act of the reason, which, when it has considered such judgments, performs it of itself according to its own laws. So far it is objective, not subjective, and therefore subject to the strictest rules.

We may ask in passing whether he who draws an inference really learns something new from the new proposition, something previously unknown to him? Not absolutely; but yet to a certain extent he does. What he learns lay in what he knew: thus he knew it also, but he did not know that he knew it; which is as if he had something, but did not know that he had it, and this is

just the same as if he had it not. He knew it only *implicite,* now he knows it *explicite ;* but this distinction may be so great that the conclusion appears to him a new truth. For example :

All diamonds are stones ;
All diamonds are combustible :
Therefore some stones are combustible.

The nature of inference consequently consists in this, that we bring it to distinct consciousness that we have already thought in the premisses what is asserted in the conclusion. It is therefore a means of becoming more distinctly conscious of one's own knowledge, of learning more fully, or becoming aware of what one knows. The knowledge which is afforded by the conclusion was *latent,* and therefore had just as little effect as latent heat has on the thermometer. Whoever has salt has also chlorine ; but it is as if he had it not, for it can only act as chlorine if it is chemically evolved ; thus only, then, does he really possess it. It is the same with the gain which a mere conclusion from already known premisses affords : a previously *bound or latent knowledge* is thereby set *free.* These comparisons may indeed seem to be somewhat strained, but yet they really are not. For because we draw many of the possible inferences from our knowledge very soon, very rapidly, and without formality, and therefore have no distinct recollection of them, it seems to us as if no premisses for possible conclusions remained long stored up unused, but as if we already had also conclusions prepared for all the premisses within reach of our knowledge. But this is not always the case ; on the contrary, two premisses may have for a long time an isolated existence in the same mind, till at last some occasion brings them together, and then the conclusion suddenly appears, as the spark comes from the steel and the stone only when they are struck together. In reality the premisses assumed from without, both for theoretical insight and for motives, which bring about resolves, often lie for a long time in us, and become, partly

through half-conscious, and even inarticulate, processes of thought, compared with the rest of our stock of knowledge, reflected upon, and, as it were, shaken up together, till at last the right major finds the right minor, and these immediately take up their proper places, and at once the conclusion exists as a light that has suddenly arisen for us, without any action on our part, as if it were an inspiration; for we cannot comprehend how we and others have so long been in ignorance of it. It is true that in a happily organised mind this process goes on more quickly and easily than in ordinary minds; and just because it is carried on spontaneously and without distinct consciousness it cannot be learned. Therefore Goethe says: "How easy anything is he knows who has discovered it, he knows who has attained to it." As an illustration of the process of thought here described we may compare it to those padlocks which consist of rings with letters; hanging on the box of a travelling carriage, they are shaken so long that at last the letters of the word come together in their order and the lock opens. For the rest, we must also remember that the syllogism consists in the process of thought itself, and the words and propositions through which it is expressed only indicate the traces it has left behind it—they are related to it as the sound-figures of sand are related to the notes whose vibrations they express. When we reflect upon something, we collect our data, reduce them to judgments, which are all quickly brought together and compared, and thereby the conclusions which it is possible to draw from them are instantly arrived at by means of the use of all the three syllogistic figures. Yet on account of the great rapidity of this operation only a few words are used, and sometimes none at all, and only the conclusion is formally expressed. Thus it sometimes happens that because in this way, or even merely intuitively, *i.e.*, by a happy *apperçu*, we have brought some new truth to consciousness, we now treat it as a conclusion and seek premisses for it, that is, we desire to prove it, for as a rule knowledge

exists earlier than its proofs. We then go through our stock of knowledge in order to see whether we can find some truth in it in which the newly discovered truth was already implicitly contained, or two propositions which would give this as a result if they were brought together according to rule. On the other hand, every judicial proceeding affords a most complete and imposing syllogism, a syllogism in the first figure. The civil or criminal transgression complained of is the minor; it is established by the prosecutor. The law applicable to the case is the major. The judgment is the conclusion, which therefore, as something necessary, is "merely recognised" by the judge.

But now I shall attempt to give the simplest and most correct exposition of the peculiar mechanism of inference.

Judging, this elementary and most important process of thought, consists in the comparison of two *conceptions; inference* in the comparison of two *judgments*. Yet ordinarily in text-books inference is also referred to the comparison of conceptions, though of *three*, because from the relation which two of these conceptions have to a third their relation to each other may be known. Truth cannot be denied to this view also; and since it affords opportunity for the perceptible demonstration of syllogistic relations by means of drawn concept-spheres, a method approved of by me in the text, it has the advantage of making the matter easily comprehensible. But it seems to me that here, as in so many cases, comprehensibility is attained at the cost of thoroughness. The real process of thought in inference, with which the three syllogistic figures and their necessity precisely agree, is not thus recognised. In inference we operate *not* with mere *conceptions* but with whole *judgments*, to which quality, which lies only in the copula and not in the conceptions, and also quantity are absolutely essential, and indeed we have further to add modality. That exposition of inference as a relation of *three conceptions*

fails in this, that it at once resolves the judgments into their ultimate elements (the conceptions), and thus the means of combining these is lost, and that which is peculiar to the judgments as such and in their completeness, which is just what constitutes the necessity of the conclusion which follows from them, is lost sight of. It thus falls into an error analogous to that which organic chemistry would commit if, for example, in the analysis of plants it were at once to reduce them to their *ultimate* elements, when it would find in all plants carbon, hydrogen, and oxygen, but would lose the specific differences, to obtain which it is necessary to stop at their more special elements, the so-called alkaloids, and to take care to analyse these in their turn. From three given conceptions no conclusion can as yet be drawn. It may certainly be said: the relation of two of them to the third must be given with them. But it is just the *judgments* which combine these conceptions, that are the expression of this relation; thus *judgments*, not mere *conceptions*, are the material of the inference. Accordingly inference is essentially a comparison of two *judgments*. The process of thought in our mind is concerned with these and the thoughts expressed by them, not merely with three conceptions. This is the case even when this process is imperfectly or not at all expressed in words; and it is as such, as a bringing together of the complete and unanalysed judgments, that we must consider it in order properly to understand the technical procedure of inference. From this there will then also follow the necessity for three really rational syllogistic figures.

As in the exposition of syllogistic reasoning by means of *concept-spheres* these are presented to the mind under the form of circles, so in the exposition by means of entire judgments we have to think these under the form of rods, which, for the purpose of comparison, are held together now by one end, now by the other. The different ways in which this can take place give the three figures.

Since now every premiss contains its subject and its predicate, these two conceptions are to be imagined as situated at the two ends of each rod. The two judgments are now compared with reference to the two *different* conceptions in them; for, as has already been said, the third conception must be the same in both, and is therefore subject to no comparison, but is that *with which*, that is, in reference to which, the other two are compared; it is the *middle*. The latter is accordingly always only the means and not the chief concern. The two different conceptions, on the other hand, are the subject of reflection, and to find out their relation to each other by means of the judgments in which they are contained is the aim of the syllogism. Therefore the conclusion speaks only of them, not of the middle, which was only a means, a measuring rod, which we let fall as soon as it has served its end. Now if this conception which is *identical* in both propositions, thus the middle, is the subject of *one* premiss, the conception to be compared with it must be the predicate, and conversely. Here at once is established *a priori* the possibility of three cases; either the subject of one premiss is compared with the predicate of the other, or the subject of the one with the subject of the other, or, finally, the predicate of the one with the predicate of the other. Hence arise the three syllogistic figures of Aristotle; the fourth, which was added somewhat impertinently, is ungenuine and a spurious form. It is attributed to Galenus, but this rests only on Arabian authority. Each of the three figures exhibits a perfectly different, correct, and natural thought-process of the reason in inference.

If in the two judgments to be compared the relation between the *predicate of the one and the subject of the other* is the object of the comparison, the *first figure* appears. This figure alone has the advantage that the conceptions which in the conclusion are subject and predicate both appear already in the same character in the premisses; while in the two other figures one of them must always

change its roll in the conclusion. But thus in the first figure the result is always less novel and surprising than in the other two. Now this advantage in the first figure is obtained by the fact that the predicate of the major is compared with the subject of the minor, but not conversely, which is therefore here essential, and involves that the middle should assume both the positions, *i.e.*, it is the subject in the major and the predicate in the minor. And from this again arises its subordinate significance, for it appears as a mere weight which we lay at pleasure now in one scale and now in the other. The course of thought in this figure is, that the predicate of the major is attributed to the subject of the minor, because the subject of the major is the predicate of the minor, or, in the negative case, the converse holds for the same reason. Thus here a property is attributed to the things thought through a conception, because it depends upon another property which we already know they possess; or conversely. Therefore here the guiding principle is: *Nota notæ est nota rei ipsius, et repugnans notæ repugnat rei ipsi.*

If, on the other hand, we compare two judgments with the intention of bringing out the relation which the *subjects of both* may have to each other, we must take as the common measure their predicate. This will accordingly be here the middle, and must therefore be the same in both judgments. Hence arises the *second figure.* In it the relation of two subjects to each other is determined by that which they have as their common predicate. But this relation can only have significance if the same predicate is attributed to the one subject and denied of the other, for thus it becomes an essential ground of distinction between the two. For if it were attributed to both the subjects this could decide nothing as to their relation to each other, for almost every predicate belongs to innumerable subjects. Still less would it decide this relation if the predicate were denied of both the subjects. From this follows the fundamental characteristic of the second

figure, that the premisses must be of *opposite quality;* the one must affirm and the other deny. Therefore here the principal rule is: *Sit altera negans;* the corollary of which is: *E meris affirmativis nihil sequitur;* a rule which is sometimes transgressed in a loose argument obscured by many parenthetical propositions. The course of thought which this figure exhibits distinctly appears from what has been said. It is the investigation of two kinds of things with the view of distinguishing them, thus of establishing that they are *not* of the same species; which is here decided by showing that a certain property is essential to the one kind, which the other lacks. That this course of thought assumes the second figure of its own accord, and expresses itself clearly only in it, will be shown by an example:

All fishes have cold blood;
No whale has cold blood:
Thus no whale is a fish.

In the first figure, on the other hand, this thought exhibits itself in a weak, forced, and ultimately patched-up form:

Nothing that has cold blood is a whale;
All fishes have cold blood:
Thus no fish is a whale,
And consequently no whale is a fish.

Take also an example with an affirmative minor:

No Mohamedan is a Jew;
Some Turks are Jews:
Therefore some Turks are not Mohamedans.

As the guiding principle for this figure I therefore give, for the mood with the negative minor: *Cui repugnat nota, etiam repugnat notatum;* and for the mood with the affirmative minor: *Notato repugnat id cui nota repugnat.* Translated these may be thus combined: Two subjects which stand in opposite relations to one predicate have a negative relation to each other.

The third case is that in which we place two judgments

together in order to investigate the relation of their *predicates.* Hence arises the *third figure,* in which accordingly the middle appears in both premisses as the subject. It is also here the *tertium comparationis,* the measure which is applied to both the conceptions which are to be investigated, or, as it were, a chemical reagent, with which we test them both in order to learn from their relation to it what relation exists between themselves. Thus, then, the conclusion declares whether a relation of subject and predicate exists between the two, and to what extent this is the case. Accordingly, what exhibits itself in this figure is reflection concerning two properties which we are inclined to regard either as *incompatible,* or else as *inseparable,* and in order to decide this we attempt to make them the predicates of one subject in two judgments. From this it results either that both properties belong to the same thing, consequently their *compatibility,* or else that a thing has the one but not the other, consequently their *separableness.* The former in all moods with two affirmative premisses, the latter in all moods with one negative; for example:

Some brutes can speak;
All brutes are irrational:
Therefore some irrational beings can speak.

According to Kant (*Die Falsche Spitzfinigkeit,* § 4) this inference would only be conclusive if we added in thought: "Therefore some irrational beings are brutes." But this seems to be here quite superfluous and by no means the natural process of thought. But in order to carry out the same process of thought directly by means of the first figure I must say:

"All brutes are irrational;
Some beings that can speak are brutes,"

which is clearly not the natural course of thought; indeed the conclusion which would then follow, "Some beings that can speak are irrational," would have to be converted in order to preserve the conclusion which the

third figure gives of itself, and at which the whole course of thought has aimed. Let us take another example:

All alkalis float in water;
All alkalis are metals:
Therefore some metals float in water.

When this is transposed into the first figure the minor must be converted, and thus runs: "Some metals are alkalis." It therefore merely asserts that some metals lie in the sphere "alkalis," thus

, while our actual knowledge is that all alkalis lie in the sphere "metals," thus:

It follows that if the first figure is to be regarded as the only normal one, in order to think naturally we would have to think less than we know, and to think indefinitely while we know definitely. This assumption has too much against it. Thus in general it must be denied that when we draw inferences in the second and third figures we tacitly convert a proposition. On the contrary, the third, and also the second, figure exhibits just as rational a process of thought as the first. Let us now consider another example of the other class of the third figure, in which the separableness of two predicates is the result; on account of which one premiss must here be negative:

No Buddhist believes in a God;
Some Buddhists are rational:
Therefore some rational beings do not believe in a God.

As in the examples given above the *compatibility* of two properties is the problem of reflection, now their *separableness* is its problem, which here also must be decided by comparing them with *one* subject and showing

that *one* of them is present in it without the *other*. Thus the end is directly attained, while by means of the first figure it could only be attained indirectly. For in order to reduce the syllogism to the first figure we must convert the minor, and therefore say: "Some rational beings are Buddhists," which would be only a faulty expression of its meaning, which really is: "Some Buddhists are yet certainly rational."

As the guiding principle of this figure I therefore give: for the affirmative moods: *Ejusdem rei notæ, modo sit altera universalis, sibi invicem sunt notæ particulares;* and for the negative moods: *Nota rei competens, notæ eidem repugnanti, particulariter repugnat, modo sit altera universalis.* Translated: If two predicates are affirmed of one subject, and at least one of them universally, they are also affirmed of each other particularly; and, on the contrary, they are denied of each other particularly whenever one of them contradicts the subject of which the other is affirmed; provided always that either the contradiction or the affirmation be universal.

In the *fourth figure* the subject of the major has to be compared with the predicate of the minor; but in the conclusion they must both exchange their value and position, so that what was the subject of the major appears as the predicate of the conclusion, and what was the predicate of the minor appears as the subject of the conclusion. By this it becomes apparent that this figure is merely the *first*, wilfully turned upside down, and by no means the expression of a real process of thought natural to the reason.

On the other hand, the first three figures are the ectypes of three real and essentially different operations of thought. They have this in common, that they consist in the comparison of two judgments; but such a comparison only becomes fruitful when these judgments have *one* conception in common. If we present the premisses to our imagination under the sensible form of two rods, we can

think of this conception as a clasp that links them to each other; indeed in lecturing one might provide oneself with such rods. On the other hand, the three figures are distinguished by this, that those judgments are compared either with reference to the subjects of both, or to the predicates of both, or lastly, with reference to the subject of the one and the predicate of the other. Since now every conception has the property of being subject or predicate only because it is already part of a judgment, this confirms my view that in the syllogism only judgments are primarily compared, and conceptions only because they are parts of judgments. In the comparison of two judgments, however, the essential question is, in *respect of what* are they compared? not *by what means* are they compared? The former consists of the concepts which are different in the two judgments; the latter consists of the middle, that is, the conception which is identical in both. It is therefore not the right point of view which Lambert, and indeed really Aristotle, and almost all the moderns have taken in starting from the *middle* in the analysis of syllogisms, and making it the principal matter and its position the essential characteristic of the syllogisms. On the contrary, its roll is only secondary, and its position a consequence of the logical value of the conceptions which are really to be compared in the syllogism. These may be compared to two substances which are to be chemically tested, and the middle to the reagent by which they are tested. It therefore always takes the place which the conceptions to be compared leave vacant, and does not appear again in the conclusion. It is selected according to our knowledge of its relation to both the conceptions and its suitableness for the place it has to take up. Therefore in many cases we can change it at pleasure for another without affecting the syllogism. For example, in the syllogism:

All men are mortal;
Caius is a man:

I can exchange the middle "man" for "animal existence." In the syllogism:

All diamonds are stones;
All diamonds are combustible:

I can exchange the middle "diamond" for "anthracite." As an external mark by which we can recognise at once the figure of a syllogism the middle is certainly very useful. But as the fundamental characteristic of a thing which is to be explained, we must take what is essential to it; and what is essential here is, whether we place two propositions together in order to compare their predicates or their subjects, or the predicate of the one and the subject of the other.

Therefore, in order as premisses to yield a conclusion, two judgments must have a conception in common; further, they must not both be negative, nor both particular; and lastly, in the case in which the conceptions to be compared are the subjects of both, they must not both be affirmative.

The voltaic pile may be regarded as a sensible image of the syllogism. Its point of indifference, at the centre, represents the middle, which holds together the two premisses, and by virtue of which they have the power of yielding a conclusion. The two different conceptions, on the other hand, which are really what is to be compared, are represented by the two opposite poles of the pile. Only because these are brought together by means of their two conducting wires, which represent the copulas of the two judgments, is the spark emitted upon their contact—the new light of the conclusion.

CHAPTER XI.[1]

ON RHETORIC.

ELOQUENCE is the faculty of awakening in others our view of a thing, or our opinion about it, of kindling in them our feeling concerning it, and thus putting them in sympathy with us. And all this by conducting the stream of our thought into their minds, through the medium of words, with such force as to carry their thought from the direction it has already taken, and sweep it along with ours in its course. The more their previous course of thought differs from ours, the greater is this achievement. From this it is easily understood how personal conviction and passion make a man eloquent; and in general, eloquence is more the gift of nature than the work of art; yet here, also, art will support nature.

In order to convince another of a truth which conflicts with an error he firmly holds, the first rule to be observed, is an easy and natural one: *let the premisses come first, and the conclusion follow.* Yet this rule is seldom observed, but reversed; for zeal, eagerness, and dogmatic positiveness urge us to proclaim the conclusion loudly and noisily against him who adheres to the opposed error. This easily makes him shy, and now he opposes his will to all reasons and premisses, knowing already to what conclusion they lead. Therefore we ought rather to keep the conclusion completely concealed, and only advance the premisses

[1] This chapter is connected with the conclusion of § 9 of the first volume.

distinctly, fully, and in different lights. Indeed, if possible, we ought not to express the conclusion at all. It will come necessarily and regularly of its own accord into the reason of the hearers, and the conviction thus born in themselves will be all the more genuine, and will also be accompanied by self-esteem instead of shame. In difficult cases we may even assume the air of desiring to arrive at a quite opposite conclusion from that which we really have in view. An example of this is the famous speech of Antony in Shakspeare's "Julius Cæsar."

In defending a thing many persons err by confidently advancing everything imaginable that can be said for it, mixing up together what is true, half true, and merely plausible. But the false is soon recognised, or at any rate felt, and throws suspicion also upon the cogent and true arguments which were brought forward along with it. Give then the true and weighty pure and alone, and beware of defending a truth with inadequate, and therefore, since they are set up as adequate, sophistical reasons; for the opponent upsets these, and thereby gains the appearance of having upset the truth itself which was supported by them, that is, he makes *argumenta ad hominem* hold good as *argumenta ad rem.* The Chinese go, perhaps, too far the other way, for they have the saying: "He who is eloquent and has a sharp tongue may always leave half of a sentence unspoken; and he who has right on his side may confidently yield three-tenths of his assertion."

CHAPTER XII.[1]

ON THE DOCTRINE OF SCIENCE.

FROM the analysis of the different functions of our intellect given in the whole of the preceding chapters, it is clear that for a correct use of it, either in a theoretical or a practical reference, the following conditions are demanded: (1.) The correct apprehension through perception of the real things taken into consideration, and of all their essential properties and relations, thus of all *data*. (2.) The construction of correct conceptions out of these; thus the connotation of those properties under correct abstractions, which now become the material of the subsequent thinking. (3.) The comparison of those conceptions both with the perceived object and among themselves, and with the rest of our store of conceptions, so that correct judgments, pertinent to the matter in hand, and fully comprehending and exhausting it, may proceed from them; thus the right *estimation* of the matter. (4.) The placing together or *combination* of those judgments as the premisses of *syllogisms*. This may be done very differently according to the choice and arrangement of the judgments, and yet the actual *result* of the whole operation primarily depends upon it. What is really of importance here is that from among so many possible combinations of those different judgments which have to do with the matter free deliberation should hit upon the very ones which serve the purpose and are decisive. But if in the first function, that is, in the apprehension through perception

[1] This chapter is connected with § 14 of the first volume.

of the things and relations, any single essential point has been overlooked, the correctness of all the succeeding operations of the mind cannot prevent the result from being false; for there lie the data, the material of the whole investigation. Without the certainty that these are correctly and completely collected, one ought to abstain, in important matters, from any definite decision.

A conception is *correct;* a judgment is *true;* a body is *real;* and a relation is *evident.* A proposition of immediate certainty is an *axiom.* Only the fundamental principles of logic, and those of mathematics drawn *a priori* from intuition or perception, and finally also the law of causality, have immediate certainty. A proposition of indirect certainty is a maxim, and that by means of which it obtains its certainty is the proof. If immediate certainty is attributed to a proposition which has no such certainty, this is a *petitio principii.* A proposition which appeals directly to the empirical perception is an *assertion:* to confront it with such perception demands judgment. Empirical perception can primarily afford us only *particular,* not universal truths. Through manifold repetition and confirmation such truths indeed obtain a certain universality also, but it is only comparative and precarious, because it is still always open to attack. But if a proposition has absolute universality, the perception to which it appeals is not empirical but *a priori.* Thus Logic and Mathematics alone are absolutely certain sciences; but they really teach us only what we already knew beforehand. For they are merely explanations of that of which we are conscious *a priori,* the forms of our own knowledge, the one being concerned with the forms of thinking, the other with those of perceiving. Therefore we spin them entirely out of ourselves. All other scientific knowledge is empirical.

A proof proves *too much* if it extends to things or cases of which that which is to be proved clearly does not hold good; therefore it is refuted apagogically by these. The

deductio ad absurdum properly consists in this, that we take a false assertion which has been made as the major proposition of a syllogism, then add to it a correct minor, and arrive at a conclusion which clearly contradicts facts of experience or unquestionable truths. But by some round-about way such a refutation must be possible of every false doctrine. For the defender of this will yet certainly recognise and admit some truth or other, and then the consequences of this, and on the other hand those of the false assertion, must be followed out until we arrive at two propositions which directly contradict each other. We find many examples in Plato of this beautiful artifice of genuine dialectic.

A *correct hypothesis* is nothing more than the true and complete expression of the present fact, which the originator of the hypothesis has intuitively apprehended in its real nature and inner connection. For it tells us only what really takes place here.

The opposition of the *analytical* and *synthetical* methods we find already indicated by Aristotle, yet perhaps first distinctly described by Proclus, who says quite correctly: "*Μεθοδοι δε παραδιδονται· καλλιστη μεν ἡ δια της αναλυσεως επ' αρχην ὁμολογουμενην αναγουσα το ζητουμενον· ἡν και Πλατων, ὡς φασι, Λαοδαμαντι παρεδωκεν. κ. τ. λ.*" (*Methodi traduntur sequentes: pulcherrima quidem ea, quæ per analysin quæsitum refert ad principium, de quo jam convenit; quam etiam Plato Laodamanti tradidisse dicitur.*) "*In Primum Euclidis Librum,*" L. iii. Certainly the analytical method consists in referring what is given to an admitted principle; the synthetical method, on the contrary, in deduction from such a principle. They are therefore analogous to the *επαγωγη* and *απαγωγη* explained in chapter ix.; only the latter are not used to establish propositions, but always to overthrow them. The analytical method proceeds from the facts; the particular, to the principle or rule; the universal, or from the consequents to the reasons; the other conversely. Therefore it would

be much more correct to call them *the inductive and the deductive methods,* for the customary names are unsuitable and do not fully express the things.

If a philosopher tries to begin by thinking out the methods in accordance with which he will philosophise, he is like a poet who first writes a system of æsthetics in order to poetise in accordance with it. Both of them may be compared to a man who first sings himself a tune and afterwards dances to it. The thinking mind must find its way from original tendency. Rule and application, method and achievement, must, like matter and form, be inseparable. But after we have reached the goal we may consider the path we have followed. Æsthetics and methodology are, from their nature, younger than poetry and philosophy; as grammar is younger than language, thorough bass younger than music, and logic younger than thought.

This is a fitting place to make, in passing, a remark by means of which I should like to check a growing evil while there is yet time. That Latin has ceased to be the language of all scientific investigations has the disadvantage that there is no longer an immediately common scientific literature for the whole of Europe, but national literatures. And thus every scholar is primarily limited to a much smaller public, and moreover to a public hampered with national points of view and prejudices. Then he must now learn the four principal European languages, as well as the two ancient languages. In this it will be a great assistance to him that the *termini technici* of all sciences (with the exception of mineralogy) are, as an inheritance from our predecessors, Latin or Greek. Therefore all nations wisely retain these. Only the Germans have hit upon the unfortunate idea of wishing to Germanise the *termini technici* of all the sciences. This has two great disadvantages. First, the foreign and also the German scholar is obliged to learn all the technical terms of his science twice, which, when there are many—for

example, in Anatomy—is an incredibly tiresome and lengthy business. If the other nations were not in this respect wiser than the Germans, we would have the trouble of learning every *terminus technicus* five times. If the Germans carry this further, foreign men of learning will leave their books altogether unread; for besides this fault they are for the most part too diffuse, and are written in a careless, bad, and often affected and objectionable style, and besides are generally conceived with a rude disregard of the reader and his requirements. Secondly, those Germanised forms of the *termini technici* are almost throughout long, patched-up, stupidly chosen, awkward, jarring words, not clearly separated from the rest of the language, which therefore impress themselves with difficulty upon the memory, while the Greek and Latin expressions chosen by the ancient and memorable founders of the sciences possess the whole of the opposite good qualities, and easily impress themselves on the memory by their sonorous sound. What an ugly, harsh-sounding word, for instance, is "*Stickstoff*" instead of *azot!* "*Verbum,*" "*substantiv,*" "*adjectiv,*" are remembered and distinguished more easily than "*Zeitwort,*" "*Nennwort,*" "*Beiwort,*" or even "*Umstandswort*" instead of "*adverbium.*" In Anatomy it is quite unsupportable, and moreover vulgar and low. Even "*Pulsader*" and "*Blutader*" are more exposed to momentary confusion than "*Arterie*" and "*Vene;*" but utterly bewildering are such expressions as "*Fruchthälter,*" "*Fruchtgang,*" and "*Fruchtleiter*" instead of "*uterus,*" "*vagina,*" and "*tuba Faloppii,*" which yet every doctor must know, and which he will find sufficient in all European languages. In the same way "*Speiche*" and "*Ellenbogenröhre*" instead of "*radius*" and "*ulna,*" which all Europe has understood for thousands of years. Wherefore then this clumsy, confusing, drawling, and awkward Germanising? Not less objectionable is the translation of the technical terms in Logic, in which our gifted professors of philosophy are the creators of a new terminology,

and almost every one of them has his own. With G. E. Schulze, for example, the subject is called "*Grundbegriff*," the predicate "*Beilegungsbegriff*;" then there are "*Beilegungsschlüsse*," "*Voraussetzungsschlüsse*," and "*Entgegensetzungsschlüsse*;" the judgments have "*Grösse*," "*Beschaffenheit*," "*Verhältniss*," and "*Zuverlässigkeit*," *i.e.*, quantity, quality, relation, and modality. The same perverse influence of this Germanising mania is to be found in all the sciences. The Latin and Greek expressions have the further advantage that they stamp the scientific conception as such, and distinguish it from the words of common intercourse, and the ideas which cling to them through association; while, for example, "*Speisebrei*" instead of *chyme* seems to refer to the food of little children, and "*Lungensack*" instead of *pleura*, and "*Herzbeutel*" instead of *pericardium* seem to have been invented by butchers rather than anatomists. Besides this, the most immediate necessity of learning the ancient languages depends upon the old *termini technici*, and they are more and more in danger of being neglected through the use of living languages in learned investigations. But if it comes to this, if the spirit of the ancients bound up with their languages disappears from a liberal education, then coarseness, insipidity, and vulgarity will take possession of the whole of literature. For the works of the ancients are the pole-star of every artistic or literary effort; if it sets they are lost. Even now we can observe from the miserable and puerile style of most writers that they have never written Latin.[1] The study of the classical authors is very properly called the study of *Humanity*, for through it the student first becomes a *man* again, for he enters

[1] A principal use of the study of the ancients is that it preserves us from *verbosity*; for the ancients always take pains to write concisely and pregnantly, and the error of almost all moderns is verbosity, which the most recent try to make up for by suppressing syllables and letters. Therefore we ought to pursue the study of the ancients all our life, although reducing the time devoted to it. The ancients knew that we ought not to write as we speak. The moderns, on the other hand, are not even ashamed to print lectures they have delivered.

into the world which was still free from all the absurdities of the Middle Ages and of romanticism, which afterwards penetrated so deeply into mankind in Europe that even now every one comes into the world covered with it, and has first to strip it off simply to become a man again. Think not that your modern wisdom can ever supply the place of that initiation into manhood; ye are not, like the Greeks and Romans, born freemen, unfettered sons of nature. Ye are first the sons and heirs of the barbarous Middle Ages and of their madness, of infamous priestcraft, and of half-brutal, half-childish chivalry. Though both now gradually approach their end, yet ye cannot yet stand on your own feet. Without the school of the ancients your literature will degenerate into vulgar gossip and dull philistinism. Thus for all these reasons it is my well-intended counsel that an end be put at once to the Germanising mania condemned above.

I shall further take the opportunity of denouncing here the disorder which for some years has been introduced into German orthography in an unprecedented manner. Scribblers of every species have heard something of conciseness of expression, but do not know that this consists in the careful omission of everything superfluous (to which, it is true, the whole of their writings belong), but imagine they can arrive at it by clipping the words as swindlers clip coin; and every syllable which appears to them superfluous, because they do not feel its value, they cut off without more ado. For example, our ancestors, with true tact, said "*Beweis*" and "*Verweis;*" but, on the other hand, "*Nachweisung.*" The fine distinction analogous to that between "*Versuch*" and "*Versuchung,*" "*Betracht*" and "*Betrachtung,*" is not perceptible to dull ears and thick skulls; therefore they have invented the word "*Nachweis,*" which has come at once into general use, for this only requires that an idea should be thoroughly awkward and a blunder very gross. Accordingly a similar amputation has already been proposed in in-

numerable words; for example, instead of "*Untersuchung*" is written "*Untersuch;*" nay, even instead of "*allmälig,*" "*mälig;*" instead of "*beinahe,*" "*nahe;*" instead of "*beständig,*" "*ständig.*" If a Frenchman took upon himself to write "*près*" instead of "*presque,*" or if an Englishman wrote "*most*" instead of "*almost,*" they would be laughed at by every one as fools; but in Germany whoever does this sort of thing passes for a man of originality. Chemists already write "*löslich*" and "*unlöslich*" instead of "*unauflöslich,*" and if the grammarians do not rap them over the knuckles they will rob the language of a valuable word. Knots, shoe-strings, and also conglomerates of which the cement is softened, and all analogous things are "*löslich*" (can be loosed); but what is "*auflöslich*" (soluble), on the other hand, is whatever vanishes in a liquid, like salt in water. "*Auflösen*" (to dissolve) is the *terminus ad hoc*, which says this and nothing else, marking out a definite conception; but our acute improvers of the language wish to empty it into the general rinsing-pan "*lösen*" (to loosen); they would therefore in consistency be obliged to make "*lösen*" also take the place everywhere of "*ablösen*" (to relieve, used of guards), "*auslösen*" (to release), "*einlösen*" (to redeem), &c., and in these, as in the former case, deprive the language of definiteness of expression. But to make the language poorer by a word means to make the thought of the nation poorer by a conception. Yet this is the tendency of the united efforts of almost all our writers of books for the last ten or twenty years. For what I have shown here by *one* example can be supported by a hundred others, and the meanest stinting of syllables prevails like a disease. The miserable wretches actually count the letters, and do not hesitate to mutilate a word, or to use one in a false sense, whenever by doing so they can gain two letters. He who is capable of no new thoughts will at least bring new words to market, and every ink-slinger regards it as his vocation to improve the language. Journalists practise

this most shamelessly; and since their papers, on account of the trivial nature of their contents, have the largest public, indeed a public which for the most part reads nothing else, a great danger threatens the language through them. I therefore seriously advise that they should be subjected to an orthographical censorship, or that they should be made to pay a fine for every unusual or mutilated word; for what could be more improper than that changes of language should proceed from the lowest branch of literature? Language, especially a relatively speaking original language like German, is the most valuable inheritance of a nation, and it is also an exceedingly complicated work of art, easily injured, and which cannot again be restored, therefore a *noli me tangere.* Other nations have felt this, and have shown great piety towards their languages, although far less complete than German. Therefore the language of Dante and Petrarch differs only in trifles from that of to-day; Montaigne is still quite readable, and so also is Shakspeare in his oldest editions. For a German indeed it is good to have somewhat long words in his mouth; for he thinks slowly, and they give him time to reflect. But this prevailing economy of language shows itself in yet more characteristic phenomena. For example, in opposition to all logic and grammar, they use the imperfect for the perfect and pluperfect; they often stick the auxiliary verb in their pocket; they use the ablative instead of the genitive; for the sake of omitting a couple of logical particles they make such intricate sentences that one has to read them four times over in order to get at the sense; for it is only the paper and not the reader's time that they care to spare. In proper names, after the manner of Hottentots, they do not indicate the case either by inflection or article: the reader may guess it. But they are specially fond of contracting the double vowel and dropping the lengthening *h*, those letters sacred to prosody; which is just the same thing as if we wanted to banish η and ω

from Greek, and make ε and ο take their place. Whoever writes *Scham, Märchen, Mass, Spass,* ought also to write *Lon, Son, Stat, Sat, Jar, Al,* &c. But since writing is the copy of speech, posterity will imagine that one ought to speak as one writes; and then of the German language there will only remain a narrow, mouth-distorting, jarring noise of consonants, and all prosody will be lost. The spelling "*Literatur*" instead of the correct "*Litteratur*" is also very much liked, because it saves a letter. In defence of this the participle of the verb *linere* is given as the root of the word. But *linere* means to smear; therefore the favoured spelling might actually be correct for the greater part of German bookmaking; so that one could distinguish a very small "*Litteratur*" from a very extensive "*Literatur.*" In order to write concisely let a man improve his style and shun all useless gossip and chatter, and then he will not need to cut out syllables and letters on account of the dearness of paper. But to write so many useless pages, useless sheets, useless books, and then to want to make up this waste of time and paper at the cost of the innocent syllables and letters—that is truly the superlative of what is called in English being penny wise and pound foolish. It is to be regretted that there is no German Academy to take charge of the language against literary *sans-culottism,* especially in an age when even those who are ignorant of the ancient language venture to employ the press. I have expressed my mind more fully on the whole subject of the inexcusable mischief being done at the present day to the German language in my "Parerga," vol. ii. chap. 23.

In my essay on the principle of sufficient reason, § 51, I already proposed a first *classification of the sciences* in accordance with the form of the principle of sufficient reason which reigns in them; and I also touched upon it again in §§ 7 and 15 of the first volume of this work. I will give here a small attempt at such a classification,

which will yet no doubt be susceptible of much improvement and perfecting :—

I. Pure *a priori* Sciences.
  1. The doctrine of the ground of being.
    (*a.*) In space : Geometry.
    (*b.*) In time : Arithmetic and Algebra.
  2. The doctrine of the ground of knowing : Logic.

II. Empirical or *a posteriori* Sciences. All based upon the ground of becoming, *i.e.*, the law of causalty, and upon the three modes of that law.
  1. The doctrine of causes.
    (*a.*) Universal : Mechanics, Hydrodynamics, Physics, Chemistry.
    (*b.*) Particular : Astronomy, Mineralogy, Geology, Technology, Pharmacy.
  2. The doctrine of stimuli.
    (*a.*) Universal : Physiology of plants and animals, together with the ancillary science, Anatomy.
    (*b.*) Particular : Botany, Zoology, Zootomy, Comparative Physiology, Pathology, Therapeutics.
  3. The doctrine of motives.
    (*a.*) Universal : Ethics, Psychology.
    (*b.*) Particular : Jurisprudence, History.

Philosophy or Metaphysics, as the doctrine of consciousness and its contents in general, or of the whole of experience as such, does not appear in the list, because it does not at once pursue the investigation which the principle of sufficient reason prescribes, but first has this principle itself as its object. It is to be regarded as the thorough bass of all sciences, but belongs to a higher class than they do, and is almost as much related to art as to science. As in music every particular period must correspond to the tonality to which thorough bass has advanced, so every

author, in proportion to the line he follows, must bear the stamp of the philosophy which prevails in his time. But besides this, every science has also its special philosophy; and therefore we speak of the philosophy of botany, of zoology, of history, &c. By this we must reasonably understand nothing more than the chief results of each science itself, regarded and comprehended from the highest, that is the most general, point of view which is possible within that science. These general results connect themselves directly with general philosophy, for they supply it with important data, and relieve it from the labour of seeking these itself in the philosophically raw material of the special sciences. These special philosophies therefore stand as a mediating link between their special sciences and philosophy proper. For since the latter has to give the most general explanations concerning the whole of things, these must also be capable of being brought down and applied to the individual of every species of thing. The philosophy of each science, however, arises independently of philosophy in general, from the data of its own science itself. Therefore it does not need to wait till that philosophy at last be found; but if worked out in advance it will certainly agree with the true universal philosophy. This, on the other hand, must be capable of receiving confirmation and illustration from the philosophies of the particular sciences; for the most general truth must be capable of being proved through the more special truths. Goethe has afforded a beautiful example of the philosophy of zoology in his reflections on Dalton's and Pander's skeletons of rodents (*Hefte zur Morphologie*, 1824). And like merit in connection with the same science belongs to Kielmayer, Delamark, Geoffroy St. Hilaire, Cuvier, and many others, in that they have all brought out clearly the complete analogy, the inner relationship, the permanent type, and systematic connection of animal forms. Empirical sciences pursued purely for their own sake and without philosophical tendency are

like a face without eyes. They are, however, a suitable occupation for men of good capacity who yet lack the highest faculties, which would even be a hindrance to minute investigations of such a kind. Such men concentrate their whole power and their whole knowledge upon one limited field, in which, therefore, on condition of remaining in entire ignorance of everything else, they can attain to the most complete knowledge possible; while the philosopher must survey all fields of knowledge, and indeed to a certain extent be at home in them; and thus that complete knowledge which can only be attained by the study of detail is necessarily denied him. Therefore the former may be compared to those Geneva workmen of whom one makes only wheels, another only springs, and a third only chains. The philosopher, on the other hand, is like the watchmaker, who alone produces a whole out of all these which has motion and significance. They may also be compared to the musicians of an orchestra, each of whom is master of his own instrument; and the philosopher, on the other hand, to the conductor, who must know the nature and use of every instrument, yet without being able to play them all, or even one of them, with great perfection. Scotus Erigena includes all sciences under the name *Scientia*, in opposition to philosophy, which he calls *Sapientia*. The same distinction was already made by the Pythagoreans; as may be seen from Stobæus (*Floril.*, vol. i. p. 20), where it is very clearly and neatly explained. But a much happier and more piquant comparison of the relation of the two kinds of mental effort to each other has been so often repeated by the ancients that we no longer know to whom it belongs. Diogenes Laertius (ii. 79) attributes it to Aristippus, Stobæus (*Floril.*, tit. iv. 110) to Aristo of Chios; the Scholiast of Aristotle ascribes it to him (p. 8 of the Berlin edition), but Plutarch (*De Puer. Educ.*, c. 10) attributes it to Bio—"*Qui ajebat, sicut Penelopes proci,*

quum non possent cum Penelope concumbere, rem cum ejus ancillis habuissent; ita qui philosophiam nequeunt apprehendere eos in alliis nullius pretii diciplinis sese conterere." In our predominantly empirical and historical age it can do no harm to recall this.

CHAPTER XIII.[1]

ON THE METHODS OF MATHEMATICS.

EUCLID'S method of demonstration has brought forth from its own womb its most striking parody and caricature in the famous controversy on the theory of parallels, and the attempts, which are repeated every year, to prove the eleventh axiom. This axiom asserts, and indeed supports its assertion by the indirect evidence of a third intersecting line, that two lines inclining towards each other (for that is just the meaning of "less than two right angles") if produced far enough must meet—a truth which is supposed to be too complicated to pass as self-evident, and therefore requires a demonstration. Such a demonstration, however, cannot be produced, just because there is nothing that is not immediate. This scruple of conscience reminds me of Schiller's question of law:—

"For years I have used my nose for smelling. Have I, then, actually a right to it that can be proved?" Indeed it seems to me that the logical method is hereby reduced to absurdity. Yet it is just through the controversies about this, together with the vain attempts to prove what is *directly* certain as merely *indirectly* certain, that the self-sufficingness and clearness of intuitive evidence appears in contrast with the uselessness and difficulty of logical proof—a contrast which is no less instructive than amusing. The direct certainty is not allowed to be valid here, because it is no mere logical certainty following from the conceptions, thus resting only upon the relation of the

[1] This chapter is connected with § 15 of the first volume.

predicate to the subject, according to the principle of contradiction. That axiom, however, is a synthetical proposition *a priori*, and as such has the guarantee of pure, not empirical, perception, which is just as immediate and certain as the principle of contradiction itself, from which all demonstrations first derive their certainty. Ultimately this holds good of every geometrical theorem, and it is quite arbitrary where we draw the line between what is directly certain and what has first to be demonstrated. It surprises me that the eighth axiom is not rather attacked. "Figures which coincide with each other are equal to each other." For "coinciding with each other" is either a mere tautology or something purely empirical which does not belong to pure perception but to external sensuous experience. It presupposes that the figures may be moved; but only matter is movable in space. Therefore this appeal to coincidence leaves pure space—the one element of geometry—in order to pass over to what is material and empirical.

The reputed motto of the Platonic lecture-room, "*Αγεωμετρητος μηδεις εισιτω*," of which mathematicians are so proud, was no doubt inspired by the fact that Plato regarded the geometrical figures as intermediate existences between the eternal Ideas and particular things, as Aristotle frequently mentions in his "Metaphysics" (especially i. c. 6, p. 887, 998, *et Scholia*, p. 827, ed. Berol.) Moreover, the opposition between those self-existent eternal forms, or Ideas, and the transitory individual things, was most easily made comprehensible in geometrical figures, and thereby laid the foundation of the doctrine of Ideas, which is the central point of the philosophy of Plato, and indeed his only serious and decided theoretical dogma. In expounding it, therefore, he started from geometry. In the same sense we are told that he regarded geometry as a preliminary exercise through which the mind of the pupil accustomed itself to deal with incorporeal objects, having hitherto in practical life had only to

do with corporeal things (*Schol. in Aristot.*, p. 12, 15). This, then, is the sense in which Plato recommended geometry to the philosopher; and therefore one is not justified in extending it further. I rather recommend, as an investigation of the influence of mathematics upon our mental powers, and their value for scientific culture in general, a very thorough and learned discussion, in the form of a review of a book by Whewell in the *Edinburgh Review* of January 1836. Its author, who afterwards published it with some other discussions, with his name, is Sir W. Hamilton, Professor of Logic and Metaphysics in Scotland. This work has also found a German translator, and has appeared by itself under the title, "*Ueber den Werth und Unwerth der Mathematik*" *aus dem Englishen*, 1836. The conclusion the author arrives at is that the value of mathematics is only indirect, and lies in the application to ends which are only attainable through them; but in themselves mathematics leave the mind where they find it, and are by no means conducive to its general culture and development, nay, even a decided hindrance. This conclusion is not only proved by thorough dianoiological investigation of the mathematical activity of the mind, but is also confirmed by a very learned accumulation of examples and authorities. The only direct use which is left to mathematics is that it can accustom restless and unsteady minds to fix their attention. Even Descartes, who was yet himself famous as a mathematician, held the same opinion with regard to mathematics. In the "*Vie de Descartes par Baillet*," 1693, it is said, Liv. ii. c. 6, p. 54: "*Sa propre expérience l'avait convaincu du peu d'utilité des mathématiques, surtout lorsqu'on ne les cultive que pour elles mêmes. . . . Il ne voyait rien de moins solide, que de s'occuper de nombres tout simples et de figures imaginaires*," &c.

CHAPTER XIV.

ON THE ASSOCIATION OF IDEAS.

THE presence of ideas and thoughts in our consciousness is as strictly subordinated to the principle of sufficient reason in its different forms as the movement of bodies to the law of causality. It is just as little possible that a thought can appear in the mind without an occasion as that a body can be set in motion without a cause. Now this occasion is either *external*, thus an impression of the senses, or *internal*, thus itself also a thought which introduces another thought by means of *association*. This again depends either upon a relation of reason and consequent between the two; or upon similarity, even mere analogy; or lastly upon the circumstance that they were both first apprehended at the same time, which again may have its ground in the proximity in space of their objects. The last two cases are denoted by the word *à propos*. The predominance of one of these three bonds of association of thoughts over the others is characteristic of the intellectual worth of the man. The first named will predominate in thoughtful and profound minds, the second in witty, ingenious, and poetical minds, and the third in minds of limited capacity. Not less characteristic is the degree of facility with which one thought recalls others that stand in any kind of relation to it: this constitutes the activeness of the mind. But the impossibility of the appearance of a thought without its sufficient occasion, even when there is the strongest desire to call it up, is proved by all the cases in which we weary

ourselves in vain to *recollect* something, and go through the whole store of our thoughts in order to find any one that may be associated with the one we seek; if we find the former, the latter is also found. Whoever wishes to call up something in his memory first seeks for a thread with which it is connected by the association of thoughts. Upon this depends mnemonics: it aims at providing us with easily found occasioners or causes for all the conceptions, thoughts, or words which are to be preserved. But the worst of it is that these occasioners themselves have first to be recalled, and this again requires an occasioner. How much the occasion accomplishes in memory may be shown in this way. If we have read in a book of anecdotes say fifty anecdotes, and then have laid it aside, immediately afterwards we will sometimes be unable to recollect a single one of them. But if the occasion comes, or if a thought occurs to us which has any analogy with one of those anecdotes, it immediately comes back to us; and so with the whole fifty as opportunity offers. The same thing holds good of all that we read. Our immediate remembrance of words, that is, our remembrance of them without the assistance of mnemonic contrivances, and with it our whole faculty of speech, ultimately depends upon the direct association of thoughts. For the learning of language consists in this, that once for all we so connect a conception with a word that this word will always occur to us along with this conception, and this conception will always occur to us along with this word. We have afterwards to repeat the same process in learning every new language; yet if we learn a language for passive and not for active use—that is, to read, but not to speak, as, for example, most of us learn Greek—then the connection is one-sided, for the conception occurs to us along with the word, but the word does not always occur to us along with the conception. The same procedure as in language becomes apparent in the particular case, in the learning of

every new proper name. But sometimes we do not trust ourselves to connect directly the name of *this* person, or town, river, mountain, plant, animal, &c., with the thought of each so firmly that it will call each of them up of itself; and then we assist ourselves mnemonically, and connect the image of the person or thing with any perceptible quality the name of which occurs in that of the person or thing. Yet this is only a temporary prop to lean on; later we let it drop, for the association of thoughts becomes an immediate support.

The search of memory for a clue shows itself in a peculiar manner in the case of a dream which we have forgotten on awaking, for in this case we seek in vain for that which a few minutes before occupied our minds with the strength of the clearest present, but now has entirely disappeared. We grasp at any lingering impression by which may hang the clue that by virtue of association would call that dream back again into our consciousness. According to Kieser, "*Tellurismus*," Bd. ii. § 271, memory even of what passed in magnetic-somnambular sleep may possibly sometimes be aroused by a sensible sign found when awake. It depends upon the same impossibility of the appearance of a thought without its occasion that if we propose to do anything at a definite time, this can only take place if we either think of nothing else till then, or if at the determined time we are *reminded* of it by something, which may either be an external impression arranged beforehand or a thought which is itself again brought about in the regular way. Both, then, belong to the class of motives. Every morning when we awake our consciousness is a *tabula rasa*, which, however, quickly fills itself again. First it is the surroundings of the previous evening which now reappear, and remind us of what we thought in these surroundings; to this the events of the previous day link themselves on; and so one thought rapidly recalls the others, till all that occupied us yesterday is there again. Upon the fact that

this takes place properly depends the health of the mind, as opposed to madness, which, as is shown in the third book, consists in the existence of great blanks in the memory of past events. But how completely sleep breaks the thread of memory, so that each morning it has to be taken up again, we see in particular cases of the incompleteness of this operation. For example, sometimes we cannot recall in the morning a melody which the night before ran in our head till we were tired of it.

The cases in which a thought or a picture of the fancy suddenly came into our mind without any conscious occasion seem to afford an exception to what has been said. Yet this is for the most part an illusion, which rests on the fact that the occasion was so trifling and the thought itself so vivid and interesting, that the former is instantly driven out of consciousness. Yet sometimes the cause of such an instantaneous appearance of an idea may be an internal physical impression either of the parts of the brain on each other or of the organic nervous system upon the brain.

In general our internal process of thought is in reality not so simple as the theory of it; for here it is involved in many ways. To make the matter clear to our imagination, let us compare our consciousness to a sheet of water of some depth. Then the distinctly conscious thoughts are merely the surface; while, on the other hand, the indistinct thoughts, the feelings, the after sensation of perceptions and of experience generally, mingled with the special disposition of our own will, which is the kernel of our being, is the mass of the water. Now the mass of the whole consciousness is more or less, in proportion to the intellectual activity, in constant motion, and what rise to the surface, in consequence of this, are the clear pictures of the fancy or the distinct, conscious thoughts expressed in words and the resolves of the will. The whole process of our thought and purpose seldom lies on the surface, that is, consists in a combination of distinctly thought

judgments; although we strive against this in order that we may be able to explain our thought to ourselves and others. But ordinarily it is in the obscure depths of the mind that the rumination of the materials received from without takes place, through which they are worked up into thoughts; and it goes on almost as unconsciously as the conversion of nourishment into the humours and substance of the body. Hence it is that we can often give no account of the origin of our deepest thoughts. They are the birth of our mysterious inner life. Judgments, thoughts, purposes, rise from out that deep unexpectedly and to our own surprise. A letter brings us unlooked-for and important news, in consequence of which our thoughts and motives are disordered; we get rid of the matter for the present, and think no more about it; but next day, or on the third or fourth day after, the whole situation sometimes stands distinctly before us, with what we have to do in the circumstances. Consciousness is the mere surface of our mind, of which, as of the earth, we do not know the inside, but only the crust.

But in the last instance, or in the secret of our inner being, what sets in activity the association of thought itself, the laws of which were set forth above, is the *will*, which urges its servant the intellect, according to the measure of its powers, to link thought to thought, to recall the similar, the contemporaneous, to recognise reasons and consequents. For it is to the interest of the will that, in general, one should think, so that one may be well equipped for all cases that may arise. Therefore the form of the principle of sufficient reason which governs the association of thoughts and keeps it active is ultimately the law of motivation. For that which rules the sensorium, and determines it to follow the analogy or other association of thoughts in this or that direction, is the will of the thinking subject. Now just as here the laws of the connection of ideas subsist only upon the basis of the will, so also in the real world the causal connection

of bodies really subsists only upon the basis of the will, which manifests itself in the phenomena of this world. On this account the explanation from causes is never absolute and exhaustive, but leads back to forces of nature as their condition, and the inner being of the latter is just the will as thing in itself. In saying this, however, I have certainly anticipated the following book.

But because now the *outward* (sensible) occasions of the presence of our ideas, just as well as the *inner* occasions (those of association), and both independently of each other, constantly affect the consciousness, there arise from this the frequent interruptions of our course of thought, which introduce a certain cutting up and confusion of our thinking. This belongs to its imperfections which cannot be explained away, and which we shall now consider in a separate chapter.

CHAPTER XV.

ON THE ESSENTIAL IMPERFECTIONS OF THE INTELLECT.

Our self-consciousness has not space but only time as its form, and therefore we do not think in three dimensions, as we perceive, but only in *one*, thus in a line, without breadth or depth. This is the source of the greatest of the essential imperfections of our intellect. We can know all things only in *succession*, and can become conscious of only one at a time, indeed even of this one only under the condition that for the time we forget everything else, thus are absolutely unconscious of everything else, so that for the time it ceases to exist as far as we are concerned. In respect of this quality our intellect may be compared to a telescope with a very narrow field of vision; just because our consciousness is not stationary but fleeting. The intellect apprehends only successively, and in order to grasp one thing must let another go, retaining nothing but traces of it, which are ever becoming weaker. The thought which is vividly present to me now must after a little while have escaped me altogether; and if a good night's sleep intervene, it may be that I shall never find it again, unless it is connected with my personal interests, that is, with my will, which always commands the field.

Upon this imperfection of the intellect depends the disconnected and often *fragmentary nature of* our course of thought, which I have already touched on at the close of last chapter; and from this again arises the unavoidable *distraction* of our thinking. Sometimes external impres-

sions of sense throng in upon it, disturbing and interrupting it, forcing different kinds of things upon it every moment; sometimes *one* thought draws in *another* by the bond of association, and is now itself dislodged by it; sometimes, lastly, the intellect itself is not capable of fixing itself very long and continuously at a time upon *one* thought, but as the eye when it gazes long at one object is soon unable to see it any more distinctly, because the outlines run into each other and become confused, until finally all is obscure, so through long-continued reflection upon one subject our thinking also is gradually confused, becomes dull, and ends in complete stupor. Therefore after a certain time, which varies with the individual, we must for the present give up every meditation or deliberation which has had the fortune to remain undisturbed, but yet has not been brought to an end, even if it concerns a matter which is most important and pertinent to us; and we must dismiss from our consciousness the subject which interests us so much, however heavily our anxiety about it may weigh upon us, in order to occupy ourselves now with insignificant and indifferent things. During this time that important subject no longer exists for us; it is like the heat in cold water, *latent*. If now we resume it again at another time, we approach it like a new thing, with which we become acquainted anew, although more quickly, and the agreeable or disagreeable impression of it is also produced anew upon our will. We ourselves, however, do not come back quite unchanged. For with the physical composition of the humours and tension of the nerves, which constantly changes with the hours, days, and years, our mood and point of view also changes. Moreover, the different kinds of ideas which have been there in the meantime have left an echo behind them, the tone of which influences the ideas which follow. Therefore the same thing appears to us at different times, in the morning, in the evening, at mid-day, or on another day, often

very different; opposite views of it now press upon each other and increase our doubt. Hence we speak of sleeping upon a matter, and for important determinations we demand a long time for consideration. Now, although this quality of our intellect, as springing from its weakness, has its evident disadvantages, yet, on the other hand, it affords the advantage that after the distraction and the physical change we return to our subject as comparatively new beings, fresh and strange, and thus are able to see it repeatedly in very different lights. From all this it is plain that human consciousness and thought is in its nature necessarily fragmentary, on account of which the theoretical and practical results which are achieved by piecing together such fragments are for the most part defective. In this our thinking consciousness is like a magic lantern, in the focus of which only one picture can appear at a time, and each, even if it represents the noblest objects, must yet soon pass away in order to make room for others of a different, and even most vulgar, description. In practical matters the most important plans and resolutions are formed in general; but others are subordinated to these as means to an end, and others again are subordinated to these, and so on down to the particular case that has to be carried out *in concreto.* They do not, however, come to be carried out in the order of their dignity, but while we are occupied with plans which are great and general, we have to contend with the most trifling details and the cares of the moment. In this way our consciousness becomes still more desultory. In general, theoretical occupations of the mind unfit us for practical affairs, and *vice versâ.*

In consequence of the inevitably distracted and fragmentary nature of all our thinking, which has been pointed out, and the mingling of ideas of different kinds thereby introduced, to which even the noblest human minds are subject, we really have only *half a consciousness* with which to grope about in the labyrinth of our life and the

obscurity of our investigations; bright moments sometimes illuminate our path like lightning. But what is to be expected of heads of which even the wisest is every night the scene of the strangest and most senseless dreams, and which has to take up its meditations again on awakening from these? Clearly a consciousness which is subject to such great limitations is little suited for solving the riddle of the world; and such an endeavour would necessarily appear strange and pitiful to a being of a higher order whose intellect had not time as its form, and whose thinking had thus true completeness and unity. Indeed it is really wonderful that we are not completely confused by the very heterogeneous mixture of ideas and fragments of thought of every kind which are constantly crossing each other in our minds, but are yet always able to see our way again and make everything agree together. Clearly there must exist a simpler thread upon which everything ranges itself together: but what is this? Memory alone is not sufficient, for it has essential limitations of which I shall speak shortly, and besides this, it is exceedingly imperfect and untrustworthy. The *logical ego* or even the *transcendental synthetic unity of apperception* are expressions and explanations which will not easily serve to make the matter comprehensible; they will rather suggest to many:

"'Tis true your beard is curly, yet it will not draw you the bolt."

Kant's proposition, "The *I think* must accompany all our ideas," is insufficient; for the "I" is an unknown quantity, *i.e.*, it is itself a secret. That which gives unity and connection to consciousness in that it runs through all its ideas, and is thus its substratum, its permanent supporter, cannot itself be conditioned by consciousness, therefore cannot be an idea. Rather it must be the *prius* of consciousness, and the root of the tree of which that is the fruit. This, I say, is the *will*. It alone is unchangeable and absolutely identical, and has brought

forth consciousness for its own ends. Therefore it is also the will which gives it unity and holds together all its ideas and thoughts, accompanying them like a continuous harmony. Without it the intellect would no longer have the unity of consciousness, as a mirror in which now this and now that successively presents itself, or at the most only so much as a convex mirror whose rays unite in an imaginary point behind its surface. But the *will* alone is that which is permanent and unchangeable in consciousness. It is the will which holds together all thoughts and ideas as means to its ends, and tinges them with the colour of its own character, its mood, and its interests, commands the attention, and holds in its hand the train of motives whose influence ultimately sets memory and the association of ideas in activity; at bottom it is the will that is spoken of whenever "I" appears in a judgment. Thus it is the true and final point of unity of consciousness, and the bond of all its functions and acts; it does not itself, however, belong to the intellect, but is only its root, source, and controller.

From the *form of time and the single dimension* of the series of ideas, on account of which, in order to take up one, the intellect must let all the others fall, there follows not only its distraction, but also its *forgetfulness.* Most of what it lets fall it never takes up again; especially since the taking up again is bound to the principle of sufficient reason, and thus demands an occasion which the association of thoughts and motivation have first to supply; an occasion, however, which may be the more remote and smaller in proportion as our sensibility for it is heightened by our interest in the subject. But memory, as I have already shown in the essay on the principle of sufficient reason, is not a store-house, but merely a faculty acquired by practice of calling up ideas at pleasure, which must therefore constantly be kept in practice by use; for otherwise it will gradually be lost. Accordingly the knowledge even of the learned

man exists only *virtualiter* as an acquired facility in calling up certain ideas; *actualiter*, on the other hand, it also is confined to one idea, and is only conscious of this one at a time. Hence arises a strange contrast between what he knows *potentiâ* and what he knows *actu;* that is, between his knowledge and what he thinks at any moment: the former is an immense and always somewhat chaotic mass, the latter is a single distinct thought. The relation resembles that between the innumerable stars of the heavens and the limited field of vision of the telescope; it appears in a striking manner when upon some occasion he wishes to call distinctly to his remembrance some particular circumstance in his knowledge, and time and trouble are required to produce it from that chaos. Rapidity in doing this is a special gift, but is very dependent upon day and hour; therefore memory sometimes refuses us its service, even in things which at another time it has readily at hand. This consideration calls us in our studies to strive more to attain to correct insight than to increase our learning, and to lay it to heart that the *quality* of knowledge is more important than its *quantity*. The latter imparts to books only thickness, the former thoroughness and also style; for it is an *intensive* quantity, while the other is merely *extensive*. It consists in the distinctness and completeness of the conceptions, together with the purity and accuracy of the knowledge of perception which forms their foundation; therefore the whole of knowledge in all its parts is penetrated by it, and in proportion as it is so is valuable or trifling. With a small quantity, but of good quality, one achieves more than with a very large quantity of bad quality.

The most perfect and satisfactory knowledge is that of perception, but it is limited absolutely to the particular, the individual. The combination of the many and the different in *one* idea is only possible through the *conception*, that is, through the omission of the differences; therefore

this is a very imperfect manner of presenting things to the mind. Certainly the particular also can be directly comprehended as a universal, if it is raised to the (Platonic) Idea; but in this process, which I have analysed in the third book, the intellect already passes beyond the limits of individuality, and therefore of time; moreover it is only an exception.

These inner and essential imperfections of the intellect are further increased by a disturbance which, to a certain extent, is external to it, but yet is unceasing—the influence exerted by the will upon all its operations whenever it is in any way concerned in their result. Every passion, indeed every inclination and aversion, tinges the objects of knowledge with its colour. Of most common occurrence is the falsifying of knowledge which is brought about by wishes and hopes, for they picture to us the scarcely possible as probable and well nigh certain, and make us almost incapable of comprehending what is opposed to it: fear acts in a similar way; and every preconceived opinion, every partiality, and, as has been said, every interest, every emotion and inclination of the will, acts in an analogous manner.

To all these imperfections of the intellect we have finally to add this, that it grows old with the brain, that is, like all physiological functions, it loses its energy in later years, whereby all its imperfections are then much increased.

The defective nature of the intellect here set forth will not, however, surprise us if we look back at its origin and destiny as established by me in the second book. Nature has produced it for the service of an individual will. Therefore it is only designed to know things so far as they afford the motives of such a will, but not to fathom them or comprehend their true being. Human intellect is only a higher gradation of the intellect of the brutes; and as this is entirely confined to the present, our intellect also bears strong traces of this limitation.

Therefore our memory and recollection is something very imperfect. How little of all that we have done, experienced, learnt, or read, can we recall! And even this little for the most part only laboriously and imperfectly. For the same reasons is it so very difficult for us to keep ourselves free from the impressions of the present. Unconsciousness is the original and natural condition of all things, and therefore also the basis from which, in particular species of beings, consciousness results as their highest efflorescence; wherefore even then unconsciousness always continues to predominate. Accordingly most existences are without consciousness; but yet they act according to the laws of their nature, *i.e.*, of their will. Plants have at most a very weak analogue of consciousness; the lowest species of animals only the dawn of it. But even after it has ascended through the whole series of animals to man and his reason, the unconsciousness of plants, from which it started, still remains the foundation, and may be traced in the necessity for sleep, and also in all those essential and great imperfections, here set forth, of every intellect produced through physiological functions; and of another intellect we have no conception.

The imperfections here proved to be *essential* to the intellect are constantly increased, however, in particular cases, by *non-essential* imperfections. The intellect is never in *every* respect what it possibly might be. The perfections possible to it are so opposed that they exclude each other. Therefore no man can be at once Plato and Aristotle, or Shakspeare and Newton, or Kant and Goethe. The imperfections of the intellect, on the contrary, consort very well together; therefore in reality it for the most part remains far below what it might be. Its functions depend upon so very many conditions, which we can only comprehend as anatomical and physiological, in the *phenomenon* in which alone they are given us, that a decidedly excelling intellect, even in *one* respect alone, is among the rarest of natural phenomena. Therefore the productions of such an

intellect are preserved through thousands of years, indeed every relic of such a highly favoured individual becomes a most valuable treasure. From such an intellect down to that which approaches imbecility the gradations are innumerable. And primarily, in conformity with these gradations, the *mental horizon* of each of us varies very much from the mere comprehension of the present, which even the brute has, to that which also embraces the next hour, the day, even the morrow, the week, the year, the life, the century, the thousand years, up to that of the consciousness which has almost always present, even though obscurely dawning, the horizon of the infinite, and whose thoughts therefore assume a character in keeping with this. Further, that difference among intelligences shows itself in the rapidity of their thinking, which is very important, and which may be as different and as finely graduated as that of the points in the radius of a revolving disc. The remoteness of the consequents and reasons to which any one's thought can extend seems to stand in a certain relation to the rapidity of his thinking, for the greatest exertion of thought-power in general can only last quite a short time, and yet only while it lasts can a thought be thought out in its complete unity. It therefore amounts to this, how far the intellect can pursue it in so short a time, thus what length of path it can travel in it. On the other hand, in the case of some, rapidity may be made up for by the greater duration of that time of perfectly concentrated thought. Probably the slow and lasting thought makes the mathematical mind, while rapidity of thought makes the genius. The latter is a flight, the former a sure advance upon firm ground, step by step. Yet even in the sciences, whenever it is no longer a question of mere quantities, but of understanding the nature of phenomena, this last kind of thinking is inadequate. This is shown, for example, by Newton's theory of colour, and later by Biot's nonsense about colour rings, which yet agrees with the whole atomistic method of

treating light among the French, with its *molécules de lumière*, and in general with their fixed idea of reducing everything in nature to mere mechanical effects. Lastly, the great individual diversity of intelligence we are speaking about shows itself excellently in the *degrees of the clearness of understanding*, and accordingly in the distinctness of *the whole thinking*. To one man that is to understand which to another is only in some degree to observe; the one is already done and at the goal while the other is only at the beginning; to the one that is the solution which to the other is only the problem. This depends on the *quality of thought* and knowledge, which was already referred to above. As in rooms the degree of light varies, so does it in minds. We can detect this *quality of the whole thought* as soon as we have read only a few pages of an author. For in doing so we have been obliged to understand both with his understanding and in his sense; and therefore before we know all that he has thought we see already how he thinks, what is the *formal* nature, the *texture* of his thinking, which remains the same in everything about which he thinks, and whose expression is the train of thought and the style. In this we feel at once the pace, the flexibleness and lightness, even indeed the soaring power of his mind; or, on the contrary, its dulness, formality, lameness and leaden quality. For, as language is the expression of the mind of a nation, style is the more immediate expression of the mind of an author than even his physiognomy. We throw a book aside when we observe that in it we enter an obscurer region than our own, unless we have to learn from it mere facts, not thoughts. Apart from mere facts, only that author will afford us profit whose understanding is keener and clearer than our own, who forwards our thinking instead of hindering it, like the dull mind that will force us to keep pace with the toad-like course of its thought; thus that author with whose mind it gives

us sensible relief and assistance sometimes to think, by whom we feel ourselves borne where we could not have gone alone. Goethe once said to me that if he read a page of Kant he felt as if he entered a brightly lighted room. Inferior minds are so not merely because they are distorted, and therefore judge falsely, but primarily through the *indistinctness* of their whole thinking, which may be compared to seeing through a bad telescope, when all the outlines appear indistinct and as if obliterated, and the different objects run into each other. The weak understanding of such minds shrinks from the demand for distinctness of conceptions, and therefore they do not themselves make this claim upon it, but put up with haziness; and to satisfy themselves with this they gladly have recourse to *words*, especially such as denote indefinite, very abstract, unusual conceptions which are hard to explain; such, for example, as infinite and finite, sensible and supersensible, the Idea of being, Ideas of the reason, the absolute, the Idea of the good, the divine, moral freedon, power of spontaneous generation, the absolute Idea, subject-object, &c. The like of these they confidently fling about, imagine they really express thoughts, and expect every one to be content with them; for the highest summit of wisdom which they can see is to have at command such ready-made words for every possible question. This immense *satisfaction in words* is thoroughly characteristic of inferior minds. It depends simply upon their incapacity for distinct conceptions, whenever these must rise above the most trivial and simple relations. Hence upon the weakness and indolence of their intellect, and indeed upon the secret consciousness of this, which in the case of scholars is bound up with the early learnt and hard necessity of passing themselves off as thinking beings, to meet which demand in all cases they keep such a suitable store of ready-made words. It must really be amusing to see a professor of philosophy of this kind in the chair, who *bonâ fide* delivers

such a juggle of words destitute of thoughts, quite sincerely, under the delusion that they are really thoughts, and in front of him the students, who just as *bonâ fide, i.e.*, under the same delusion, listen attentively and take notes, while yet in reality neither the one nor the other goes beyond the words, but rather these words themselves, together with the audible scratching of pens, are the only realities in the whole matter. This peculiar *satisfaction in words* has more than anything else to do with the perpetuation of errors. For, relying on the words and phrases received from his predecessors, each one confidently passes over obscurities and problems, and thus these are propagated through centuries from book to book; and the thinking man, especially in youth, is in doubt whether it may be that he is incapable of understanding it, or that there is really nothing here to understand; and similarly, whether for others the problem which they all slink past with such comical seriousness by the same path is no problem at all, or whether it is only that they will not see it. Many truths remain undiscovered simply on this account, that no one has the courage to look the problem in the face and grapple with it. On the contrary, the distinctness of thought and clearness of conceptions peculiar to eminent minds produces the effect that even known truths when brought forward by them gain new light, or at least a new stimulus. If we hear them or read them, it is as if we exchanged a bad telescope for a good one. Let one only read, for example, in Euler's "Letters to the Princess," his exposition of the fundamental truths of mechanics and optics. Upon this rests the remark of Diderot in the *Neveu de Rameau*, that only the perfect masters are capable of teaching really well the elements of a science; just because it is only they who really understand the questions, and for them words never take the place of thoughts.

But we ought to know that inferior minds are the rule, good minds the exception, eminent minds very rare,

and genius a portent. How otherwise could a human race consisting of about eight hundred million individuals have left so much after six thousand years to discover, to invent, to think out, and to say? The intellect is calculated for the support of the individual alone, and as a rule it is only barely sufficient even for this. But nature has wisely been very sparing of conferring a larger measure; for the man of limited intelligence can survey the few and simple relations which lie within reach of his narrow sphere of action, and can control the levers of them with much greater ease than could the eminently intellectual man who commands an incomparably larger sphere and works with long levers. Thus the insect sees everything on its stem or leaf with the most minute exactness, and better than we, and yet is not aware of the man who stands within three steps of it. This is the reason of the slyness of half-witted persons, and the ground of the paradox: *Il y a un mystère dans l'esprit des gens qui n'en ont pas.* For practical life genius is about as useful as an astral telescope in a theatre. Thus, with regard to the intellect nature is highly *aristocratic.* The distinctions which it has established are greater than those which are made in any country by birth, rank, wealth, or caste. But in the aristocracy of intellect, as in other aristocracies, there are many thousands of plebeians for one nobleman, many millions for one prince, and the great multitude of men are mere populace, mob, rabble, *la canaille.* Now certainly there is a glaring contrast between the scale of rank of nature and that of convention, and their agreement is only to be hoped for in a golden age. Meanwhile those who stand very high in the one scale of rank and in the other have this in common, that for the most part they live in exalted isolation, to which Byron refers when he says:—

> "To feel me in the solitude of kings
> Without the power that makes them bear a crown."
>
> —*Proph. of Dante,* c. I.

For intellect is a differentiating, and therefore a separating principle. Its different grades, far more than those of mere culture, give to each man different conceptions, in consequence of which each man lives to a certain extent in a different world, in which he can directly meet those only who are like himself, and can only attempt to speak to the rest and make himself understood by them from a distance. Great differences in the grade and in the cultivation of the understanding fix a wide gulf between man and man, which can only be crossed by benevolence; for it is, on the contrary, the unifying principle, which identifies every one else with its own self. Yet the connection remains a moral one; it cannot become intellectual. Indeed, when the degree of culture is about the same, the conversation between a man of great intellect and an ordinary man is like the journey together of two men, one of whom rides on a spirited horse and the other goes on foot. It soon becomes very trying to both of them, and for any length of time impossible. For a short way the rider can indeed dismount, in order to walk with the other, though even then the impatience of his horse will give him much to do.

But the public could be benefited by nothing so much as by the recognition of that *intellectual aristocracy of nature.* By virtue of such recognition it would comprehend that when facts are concerned, thus when the matter has to be decided from experiments, travels, codes, histories, and chronicles, the normal mind is certainly sufficient; but, on the other hand, when mere thoughts are in question, especially those thoughts the material or data of which are within reach of every one, thus when it is really only a question of *thinking before* others, decided reflectiveness, native eminence, which only nature bestows, and that very seldom, is inevitably demanded, and no one deserves to be heard who does not at once give proofs of this. If the public could be brought to see this for itself, it would no longer waste the time which is sparingly

measured out to it for its culture on the productions of ordinary minds, thus on the innumerable botches of poetry and philosophy which are produced every day. It would no longer seize always what is newest, in the childish delusion that books, like eggs, must be enjoyed while they are fresh, but would confine itself to the works of the few select and chosen minds of all ages and nations, would strive to learn to know and understand them, and might thus by degrees attain to true culture. And then, also, those thousands of uncalled-for productious which, like tares, hinder the growth of the good wheat would be discontinued.

CHAPTER XVI.[1]

ON THE PRACTICAL USE OF REASON AND ON STOICISM.

In the seventh chapter I have shown that, in the theoretical sphere, procedure based upon *conceptions* suffices for mediocre achievements only, while great achievements, on the other hand, demand that we should draw from perception itself as the primary source of all knowledge. In the practical sphere, however, the converse is the case. Here determination by what is perceived is the way of the brutes, but is unworthy of man, who has *conceptions* to guide his conduct, and is thus emancipated from the power of what is actually perceptibly present, to which the brute is unconditionally given over. In proportion as a man makes good this prerogative his conduct may be called *rational*, and only in this sense can we speak of *practical reason*, not in the Kantian sense, the inadmissibility of which I have thoroughly exposed in my prize essay on the foundation of morals.

It is not easy, however, to let oneself be determined by *conceptions* alone; for the directly present external world, with its perceptible reality, intrudes itself forcibly even on the strongest mind. But it is just in conquering this impression, in destroying its illusion, that the human spirit shows its worth and greatness. Thus if incitements to lust and pleasure leave it unaffected, if the threats and fury of enraged enemies do not shake it, if the entreaties of erring friends do not make its

[1] This chapter is connected with § 16 of the first volume.

purpose waver, and the delusive forms with which preconcerted plots surround it leave it unmoved, if the scorn of fools and of the vulgar herd does not disturb it nor trouble it as to its own worth, then it seems to stand under the influence of a spirit-world, visible to it alone (and this is the world of conceptions), before which that perceptibly present world which lies open to all dissolves like a phantom. But, on the other hand, what gives to the external world and visible reality their great power over the mind is their nearness and directness. As the magnetic needle, which is kept in its position by the combined action of widely distributed forces of nature embracing the whole earth, can yet be perturbed and set in violent oscillation by a small piece of iron, if only it comes quite close to it, so even a great mind can sometimes be disconcerted and perturbed by trifling events and insignificant men, if only they affect it very closely, and the deliberate purpose can be for the moment shaken by a trivial but immediately present counter motive. For the influence of the motives is subject to a law which is directly opposed to the law according to which weights act on a balance, and in consequence of it a very small motive, which, however, lies very near to us, can outweigh one which in itself is much stronger, but which only affects us from a distance. But it is this quality of the mind, by reason of which it allows itself to be determined in accordance with this law, and does not withdraw itself from it by the strength of actual practical reason, which the ancients denoted by *animi impotentia*, which really signifies *ratio regendæ voluntatis impotens.* Every *emotion* (*animi perturbatio*) simply arises from the fact that an idea which affects our will comes so excessively near to us that it conceals everything else from us, and we can no longer see anything but it, so that for the moment we become incapable of taking account of things of another kind. It would be a valuable safeguard against this if we were to bring ourselves to regard

the present, by the assistance of imagination, as if it were past, and should thus accustom our apperception to the epistolary style of the Romans. Yet conversely we are very well able to regard what is long past as so vividly present that old emotions which have long been asleep are thereby reawakened in their full strength. Thus also no one would be irritated or disconcerted by a misfortune, a disappointment, if reason always kept present to him what man really is: the most needy of creatures, daily and hourly abandoned to innumerable misfortunes, great and small, *το δειλοτατον ζωον*, who has therefore to live in constant care and fear. Herodotus already says, "*Παν εστι ανθρωπος συμφορα*" (*homo totus est calamitas*).

The application of reason to practice primarily accomplishes this. It reconstructs what is one-sided and defective in knowledge of mere perception, and makes use of the contrasts or oppositions which it presents, to correct each other, so that thus the objectively true result is arrived at. For example, if we look simply at the bad action of a man we will condemn him; on the other hand, if we consider merely the need that moved him to it, we will compassionate him: reason, by means of its conceptions, weighs the two, and leads to the conclusion that he must be restrained, restricted, and curbed by a proportionate punishment.

I am again reminded here of Seneca's saying: "*Si vis tibi omnia subjicere, te subjice rationi.*" Since, however, as was shown in the fourth book, the nature of suffering is positive, and that of pleasure negative, he who takes abstract or rational knowledge as the rule of his conduct, and therefore constantly reflects on its consequences and on the future, will very frequently have to practise *sustine et abstine,* for in order to obtain the life that is most free from pain he generally sacrifices its keenest joys and pleasures, mindful of Aristotle's "*ὁ φρονιμος το αλυπον διωκει, ου το ἡδυ*" (*quod dolore vacat, non quod*

suave est, persequitur vir prudens). Therefore with him the future constantly borrows from the present, instead of the present borrowing from the future, as is the case with a frivolous fool, who thus becomes impoverished and finally bankrupt. In the case of the former reason must, for the most part, assume the *rôle* of a churlish mentor, and unceasingly call for renunciations, without being able to promise anything in return, except a fairly painless existence. This rests on the fact that reason, by means of its conceptions, surveys the *whole* of life, whose outcome, in the happiest conceivable case, can be no other than what we have said.

When this striving after a painless existence, so far as it might be attainable by the application of and strict adherence to rational reflection and acquired knowledge of the true nature of life, was carried out with the greatest consistency and to the utmost extreme, it produced cynicism, from which stoicism afterwards proceeded. I wish briefly here to bring this out more fully for the sake of establishing more firmly the concluding exposition of our first book.

All ancient moral systems, with the single exception of that of Plato, were guides to a happy life. Accordingly in them the end of virtue was entirely in this life, not beyond death. For to them it is only the right path to a truly happy life; and on this account the wise choose it. Hence arise those lengthy debates chiefly preserved for us by Cicero, those keen and constantly renewed investigations, whether virtue quite alone and in itself is really sufficient for a happy life, or whether this further requires some external condition; whether the virtuous and wise may also be happy on the rack and the wheel, or in the bull of Phalaris; or whether it does not go as far as this. For certainly this would be the touchstone of an ethical system of this kind; the practice of it must give happiness directly and unconditionally. If it cannot do this it does not accomplish what it ought,

and must be rejected. It is therefore with truth and in accordance with the Christian point of view that Augustine prefaces his exposition of the moral systems of the ancients (*De Civ. Dei*, Lib. xix. c. 1) with the explanation: "*Exponenda sunt nobis argumenta mortalium, quibus sibi ipsi beatitudinem facere* IN HUJUS VITÆ INFELICITATE *moliti sunt; ut ab eorum rebus vanis spes nostra quid differat clarescat. De finibus bonorum et malorum multa inter se philosophi disputarunt; quam quæstionem maxima intentione versantes, invenire conati sunt, quid efficiat hominem beatum: illud enim est finis bonorum.*" I wish to place beyond all doubt the eudæmonistic end which we have ascribed to all ancient ethics by several express statements of the ancients themselves. Aristotle says in the "*Eth. Magna*," i. 4: "*Ἡ ευδαιμονια εν τῳ ευ ζῃν εστι, το δε ευ ζῃν εν τῳ κατα τας αρετας ζῃν.*" (*Felicitas in bene vivendo posita est: verum bene vivere est in eo positum, ut secundum virtutem vivamus*), with which may be compared "*Eth. Nicom.*," i. 5. "*Cic. Tusc.*," v. 1: "*Nam, quum ea causa impulerit eos, qui primi se ad philosophiæ studia contulerunt, ut, omnibus rebus posthabitis, totos se in optimo vitæ statu exquirendo collocarent; profecto spe beate vivendi tantam in eo studio curam operamque posuerunt.* According to Plutarch (*De Repugn. Stoic.*, c. xviii.) Chrysippus said: "*Το κατα κακιαν ζῃν τῳ κακοδαιμονως ζῃν ταυτον εστι.*" (*Vitiose vivere idem est quod vivere infeliciter.*) Ibid., c. 26: "*Ἡ φρονησις ουχ ἑτερον εστι της ευδαιμονιας καθ' ἑαυτο, αλλ' ευδαιμονια.*" (*Prudentia nihil differt a felicitate, estque ipsa adeo felicitas.*) "Stob. Ecl.," Lib. ii. c. 7: "*Τελος δε φασιν ειναι το ευδαιμονειν, ὁυ ἑνεκα παντα πραττεται.*" (*Finem esse dicunt felicitatem, cujus causa fiunt omnia.*) "*Ευδαιμονιαν συνωνυμειν τῳ τελει λεγουσι.*" (*Finem bonorum et felicitatem synonyma esse dicunt.*) "Arrian Diss. Epict.," i. 4: "*Ἡ αρετη ταυτην εχει την επαγγελιαν, ευδαιμονιαν ποιησαι.*" (*Virtus profitetur, se felicitatem præstare.*) Sen., Ep. 90: "*Ceterum (sapientia) ad beatum statum tendit, illo ducit,*

illo vias aperit."—Id., Ep. 108: "*Illud admoneo auditionem philosophorum, lectionemque, ad propositum beatæ vitæ trahendum.*"

The ethics of the Cynics also adopted this end of the happiest life, as the Emperor Julian expressly testifies (Orat. vi.): "*Της Κυνικης δε φιλοσοφιας σκοπος μεν εστι και τελος, ὡσπερ δη και πασης φιλοσοφιας, το ευδαιμονειν· το δε ευδαιμονειν εν τῳ ζην κατα φυσιν, αλλα μη προς τας των πολλων δοξας.*" (*Cynicæ philosophiæ ut etiam omnis philosophiæ, scopus et finis est feliciter vivere: felicitas vitæ autem in eo posita est, ut secundum naturam vivatur, nec vero secundum opiniones multitudinis.*) Only the Cynics followed quite a peculiar path to this end, a path directly opposed to the ordinary one—the path of extreme privation. They start from the insight that the motions of the will which are brought about by the objects which attract and excite it, and the wearisome, and for the most part vain, efforts to attain these, or, if they are attained, the fear of losing them, and finally the loss itself, produce far greater pain than the want of all these objects ever can. Therefore, in order to attain to the life that is most free from pain, they chose the path of the extremest destitution, and fled from all pleasures as snares through which one was afterwards handed over to pain. But after this they could boldly scorn happiness and its caprices. This is the *spirit of cynicism.* Seneca distinctly expresses it in the eighth chapter, "*De Tranquilitate Animi:*" "*Cogitandum est, quanto levior dolor sit, non habere, quam perdere: et intelligemus paupertati eo minorem tormentorum, quo minorem damnorum esse materiam.*" Then: "*Tolerabilius est, faciliusque, non acquirere, quam amittere. . . . Diogenes effecit, ne quid sibi eripi posset, . . . qui se fortuitis omnibus exuit. . . . Videtur mihi dixisse; age tuum negotium, fortuna: nihil apud Diogenem jam tuum est.*" The parallel passage to this last sentence is the quotation of Stobæus (*Ecl.* ii. 7): "*Διογενης εφη νομιζειν ὁραν την Τυχην ενορωσαν αυτον και λεγουσαν· τουτον*

δ'ου δυναμαι βαλεειν κυνα λυσσητηρα." (*Diogenes credere se dixit, videre Fortunam, ipsum intuentem, ac dicentem: aut hunc non potui tetigisse canem rabiosum.*) The same spirit of cynicism is also shown in the epitaph on Diogenes, in Suidas, under the word **Φιλισκος**, and in "Diogenes Laertius," vi. 2:

> "Γηρασκει μεν χαλκος ὑπο χρονου· αλλα σον ουτι
> Κυδος ὁ πας αιων, Διογενης, καθελει·
> Μουνος επει βιοτης αυταρκεα δοξαν εδειξας
> Θνητοις, και ζωης οιμον ελαφροτατην."

> (*Æra quidem absumit tempus, sed tempore numquam*
> *Interitura tua est gloria, Diogenes:*
> *Quandoquidem ad vitam miseris mortalibus æquam*
> *Monstrata est facilis, te duce, et ampla via.*)

Accordingly the fundamental thought of cynicism is that life in its simplest and nakedest form, with the hardships that belong to it by nature, is the most endurable, and is therefore to be chosen; for every assistance, convenience, gratification, and pleasure by means of which men seek to make life more agreeable only brings with it new and greater ills than originally belonged to it. Therefore we may regard the following sentence as the expression of the kernel of the doctrine of cynicism: "*Διογενης εβοα πολλακις λεγων, τον των ανθωπων βιον ραδιον ὑπο των θεων δεδοσθαι, αποκεκρυφθαι δε αυτον ζητουντων μελιπηκτα και μυρα και τα παραπλησια.*" (*Diogenes clamabat sæpius, hominum vitam facilem a diis dari, verum occultari illam quærentibus mellita cibaria, unguenta et his similia.* (*Diog., Laert.*, vi. 2.) And further: "*Δεον, αντι των αχρηστων πονων, τους κατα φυσιν ἑλομενους, ζην ευδαιμονως· παρα την ανοιαν κακοδαιμονουσι. . . . τον αυτον χαρακτηρα του βιου λεγων διεξαγειν, ὁνπερ και Ἡρακλης, μηδεν ελευθηριας προκρινων.*" (*Quum igitur, repudiatis inutilibus laboribus, naturales insequi, ac vivere beate debeamus, per summam dementiam infelices sumus. . . . eandem vitæ formam, quam Hercules, se vivere affirmans, nihil libertati præferens. Ibid.*) Therefore the old, genuine Cynics, Antisthenes,

Diogenes, Krates, and their disciples had once for all renounced every possession, all conveniences and pleasures, in order to escape for ever from the troubles and cares, the dependence and the pains, which are inevitably bound up with them and are not counterbalanced by them. Through the bare satisfaction of the most pressing wants and the renunciation of everything superfluous they thought they would come off best. Accordingly they contented themselves with what in Athens or Corinth was to be had almost for nothing, such as lupines, water, an old threadbare cloak, a wallet, and a staff. They begged occasionally, as far as was necessary to supply such wants, but they never worked. Yet they accepted absolutely nothing that exceeded the wants referred to above. Independence in the widest sense was their aim. They occupied their time in resting, going about, talking with all men, and much mocking, laughing, and joking; their characteristic was carelessness and great cheerfulness. Since now in this manner of life they had no aims of their own, no purposes or ends to pursue, thus were lifted above the sphere of human action, and at the same time always enjoyed complete leisure, they were admirably fitted, as men of proved strength of mind, to be the advisers and admonishers of the rest. Therefore Apuleius says (*Florid.*, iv.): "*Crates, ut lar familiaris apud homines suæ ætatis cultus est. Nulla domus ei unquam clausa erat: nec erat patrisfamilias tam absconditum secretum, quin eo tempestive Crates interveniret, litium omnium et jurgiorum inter propinquos disceptator et arbiter.*" Thus in this, as in so many other respects, they show a great likeness to the mendicant friars of modern times, that is, to the better and more genuine among them, whose ideal may be seen in the Capucine Christoforo in Manzoni's famous romance. Yet this resemblance lies only in the effects, not in the cause. They agree in the result, but the fundamental thought of the two is quite different. With the friars, as with the Sannyâsis, who are akin to them, it is an aim

which transcends life; but with the Cynics it is only the conviction that it is easier to reduce their wishes and their wants to the *minimum*, than to attain to the *maximum* in their satisfaction, which indeed is impossible, for with their satisfaction the wishes and wants grow *ad infinitum;* therefore, in order to reach the goal of all ancient ethics, the greatest happiness possible in this life, they took the path of renunciation as the shortest and easiest: "*ὁθεν και τον Κυνισμον ειρηκασιν συντομον επ' αρετην ὁδον.*" (*Unde Cynismum dixere compendiosam ad virtutem viam.*) *Diog. Laert.*, vi. 9. The fundamental difference between the spirit of cynicism and that of asceticism comes out very clearly in the humility which is essential to the ascetic, but is so foreign to the Cynic that, on the contrary, he is distinguished beyond everything else for pride and scorn:—

> "*Sapiens uno minor est Jove, dives,*
> *Liber, honoratus, pulcher, rex denique regum.*"—*Hor.*

On the other hand, the view of life held by the Cynics agrees in spirit with that of J. J. Rousseau as he expounds it in the "*Discours sur l'Origine de l'Inégalité.*" For he also would wish to lead us back to the crude state of nature, and regards the reduction of our wants to the minimum as the surest path to happiness. For the rest, the Cynics were exclusively *practical* philosophers: at least no account of their theoretical philosophy is known to me.

Now the Stoics proceeded from them in this way—they changed the practical into the theoretical. They held that the *actual* dispensing with everything that can be done without is not demanded, but that it is sufficient that we should regard possessions and pleasures constantly as *dispensable,* and as held in the hand of chance; for then the actual deprivation of them, if it should chance to occur, would neither be unexpected nor fall heavily. One might always have and enjoy everything; only one

must ever keep present the conviction of the worthlessness and dispensableness of these good things on the one hand, and of their uncertainty and perishableness on the other, and therefore prize them all very little, and be always ready to give them up. Nay more, he who must actually dispense with these things in order not to be moved by them, thereby shows that in his heart he holds them to be truly good things, which one must put quite out of sight if one is not to long after them. The wise man, on the other hand, knows that they are not good things at all, but rather perfectly indifferent things, *αδιαφορα*, in any case *προηγμενα*. Therefore if they present themselves he will accept them, but yet is always ready to let them go again, if chance, to which they belong, should demand them back; for they are *των ουκ εφ' ἡμιν*. In this sense, Epictetus, chap. vii., says that the wise man, like one who has landed from a ship, &c., will also let himself be comforted by a wife or a child, but yet will always be ready, whenever the captain calls, to let them go again. Thus the Stoics perfected the theory of equanimity and independence at the cost of the practice, for they reduced everything to a mental process, and by arguments, such as are presented in the first chapter of Epictetus, sophisticated themselves into all the amenities of life. But in doing so they left out of account that everything to which one is accustomed becomes a need, and therefore can only be given up with pain; that the will does not allow itself to be played with, cannot enjoy without loving the pleasures; that a dog does not remain indifferent if one draws a piece of meat through its mouth, and neither does a wise man if he is hungry; and that there is no middle path between desiring and renouncing. But they believed that they satisfied their principles if, sitting at a luxurious Roman table, they left no dish untasted, yet at the same time protested that they were each and all of them mere *προηγμενα*, not *αγαθα*; or in plain English, if they eat, drank, and were merry, yet

gave no thanks to God for it all, but rather made fastidious faces, and persisted in boldly asserting that they gained nothing whatever from the whole feast. This was the expedient of the Stoics; they were therefore mere braggarts, and stand to the Cynics in much the same relation as well-fed Benedictines and Augustines stand to Franciscans and Capucines. Now the more they neglected practice, the more they refined the theory. I shall here add a few proofs and supplementary details to the exposition of it given at the close of our first book.

If we search in the writings of the Stoics which remain to us, all of which are unsystematically composed, for the ultimate ground of that irrefragible equanimity which is unceasingly demanded of us, we find no other than the knowledge that the course of the world is entirely independent of our will, and consequently, that the evil which befalls us is inevitable. If we have regulated our claims by a correct insight into this, then mourning, rejoicing, fearing, and hoping are follies of which we are no longer capable. Further, especially in the commentaries of Arrian, it is surreptitiously assumed that all that is *ουκ εφ' ἡμιν* (*i.e.*, does not depend upon us) is at once also *ου προς ἡμας* (*i.e.*, does not concern us). Yet it remains true that all the good things of life are in the power of chance, and therefore whenever it makes use of this power to deprive us of them, we are unhappy if we have placed our happiness in them. From this unworthy fate we are, in the opinion of the Stoics, delivered by the right use of reason, by virtue of which we regard all these things, never as ours, but only as lent to us for an indefinite time; only thus can we never really lose them. Therefore Seneca says (Ep. 98): "*Si, quid humanarum rerum varietas possit, cogitaverit, ante quam senserit,*" and Diogenes Laertius (vii. 1. 87): "*Ισον δε εστι το κατ' αρετην ζην τῳ κατ' εμπειριαν των φυσει συμβαινοντων ζην.*" (*Secundum virtutem vivere idem est, quod secundum experientiam eorum, quæ secundum naturam accidunt, vivere.*) The pas-

sage in Arrian's "Discourses of Epictetus," B. iii., c. 24, 84–89, is particularly in point here; and especially, as a proof of what I have said in this reference in § 16 of the first volume, the passage: "*Τουτο γας εστι το αιτιον τοις ανθροποις παντων των κακων το τας προληψεις τας κοινας μη δυνασθαι εφαρμοζειν τοις επι μερους*," Ibid. iv., 1. 42. (*Hæc enim causa est hominibus omnium malorum, quod anticipationes generales rebus singularibus accommodare non possunt.*) Similarly the passage in "Marcus Aurelius" (iv. 29): "*Ει ξενος κοσμου ὁ μη γνωριζων τα εν αυτῳ οντα, ουχ ἡττον ξενος και ο μη γνωριζων τα γιγνομενα*;" that is: "If he is a stranger to the universe who does not know what is in it, no less is he a stranger who does not know how things go on in it." Also Seneca's eleventh chapter, "*De Tranquilitate Animi*," is a complete proof of this view. The opinion of the Stoics amounts on the whole to this, that if a man has watched for a while the juggling illusion of happiness and then uses his reason, he must recognise both the rapid changes of the dice and the intrinsic worthlessness of the counters, and therefore must henceforth remain unmoved. Taken generally the Stoical point of view may be thus expressed: our suffering always arises from the want of agreement between our wishes and the course of the world. Therefore one of these two must be changed and adapted to the other. Since now the course of things is not in our power (*ουκ εφ' ἡμιν*), we must direct our volitions and desires according to the course of things: for the will alone is *εφ' ἡμιν*. This adaptation of volition to the course of the external world, thus to the nature of things, is very often understood under the ambiguous *κατα φυσιν ζῃν*. See the "Discourses of Epictetus," ii. 17, 21, 22. Seneca also denotes this point of view (Ep. 119) when he says: "*Nihil interest, utrum non desideres, an habeas. Summa rei in utroque est eadem: non torqueberis.*" Also Cicero (*Tusc.* iv. 26) by the words: "*Solum habere velle, summa dementia est.*"

Similarly Arrian (iv. 1. 175): "*Ου γαρ εκπληρωσει των επιθυμουμενων ελευθερια παρασκευαζεται, αλλα ανασκευη της επιθυμιας.*" (*Non enim explendis desideriis libertas comparatur, sed tollenda cupiditate.*)

The collected quotations in the "*Historia Philosophiæ Græco-Romanæ*" of Ritter and Preller may be taken as proofs of what I have said, in the place referred to above, about the *ὁμολογουμενως ζῃν* of the Stoics. Also the saying of Seneca (Ep. 31, and again Ep. 74): "*Perfecta virtus est æqualitas et tenor vitæ per omnia consonans sibi.*" The following passage of Seneca's indicates the spirit of the Stoa generally (Ep. 92): "*Quid est beata vita? Securitas et perpetua tranquillitas. Hanc dabit animi magnitudo, dabit constantia bene judicati tenax.*" A systematical study of the Stoics will convince every one that the end of their ethics, like that of the ethics of Cynicism from which they sprang, is really nothing else than a life as free as possible from pain, and therefore as happy as possible. Whence it follows that the Stoical morality is only a special form of *Eudæmonism.* It has not, like the Indian, the Christian, and even the Platonic ethics, a metaphysical tendency, a transcendental end, but a completely immanent end, attainable in this life; the steadfast serenity (*αταραξια*) and unclouded happiness of the wise man, whom nothing can disturb. Yet it cannot be denied that the later Stoics, especially Arrian, sometimes lose sight of this end, and show a really ascetic tendency, which is to be attributed to the Christian and Oriental spirit in general which was then already spreading. If we consider closely and seriously the goal of Stoicism, that *αταραξια,* we find in it merely a hardening and insensibility to the blow of fate which a man attains to because he keeps ever present to his mind the shortness of life, the emptiness of pleasure, the instability of happiness, and has also discerned that the difference between happiness and unhappiness is very much less than our anticipation of both is wont to represent. But this is

yet no state of happiness; it is only the patient endurance of sufferings which one has foreseen as irremediable. Yet magnanimity and worth consist in this, that one should bear silently and patiently what is irremediable, in melancholy peace, remaining always the same, while others pass from rejoicing to despair and from despair to rejoicing. Accordingly one may also conceive of Stoicism as a spiritual hygiene, in accordance with which, just as one hardens the body against the influences of wind and weather, against fatigue and exertion, one has also to harden one's mind against misfortune, danger, loss, injustice, malice, perfidy, arrogance, and the folly of men.

I remark further, that the *καθηκοντα* of the Stoics, which Cicero translates *officia*, signify as nearly as possible *Obliegenheiten*, or that which it befits the occasion to do; English, *incumbencies;* Italian, *quel che tocca a me di fare, o di lasciare*, thus what *it behoves* a reasonable man to do. Cf. *Diog. Laert.*, vii. 1. 109. Finally, the *pantheism* of the Stoics, though absolutely inconsistent with many an exhortation of Arrian, is most distinctly expressed by Seneca: "*Quid est Deus? Mens universi. Quid est Deus? Quod vides totum, et quod non vides totum. Sic demum magnitudo sua illi redditur, qua nihil majus excogitari potest: si solus est omnia, opus suum et extra et intra tenet.*" (*Quæst. Natur.* 1, *præfatio* 12.)

CHAPTER XVII.[1]

ON MAN'S NEED OF METAPHYSICS.

WITH the exception of man, no being wonders at its own existence; but it is to them all so much a matter of course that they do not observe it. The wisdom of nature speaks out of the peaceful glance of the brutes; for in them the will and the intellect are not yet so widely separated that they can be astonished at each other when they meet again. Thus here the whole phenomenon is still firmly attached to the stem of nature from which it has come, and is partaker of the unconscious omniscience of the great mother. Only after the inner being of nature (the will to live in its objectification) has ascended, vigorous and cheerful, through the two series of unconscious existences, and then through the long and broad series of animals, does it attain at last to reflection for the first time on the entrance of reason, thus in man. Then it marvels at its own works, and asks itself what it itself is. Its wonder however is the more serious, as it here stands for the first time consciously in the presence of *death*, and besides the finiteness of all existence, the vanity of all effort forces itself more or less upon it. With this reflection and this wonder there arises therefore for man alone, the *need for a metaphysic;* he is accordingly an *animal metaphysicum.* At the beginning of his consciousness certainly he also accepts himself as a matter of course. This does not last long however, but very early, with the first dawn of reflection, that wonder already appears, which is

[1] This chapter is connected with § 15 of the first volume.

some day to become the mother of metaphysics. In agreement with this Aristotle also says at the beginning of his metaphysics: "*Δια γαρ το θαυμαζειν οἱ ανθρωποι και νυν και το πρωτον ηρξαντο φιλοσοφειν.*" (*Propter admirationem enim et nunc et primo inceperunt homines philosophari.*) Moreover, the special philosophical disposition consists primarily in this, that a man is capable of wonder beyond the ordinary and everyday degree, and is thus induced to make the *universal* of the phenomenon his problem, while the investigators in the natural sciences wonder only at exquisite or rare phenomena, and their problem is merely to refer these to phenomena which are better known. The lower a man stands in an intellectual regard the less of a problem is existence itself for him; everything, how it is, and that it is, appears to him rather a matter of course. This rests upon the fact that his intellect still remains perfectly true to its original destiny of being serviceable to the will as the medium of motives, and therefore is closely bound up with the world and nature, as an integral part of them. Consequently it is very far from comprehending the world in a purely objective manner, freeing itself, so to speak, from the whole of things, opposing itself to this whole, and so for a while becoming as if self-existent. On the other hand, the philosophical wonder which springs from this is conditioned in the individual by higher development of the intellect, yet in general not by this alone; but without doubt it is the knowledge of death, and along with this the consideration of the suffering and misery of life, which gives the strongest impulse to philosophical reflection and metaphysical explanation of the world. If our life were endless and painless, it would perhaps occur to no one to ask why the world exists, and is just the kind of world it is; but everything would just be taken as a matter of course. In accordance with this we find that the interest which philosophical and also religious systems inspire has always its strongest hold in the dogma of some kind of

existence after death; and although the most recent systems seem to make the existence of their gods the main point, and to defend this most zealously, yet in reality this is only because they have connected their special dogma of immortality with this, and regard the one as inseparable from the other: only on this account is it of importance to them. For if one could establish their doctrine of immortality for them in some other way, their lively zeal for their gods would at once cool, and it would give place almost to complete indifference if, conversely, the absolute impossibility of immortality were proved to them; for the interest in the existence of the gods would vanish with the hope of a closer acquaintance with them, to the residuum which might connect itself with their possible influence on the events of this present life. But if one could prove that continued existence after death is incompatible with the existence of gods, because, let us say, it pre-supposes originality of being, they would soon sacrifice the gods to their own immortality and become zealous for Atheism. The fact that the materialistic systems, properly so-called, and also absolute scepticism, have never been able to obtain a general or lasting influence, depends upon the same grounds.

Temples and churches, pagodas and mosques, in all lands and in all ages, in splendour and vastness, testify to the metaphysical need of man, which, strong and ineradicable, follows close upon his physical need. Certainly whoever is satirically inclined might add that this metaphysical need is a modest fellow who is content with poor fare. It sometimes allows itself to be satisfied with clumsy fables and insipid tales. If only imprinted early enough, they are for a man adequate explanations of his existence and supports of his morality. Consider, for example, the Koran. This wretched book was sufficient to found a religion of the world, to satisfy the metaphysical need of innumerable millions of men for twelve hundred years, to become the foundation of their morality, and of

no small contempt for death, and also to inspire them to bloody wars and most extended conquests. We find in it the saddest and the poorest form of Theism. Much may be lost through the translations; but I have not been able to discover one single valuable thought in it. Such things show that metaphysical capacity does not go hand in hand with the metaphysical need. Yet it will appear that in the early ages of the present surface of the earth this was not the case, and that those who stood considerably nearer than we do to the beginning of the human race and the source of organic nature, had also both greater energy of the intuitive faculty of knowledge, and a truer disposition of mind, so that they were capable of a purer, more direct comprehension of the inner being of nature, and were thus in a position to satisfy the metaphysical need in a more worthy manner. Thus originated in the primitive ancestors of the Brahmans, the Rishis, the almost superhuman conceptions which were afterwards set down in the Upanishads of the Vedas.

On the other hand, there have never been wanting persons who were interested in deriving their living from that metaphysical need, and in making the utmost they could out of it. Therefore among all nations there are monopolists and farmers-general of it—the priests. Yet their trade had everywhere to be assured to them in this way, that they received the right to impart their metaphysical dogmas to men at a very early age, before the judgment has awakened from its morning slumber, thus in early childhood; for then every well-impressed dogma, however senseless it may be, remains for ever. If they had to wait till the judgment is ripe, their privileges could not continue.

A second, though not a numerous class of persons, who derive their support from the metaphysical need of man, is constituted by those who live by *philosophy*. By the Greeks they were called Sophists, by the moderns they are called Professors of Philosophy. Aristotle (*Metaph.*,

ii. 2) without hesitation numbers Aristippus among the Sophists. In Diogenes Laertius (ii. 65) we find that the reason of this is that he was the first of the Socratics who accepted payment for his philosophy; on account of which Socrates also returned him his present. Among the moderns also those who live *by* philosophy are not only, as a rule, and with the rarest exceptions, quite different from those who live *for* philosophy, but they are very often the opponents, the secret and irreconcilable enemies of the latter. For every true and important philosophical achievement will overshadow their own too much, and, moreover, cannot adapt itself to the views and limitations of their guild. Therefore it is always their endeavour to prevent such a work from making its way; and for this purpose, according to the age and circumstances in each case, the customary means are suppressing, concealing, hushing up, ignoring and keeping secret, or denying, disparaging, censuring, slandering and distorting, or, finally, denouncing and persecuting. Hence many a great man has had to drag himself wearily through life unknown, unhonoured, unrewarded, till at last, after his death, the world became undeceived as to him and as to them. In the meanwhile they had attained their end, had been accepted by preventing him from being accepted, and, with wife and child, had lived *by* philosophy, while he lived *for* it. But if he is dead, then the thing is reversed; the new generation of the former class, which always exists, now becomes heir to his achievements, cuts them down to its own measure, and now lives *by* him. That Kant could yet live both *by* and *for* philosophy depended on the rare circumstance that, for the first time since *Divus Antoninus* and *Divus Julianus*, a philosopher sat on the throne. Only under such auspices could the "Critique of Pure Reason" have seen the light. Scarcely was the king dead than we see that Kant also, seized with fear, because he belonged to the guild, modified, expurgated, and spoiled his masterpiece in the second edition,

and yet was soon in danger of losing his place; so that Campe invited him to come to him, in Brunswick, and live with him as the instructor of his family (Ring., *Ansichten aus Kant's Leben*, p. 68). University philosophy is, as a rule, mere juggling. Its real aim is to impart to the students, in the deepest ground of their thought, that tendency of mind which the ministry that appoints to the professorships regards as consistent with its views. The ministry may also be perfectly right in this from a statesman's point of view; only the result of it is that such philosophy of the chair is a *nervis alienis mobile lignum*, and cannot be regarded as serious philosophy, but as the mere jest of it. Moreover, it is at any rate just that such inspection or guidance should extend only to the philosophy of the chair, and not to the real philosophy that is in earnest. For if anything in the world is worth wishing for—so well worth wishing for that even the ignorant and dull herd in its more reflective moments would prize it more than silver and gold—it is that a ray of light should fall on the obscurity of our being, and that we should gain some explanation of our mysterious existence, in which nothing is clear but its misery and its vanity. But even if this is in itself attainable, it is made impossible by imposed and compulsory solutions.

We shall now subject to a general consideration the different ways of satisfying this strong metaphysical need.

By *metaphysics* I understand all knowledge that pretends to transcend the possibility of experience, thus to transcend nature or the given phenomenal appearance of things, in order to give an explanation of that by which, in some sense or other, this experience or nature is conditioned; or, to speak in popular language, of that which is behind nature, and makes it possible. But the great original diversity in the power of understanding, besides the cultivation of it, which demands much leisure, makes so great a difference between men, that as soon as a people has emerged from the state of savages, no *one* metaphysic

can serve for them all. Therefore among civilised nations we find throughout two different kinds of metaphysics, which are distinguished by the fact that the one has its evidence *in itself*, the other *outside itself*. Since the metaphysical systems of the first kind require reflection, culture, and leisure for the recognition of their evidence, they can be accessible only to a very small number of men; and, moreover, they can only arise and maintain their existence in the case of advanced civilisation. On the other hand, the systems of the second kind exclusively are for the great majority of men who are not capable of thinking, but only of believing, and who are not accessible to reasons, but only to authority. These systems may therefore be called metaphysics of the people, after the analogy of poetry of the people, and also wisdom of the people, by which is understood proverbs. These systems, however, are known under the name of religions, and are found among all nations, not excepting even the most savage. Their evidence is, as has been said, external, and as such is called revelation, which is authenticated by signs and miracles. Their arguments are principally threats of eternal, and indeed also temporal evils, directed against unbelievers, and even against mere doubters. As *ultima ratio theologorum*, we find among many nations the stake or things similar to it. If they seek a different authentication, or if they make use of other arguments, they already make the transition into the systems of the first kind, and may degenerate into a mixture of the two, which brings more danger than advantage, for their invaluable prerogative of being imparted to *children* gives them the surest guarantee of the permanent possession of the mind, for thereby their dogmas grow into a kind of second inborn intellect, like the twig upon the grafted tree; while, on the other hand, the systems of the first kind only appeal to grown-up people, and in them always find a system of the second kind already in possession of their convictions. Both kinds of metaphysics, whose difference may be briefly expressed by the words

reasoned conviction and faith, have this in common, that every one of their particular systems stands in a hostile relation to all the others of its kind. Between those of the first kind war is waged only with word and pen; between those of the second with fire and sword as well. Several of the latter owe their propagation in part to this last kind of polemic, and all have by degrees divided the earth between them, and indeed with such decided authority that the peoples of the earth are distinguished and separated more according to them than according to nationality or government. They alone *reign*, each in its own province. The systems of the first kind, on the contrary, are at the most *tolerated*, and even this only because, on account of the small number of their adherents, they are for the most part not considered worth the trouble of combating with fire and sword—although, where it seemed necessary, these also have been employed against them with effect; besides, they occur only in a sporadic form. Yet in general they have only been endured in a tamed and subjugated condition, for the system of the second kind which prevailed in the country ordered them to conform their teaching more or less closely to its own. Sometimes it not only subjugated them, but even employed their services and used them as a support, which is however a dangerous experiment. For these systems of the first kind, since they are deprived of power, believe they may advance themselves by craft, and never entirely lay aside a secret ill-will which at times comes unexpectedly into prominence and inflicts injuries which are hard to heal. For they are further made the more dangerous by the fact that all the real sciences, not even excepting the most innocent, are their secret allies against the systems of the second kind, and without themselves being openly at war with the latter, suddenly and unexpectedly do great mischief in their province. Besides, the attempt which is aimed at by the enlistment referred to of the services of the systems of the first kind by the second—the attempt

to add an inner authentication to a system whose original authentication was external, is in its nature perilous; for, if it were capable of such an authentication, it would never have required an external one. And in general it is always a hazardous thing to attempt to place a new foundation under a finished structure. Moreover, how should a religion require the suffrage of a philosophy? It has everything upon its side—revelation, tradition, miracles, prophecies, the protection of the government, the highest rank, as is due to the truth, the consent and reverence of all, a thousand temples in which it is proclaimed and practised, bands of sworn priests, and, what is more than all, the invaluable privilege of being allowed to imprint its doctrines on the mind at the tender age of childhood, whereby they became almost like innate ideas. With such wealth of means at its disposal, still to desire the assent of poor philosophers it must be more covetous, or to care about their contradiction it must be more fearful, than seems to be compatible with a good conscience.

To the distinction established above between metaphysics of the first and of the second kind, we have yet to add the following:—A system of the first kind, thus a philosophy, makes the claim, and has therefore the obligation, in everything that it says, *sensu stricto et proprio,* to be true, for it appeals to thought and conviction. A religion, on the other hand, being intended for the innumerable multitude who, since they are incapable of examination and thought, would never comprehend the profoundest and most difficult truths *sensu proprio,* has only the obligation to be true *sensu allegorico.* Truth cannot appear naked before the people. A symptom of this *allegorical* nature of religions is the *mysteries* which are to be found perhaps in them all, certain dogmas which cannot even be distinctly thought, not to speak of being literally true. Indeed, perhaps it might be asserted that some absolute contradictions, some actual absurdities, are an essential ingredient in a complete religion, for these are just the

stamp of its allegorical nature, and the only adequate means of making the ordinary mind and the uncultured understanding *feel* what would be incomprehensible to it, that religion has ultimately to do with quite a different order of things, with an order of *things in themselves*, in the presence of which the laws of this phenomenal world, in conformity with which it must speak, vanish; and that therefore not only the contradictory but also the comprehensible dogmas are really only allegories and accommodations to the human power of comprehension. It seems to me that it was in this spirit that Augustine and even Luther adhered to the mysteries of Christianity in opposition to Pelagianism, which sought to reduce everything to the dull level of comprehensibility. From this point of view it is also conceivable how Tertullian could say in all seriousness: "*Prorsus credibile est, quia ineptum est: . . . certum est, quia impossibile*" (*De Carne Christi*, c. 5). This *allegorical* nature of religions makes them independent of the proofs which are incumbent on philosophy, and in general withdraws them from investigation. Instead of this they require faith, that is, a voluntary admission that such is the state of the case. Since, then, faith guides action, and the allegory is always so framed that, as regards the practical, it leads precisely to that which the truth *sensu proprio* would also lead to, religion is justified in promising to those who believe eternal salvation. Thus we see that in the main, and for the great majority, who cannot apply themselves to thought, religions very well supply the place of metaphysics in general, the need of which man feels to be imperative. They do this partly in a practical interest, as the guiding star of their action, the unfurled standard of integrity and virtue, as Kant admirably expresses it; partly as the indispensable comfort in the heavy sorrows of life, in which capacity they fully supply the place of an objectively true metaphysic, because they lift man above himself and his existence in time, as well perhaps as such a metaphysic ever

could. In this their great value and indeed necessity shows itself very clearly. For Plato says, and says rightly, "*φιλόσοφον πλῆθος ἀδύνατον εἶναι*" (*vulgus philosophum esse impossible est. De Rep.*, vi. p. 89, *Bip.*) On the other hand, the only stumbling-stone is this, that religions never dare to confess their allegorical nature, but have to assert that they are true *sensu proprio.* They thereby encroach on the province of metaphysics proper, and call forth the antagonism of the latter, which has therefore expressed itself at all times when it was not chained up. The controversy which is so perseveringly carried on in our own day between supernaturalists and rationalists also rests on the failure to recognise the allegorical nature of all religion. Both wish to have Christianity true *sensu proprio;* in this sense the former wish to maintain it without deduction, as it were with skin and hair; and thus they have a hard stand to make against the knowledge and general culture of the age. The latter wish to explain away all that is properly Christian; whereupon they retain something which is neither *sensu proprio* nor *sensu allegorico* true, but rather a mere platitude, little better than Judaism, or at the most a shallow Pelagianism, and, what is worst, an abject optimism, absolutely foreign to Christianity proper. Moreover, the attempt to found a religion upon reason removes it into the other class of metaphysics, that which has its authentication *in itself,* thus to the foreign ground of the philosophical systems, and into the conflict which these wage against each other in their own arena, and consequently exposes it to the light fire of scepticism and the heavy artillery of the "Critique of Pure Reason;" but for it to venture there would be clear presumption.

It would be most beneficial to both kinds of metaphysics that each of them should remain clearly separated from the other and confine itself to its own province, that it may there be able to develop its nature fully. Instead of which, through the whole Christian era, the endeavour

has been to bring about a fusion of the two, for the dogmas and conceptions of the one have been carried over into the other, whereby both are spoiled. This has taken place in the most open manner in our own day in that strange hermaphrodite or centaur, the so-called philosophy of religion, which, as a kind of gnosis, endeavours to interpret the given religion, and to explain what is true *sensu allegorico* through something which is true *sensu proprio.* But for this we would have to know and possess the truth *sensu proprio* already; and in that case such an interpretation would be superfluous. For to seek first to find metaphysics, *i.e.*, the truth *sensu proprio,* merely out of religion by explanation and interpretation would be a doubtful and dangerous undertaking, to which one would only make up one's mind if it were proved that truth, like iron and other base metals, could only be found in a mixed, not in a pure form, and therefore one could only obtain it by reduction from the mixed ore.

Religions are necessary for the people, and an inestimable benefit to them. But if they oppose themselves to the progress of mankind in the knowledge of the truth, they must with the utmost possible forbearance be set aside. And to require that a great mind—a Shakspeare; a Goethe—should make the dogmas of any religion implicitly, *bonâ fide et sensu proprio,* his conviction is to require that a giant should put on the shoe of a dwarf.

Religions, being calculated with reference to the power of comprehension of the great mass of men, can only have indirect, not immediate truth. To require of them the latter is as if one wished to read the letters set up in the form-chase, instead of their impression. The value of a religion will accordingly depend upon the greater or less content of truth which it contains under the veil of allegory, and then upon the greater or less distinctness with which it becomes visible through this veil, thus upon the transparency of the latter. It almost seems that, as the oldest languages are the most perfect, so also are the oldest

religions. If I were to take the results of my philosophy as the standard of truth, I would be obliged to concede to Buddhism the pre-eminence over the rest. In any case it must be a satisfaction to me to see my teaching in such close agreement with a religion which the majority of men upon the earth hold as their own; for it numbers far more adherents than any other. This agreement, however, must be the more satisfactory to me because in my philosophising I have certainly not been under its influence. For up till 1818, when my work appeared, there were very few, exceedingly incomplete and scanty, accounts of Buddhism to be found in Europe, which were almost entirely limited to a few essays in the earlier volumes of "Asiatic Researches," and were principally concerned with the Buddhism of the Burmese. Only since then has fuller information about this religion gradually reached us, chiefly through the profound and instructive essays of the meritorious member of the St. Petersburg Academy, J. J. Schmidt, in the proceedings of his Academy, and then little by little through several English and French scholars, so that I was able to give a fairly numerous list of the best works on this religion in my work, "*Ueber den Willen in der Natur*," under the heading *Sinologie*. Unfortunately Csoma Körösi, that persevering Hungarian, who, in order to study the language and sacred writings of Buddhism, spent many years in Tibet, and for the most part in Buddhist monasteries, was carried off by death just as he was beginning to work out for us the results of his researches. I cannot, however, deny the pleasure with which I read, in his provisional accounts, several passages cited directly from the Kahgyur itself; for example, the following conversation of the dying Buddha with Brahma, who is doing him homage: "There is a description of their conversation on the subject of creation,—by whom was the world made? Shakya asks several questions of Brahma,—whether was it he who made or produced such and such things, and

endowed or blessed them with such and such virtues or properties,—whether was it he who caused the several revolutions in the destruction and regeneration of the world. He denies that he had ever done anything to that effect. At last he himself asks Shakya how the world was made,—by whom? Here are attributed all changes in the world to the moral works of the animal beings, and it is stated that in the world all is illusion, there is no reality in the things; all is empty. Brahma, being instructed in his doctrine, becomes his follower" (Asiatic Researches, vol. xx. p. 434).

I cannot place, as is always done, the fundamental difference of all religions in the question whether they are monotheistic, polytheistic, pantheistic, or atheistic, but only in the question whether they are optimistic or pessimistic, that is, whether they present the existence of the world as justified by itself, and therefore praise and value it, or regard it as something that can only be conceived as the consequence of our guilt, and therefore properly ought not to be, because they recognise that pain and death cannot lie in the eternal, original, and immutable order of things, in that which in every respect ought to be. The power by virtue of which Christianity was able to overcome first Judaism, and then the heathenism of Greece and Rome, lies solely in its pessimism, in the confession that our state is both exceedingly wretched and sinful, while Judaism and heathenism were optimistic. That truth, profoundly and painfully felt by all, penetrated, and bore in its train the need of redemption.

I turn to a general consideration of the other kind of metaphysics, that which has its authentication in itself, and is called *philosophy*. I remind the reader of its origin, mentioned above, in a *wonder* concerning the world and our own existence, inasmuch as these press upon the intellect as a riddle, the solution of which therefore occupies mankind without intermission. Here, then, I wish first of all to draw attention to the fact that this could not be

the case if, in Spinoza's sense, which in our own day has so often been brought forward again under modern forms and expositions as pantheism, the world were an "*absolute substance,*" and therefore an *absolutely necessary existence.* For this means that it exists with so great a necessity that beside it every other necessity comprehensible to our understanding as such must appear as an accident. It would then be something which comprehended in itself not only all actual but also all possible existence, so that, as Spinoza indeed declares, its possibility and its actuality would be absolutely one. Its non-being would therefore be impossibility itself; thus it would be something the non-being or other-being of which must be completely inconceivable, and which could therefore just as little be thought away as, for example, space or time. And since, further, *we ourselves* would be parts, modes, attributes, or accidents of such an absolute substance, which would be the only thing that, in any sense, could ever or anywhere exist, our and its existence, together with its properties, would necessarily be very far from presenting itself to us as remarkable, problematical, and indeed as an unfathomable and ever-disquieting riddle, but, on the contrary, would be far more self-evident than that two and two make four. For we would necessarily be incapable of thinking anything else than that the world is, and is, as it is; and therefore we would necessarily be as little conscious of its existence *as such, i.e.,* as a problem for reflection, as we are of the incredibly fast motion of our planet.

All this, however, is absolutely not the case. Only to the brutes, who are without thought, does the world and existence appear as a matter of course; to man, on the contrary, it is a problem, of which even the most uneducated and narrow-minded becomes vividly conscious in certain brighter moments, but which enters more distinctly and more permanently into the consciousness of each one of us the clearer and more enlightened that conscious-

ness is, and the more material for thought it has acquired through culture, which all ultimately rises, in minds that are naturally adapted for philosophising, to Plato's "*θαυμαζειν, μαλα φιλοσοφικον παθος*" (*mirari, valde philosophicus affectus*), that is, to that *wonder* which comprehends in its whole magnitude that problem which unceasingly occupies the nobler portion of mankind in every age and in every land, and gives it no rest. In fact, the pendulum which keeps in motion the clock of metaphysics, that never runs down, is the consciousness that the non-existence of this world is just as possible as its existence. Thus, then, the Spinozistic view of it as an absolutely necessary existence, that is, as something that absolutely and in every sense ought to and must be, is a false one. Even simple Theism, since in its cosmological proof it tacitly starts by inferring the previous non-existence of the world from its existence, thereby assumes beforehand that the world is something contingent. Nay, what is more, we very soon apprehend the world as something the non-existence of which is not only conceivable, but indeed preferable to its existence. Therefore our wonder at it easily passes into a brooding over the *fatality* which could yet call forth its existence, and by virtue of which such stupendous power as is demanded for the production and maintenance of such a world could be directed so much against its own interest. The philosophical astonishment is therefore at bottom perplexed and melancholy; philosophy, like the overture to "Don Juan," commences with a minor chord. It follows from this that it can neither be Spinozism nor optimism. The more special nature, which has just been indicated, of the astonishment which leads us to philosophise clearly springs from the sight of the *suffering and the wickedness* in the world, which, even if they were in the most just proportion to each other, and also were far outweighed by good, are yet something which absolutely and in general ought not to be. But since now nothing can come out of nothing, these also must have their germ in the

origin or in the kernel of the world itself. It is hard for us to assume this if we look at the magnitude, the order and completeness, of the physical world, for it seems to us that what had the power to produce such a world must have been able to avoid the suffering and the wickedness. That assumption (the truest expression of which is Ormuzd and Ahrimines), it is easy to conceive, is hardest of all for Theism. Therefore the freedom of the will was primarily invented to account for wickedness. But this is only a concealed way of making something out of nothing, for it assumes an *Operari* that proceeded from no *Esse* (see *Die beiden Grundprobleme der Ethik*, p. 58, *et seq.*; second edition, p. 57 *et seq.*) Then it was sought to get rid of evil by attributing it to matter, or to unavoidable necessity, whereby the devil, who is really the right *Expediens ad hoc*, was unwillingly set aside. To evil also belongs *death*; but wickedness is only the throwing of the existing evil from oneself on to another. Thus, as was said above, it is wickedness, evil, and death that qualify and intensify the philosophical astonishment. Not merely that the world exists, but still more that it is such a wretched world, is the *punctum pruriens* of metaphysics, the problem which awakens in mankind an unrest that cannot be quieted by scepticism nor yet by criticism.

We find *physics* also (in the widest sense of the word) occupied with the explanation of the phenomena in the world. But it lies in the very nature of its explanations themselves that they cannot be sufficient. Physics cannot stand on its own feet, but requires a metaphysic to lean upon, whatever airs it may give itself towards the latter. For it explains the phenomena by something still more unknown than they are themselves; by laws of nature, resting upon forces of nature, to which the power of life also belongs. Certainly the whole present condition of all things in the world, or in nature, must necessarily be explicable from purely physical causes. But such an explanation—supposing one actually succeeded so far as to

be able to give it—must always just as necessarily be tainted with two imperfections (as it were with two sores, or like Achilles with the vulnerable heel, or the devil with the horse's hoof), on account of which everything so explained really remains still unexplained. First with this imperfection, that the *beginning* of every explanatory chain of causes and effects, *i.e.*, of connected changes, can absolutely *never* be reached, but, just like the limits of the world in space and time, unceasingly recedes *in infinito.* Secondly with this, that the whole of the efficient causes out of which everything is explained constantly rest upon something which is completely inexplicable, the original *qualities* of things and the *natural forces* which play a prominent part among them, by virtue of which they produce a specific kind of effect, *e.g.*, weight, hardness, impulsive force, elasticity, warmth, electricity, chemical forces &c., and which now remain in every explanation which is given, like an unknown quantity, which absolutely cannot be eliminated, in an otherwise perfectly solved algebraical equation. Accordingly there is no fragment of clay, however little worth, that is not entirely composed of inexplicable qualities. Thus these two inevitable defects in every purely physical, *i.e.*, causal, explanation show that such an explanation can only be *relative,* and that its whole method and nature cannot be the only one, the ultimate and thus the sufficient one, *i.e.*, cannot be the method of explanation that can ever lead to the satisfactory solution of the difficult riddle of things, and to the true understanding of the world and existence; but that the physical explanation in general and as such requires further a *metaphysical* explanation, which affords us the key to all its assumptions, but just on this account must necessarily follow quite a different path. The first step to this is that one should bring to distinct consciousness and firmly retain the difference of the two, hence the difference between *physics* and *metaphysics.* It rests in general on the Kantian distinction between *phenomenon*

and *thing in itself.* 'Just because Kant held the latter to be absolutely unknowable, there was, according to him, no *metaphysics,* but merely immanent knowledge, *i.e., physics,* which throughout can speak only of phenomena, and also a critique of the reason which strives after metaphysics. Here, however, in order to show the true point of connection between my philosophy and that of Kant, I shall anticipate the second book, and give prominence to the fact that Kant, in his beautiful exposition of the compatibility of freedom and necessity (Critique of Pure Reason, first edition, p. 532–554; and Critique of Practical Reason, p. 224–231 of Rosenkranz's edition), shows how one and the same action may in one aspect be perfectly explicable as necessarily arising from the character of the man, the influence to which he has been subject in the course of his life, and the motives which are now present to him, but yet in another aspect must be regarded as the work of his free will; and in the same sense he says, § 53 of the "Prolegomena:" "Certainly natural necessity will belong to every connection of cause and effect in the world of sense; yet, on the other hand, freedom will be conceded to that cause which is not itself a phenomenon (though indeed it is the ground of phenomena), thus nature and freedom may without contradiction be attributed to the same thing, but in a different reference—in the one case as a phenomenon, in the other case as a thing in itself." What, then, Kant teaches of the phenomenon of man and his action my teaching extends to *all* phenomena in nature, in that it makes the *will* as a thing in itself their foundation. This proceeding is justified first of all by the fact that it must not be assumed that man is specifically *toto genere* radically different from the other beings and things in nature, but rather that he is different only in degree. I turn back from this premature digression to our consideration of the inadequacy of physics to afford us the ultimate explanation of things. I say, then, everything certainly is physical, but yet nothing is explic-

able physically. As for the motion of the projected bullet, so also for the thinking of the brain, a physical explanation must ultimately be in itself possible, which would make the latter just as comprehensible as is the former. But even the former, which we imagine we understand so perfectly, is at bottom as obscure to us as the latter; for what the inner nature of expansion in space may be—of impenetrability, mobility, hardness, elasticity, and gravity remains, after all physical explanations, a mystery, just as much as thought. But because in the case of thought the inexplicable appears most immediately, a spring was at once made here from physics to metaphysics, and a substance of quite a different kind from all corporeal substances was hypostatised—a soul was set up in the brain. But if one had not been so dull as only to be capable of being struck by the most remarkable of phenomena, one would have had to explain digestion by a soul in the stomach, vegetation by a soul in the plant, affinity by a soul in the reagents, nay, the falling of a stone by a soul in the stone. For the quality of every unorganised body is just as mysterious as the life in the living body. In the same way, therefore, the physical explanation strikes everywhere upon what is metaphysical, by which it is annihilated, *i.e.*, it ceases to be explanation. Strictly speaking, it may be asserted that no natural science really achieves anything more than what is also achieved by Botany: the bringing together of similars, classification. A physical system which asserted that its explanations of things—in the particular from causes, and in general from forces—were really sufficient, and thus exhausted the nature of the world, would be the true *Naturalism.* From Leucippus, Democritus, and Epicurus down to the *Système de la Nature,* and further, to Delamark, Cabanis, and to the materialism that has again been warmed up in the last few years, we can trace the persistent attempt to set up a *system of physics without metaphysics,* that is, a system which would make the phenomenon the thing in itself. But all their explana-

tions seek to conceal from the explainers themselves and from others that they simply assume the principal matter without more ado. They endeavour to show that all phenomena, even those of mind, are physical. And they are right; only they do not see that all that is physical is in another aspect also metaphysical. But, without Kant, this is indeed difficult to see, for it presupposes the distinction of the phenomenon from the thing in itself. Yet without this Aristotle, much as he was inclined to empiricism, and far as he was removed from the Platonic hyperphysics, kept himself free from this limited point of view. He says: "*Ει μεν ουν μη εστι τις ἑτερα ουσια παρα τας φυσει συνεστηκυιας, ἡ φυσικη αν ειη πρωτη επιστημη· ει δε εστι τις ουσια ακινητος, αὑτη προτερα και φιλοσοφια πρωτη, και καθολου οὑτως, ὁτι πρωτη· και περι του οντος ᾗ ον, ταυτης αν ειη θεωρησαι.*" (*Si igitur non est aliqua alia substantia, præter eas, quæ natura consistunt, physica profecto prima scientia esset: quodsi autem est aliqua substantia immobilis, hæc prior et philosophia prima, et universalis sic, quod prima; et de ente, prout ens est, speculari hujus est*), "Metaph.," v. 1. Such an *absolute system of physics* as is described above, which leaves room for no *metaphysics*, would make the *Natura naturata* into the *Natura naturans;* it would be physics established on the throne of metaphysics, yet it would comport itself in this high position almost like Holberg's theatrical would-be politician who was made burgomaster. Indeed behind the reproach of atheism, in itself absurd, and for the most part malicious, there lies, as its inner meaning and truth, which gives it strength, the obscure conception of such an absolute system of physics without metaphysics. Certainly such a system would necessarily be destructive of ethics; and while Theism has falsely been held to be inseparable from morality, this is really true only of *metaphysics in general, i.e.*, of the knowledge that the order of nature is not the only and absolute order of things. Therefore we may set up this as the necessary *Credo* of all just and

good men: "I believe in metaphysics." In this respect it is important and necessary that one should convince oneself of the untenable nature of an *absolute system of physics*, all the more as this, the true *naturalism*, is a point of view which of its own accord and ever anew presses itself upon a man, and can only be done away with through profound speculation. In this respect, however, all kinds of systems and faiths, so far and so long as they are accepted, certainly serve as a substitute for such speculation. But that a fundamentally false view presses itself upon man of its own accord, and must first be skilfully removed, is explicable from the fact that the intellect is not originally intended to instruct us concerning the nature of things, but only to show us their relations, with reference to our will; it is, as we shall find in the second book, only the medium of motives. Now, that the world schematises itself in the intellect in a manner which exhibits quite a different order of things from the absolutely true one, because it shows us, not their kernel, but only their outer shell, happens accidentally, and cannot be used as a reproach to the intellect; all the less as it nevertheless finds in itself the means of rectifying this error, in that it arrives at the distinction between the phenomenal appearance and the inner being of things, which distinction existed in substance at all times, only for the most part was very imperfectly brought to consciousness, and therefore was inadequately expressed, indeed often appeared in strange clothing. The Christian mystics, when they call it the *light of nature*, declare the intellect to be inadequate to the comprehension of the true nature of things. It is, as it were, a mere surface force, like electricity, and does not penetrate to the inner being.

The insufficiency of pure naturalism appears, as we have said, first of all, on the empirical path itself, through the circumstance that every physical explanation explains the particular from its cause; but the chain of these causes, as we know *a priori*, and therefore with perfect certainty,

runs back to infinity, so that absolutely no cause could ever be the first. Then, however, the effect of every cause is referred to a law of nature, and this finally to a force of nature, which now remains as the absolutely inexplicable. But this inexplicable, to which all phenomena of this so clearly given and naturally explicable world, from the highest to the lowest, are referred, just shows that the whole nature of such explanation is only conditional, as it were only *ex concessis*, and by no means the true and sufficient one; therefore I said above that physically everything and nothing is explicable. That absolutely inexplicable element which pervades all phenomena, which is most striking in the highest, *e.g.*, in generation, but yet is just as truly present in the lowest, *e.g.*, in mechanical phenomena, points to an entirely different kind of order of things lying at the foundation of the physical order, which is just what Kant calls the order of things in themselves, and which is the goal of metaphysics. But, secondly, the insufficiency of pure naturalism comes out clearly from that fundamental philosophical truth, which we have fully considered in the first half of this book, and which is also the theme of the "Critique of Pure Reason;" the truth that every *object*, both as regards its objective existence in general and as regards the manner (forms) of this existence, is throughout conditioned by the knowing *subject*, hence is merely a phenomenon, not a thing in itself. This is explained in § 7 of the first volume, and it is there shown that nothing can be more clumsy than that, after the manner of all materialists, one should blindly take the objective as simply given in order to derive everything from it without paying any regard to the subjective, through which, however, nay, in which alone the former exists. Samples of this procedure are most readily afforded us by the fashionable materialism of our own day, which has thereby become a philosophy well suited for barbers' and apothecaries' apprentices. For it, in its innocence, matter, assumed without reflection as absolutely real, is

the thing in self, and the one capacity of a thing in itself is impulsive force, for all other qualities can only be manifestations of this.

With naturalism, then, or the purely physical way of looking at things, we shall never attain our end; it is like a sum that never comes out. Causal series without beginning or end, fundamental forces which are inscrutable, endless space, beginningless time, infinite divisibility of matter, and all this further conditioned by a knowing brain, in which alone it exists just like a dream, and without which it vanishes—constitute the labyrinth in which naturalism leads us ceaselessly round. The height to which in our time the natural sciences have risen in this respect entirely throws into the shade all previous centuries, and is a summit which mankind reaches for the first time. But however great are the advances which *physics* (understood in the wide sense of the ancients) may make, not the smallest step towards *metaphysics* is thereby taken, just as a plane can never obtain cubical content by being indefinitely extended. For all such advances will only perfect our knowledge of the *phenomenon;* while *metaphysics* strives to pass beyond the phenomenal appearance itself, to that which so appears. And if indeed it had the assistance of an entire and complete experience, it would, as regards the main point, be in no way advantaged by it. Nay, even if one wandered through all the planets and fixed stars, one would thereby have made no step in *metaphysics.* It is rather the case that the greatest advances of physics will make the need of metaphysics ever more felt; for it is just the corrected, extended, and more thorough knowledge of nature which, on the one hand, always undermines and ultimately overthrows the metaphysical assumptions which till then have prevailed, but, on the other hand, presents the problem of metaphysics itself more distinctly, more correctly, and more fully, and separates it more clearly from all that is merely physical; moreover, the more perfectly and

accurately known nature of the particular thing more pressingly demands the explanation of the whole and the general, which, the more correctly, thoroughly, and completely it is known empirically, only presents itself as the more mysterious. Certainly the individual, simple investigator of nature, in a special branch of physics, does not at once become clearly conscious of all this; he rather sleeps contentedly by the side of his chosen maid, in the house of Odysseus, banishing all thoughts of Penelope (cf. ch. 12 at the end). Hence we see at the present day the *husk of nature* investigated in its minutest details, the intestines of intestinal worms and the vermin of vermin known to a nicety. But if some one comes, as, for example, I do, and speaks of the *kernel of nature*, they will not listen; they even think it has nothing to do with the matter, and go on sifting their husks. One finds oneself tempted to call that over-microscopical and micrological investigator of nature the cotquean of nature. But those persons who believe that crucibles and retorts are the true and only source of all wisdom are in their own way just as perverse as were formerly their antipodes the Scholastics. As the latter, absolutely confined to their abstract conceptions, used these as their weapons, neither knowing nor investigating anything outside them, so the former, absolutely confined to their empiricism, allow nothing to be true except what their eyes behold, and believe they can thus arrive at the ultimate ground of things, not discerning that between the phenomenon and that which manifests itself in it, the thing in itself, there is a deep gulf, a radical difference, which can only be cleared up by the knowledge and accurate delimitation of the subjective element of the phenomenon, and the insight that the ultimate and most important conclusions concerning the nature of things can only be drawn from self-consciousness; yet without all this one cannot advance a step beyond what is directly given to the senses, thus can get no further than to the problem. Yet, on the other hand,

it is to be observed that the most perfect possible knowledge of nature is the corrected *statement of the problem* of metaphysics. Therefore no one ought to venture upon this without having first acquired a knowledge of all the branches of natural science, which, though general, shall be thorough, clear, and connected. For the problem must precede its solution. Then, however, the investigator must turn his glance inward; for the intellectual and ethical phenomena are more important than the physical, in the same proportion as, for example, animal magnetism is a far more important phenomenon than mineral magnetism. The last fundamental secret man carries within himself, and this is accessible to him in the most immediate manner; therefore it is only here that he can hope to find the key to the riddle of the world and gain a clue to the nature of all things. The special province of metaphysics thus certainly lies in what has been called mental philosophy.

> "The ranks of living creatures thou dost lead
> Before me, teaching me to know my brothers
> In air and water and the silent wood:
> . . . . . .
> Then to the cave secure thou leadest me,
> Then show'st me mine own self, and in my breast
> The deep, mysterious miracles unfold."[1]

Finally, then, as regards the *source or the foundation* of metaphysical knowledge, I have already declared myself above to be opposed to the assumption, which is even repeated by Kant, that it must lie *in mere conceptions.* In no knowledge can conceptions be what is first; for they are always derived from some perception. What has led, however, to that assumption is probably the example of mathematics. Mathematics can leave perception altogether, and, as is especially the case in algebra, trigonometry, and analysis, can operate with purely abstract conceptions, nay, with conceptions which are represented

[1] [Bayard Taylor's translation of Faust, vol. i. 180. Trs.]

only by signs instead of words, and can yet arrive at a perfectly certain result, which is still so remote that any one who adhered to the firm ground of perception could not arrive at it. But the possibility of this depends, as Kant has clearly shown, on the fact that the conceptions of mathematics are derived from the most certain and definite of all perceptions, from the *a priori* and yet intuitively known relations of quantity, and can therefore be constantly realised again and controlled by these, either arithmetically, by performing the calculations which are merely indicated by those signs, or geometrically, by means of what Kant calls the construction of the conceptions. This advantage, on the other hand, is not possessed by the conceptions out of which it was believed metaphysics could be built up; such, for example, as essence, being, substance, perfection, necessity, reality, finite, infinite, absolute, ground, &c. For such conceptions are by no means original, as fallen from heaven, or innate; but they also, like all conceptions, are derived from perceptions; and as, unlike the conceptions of mathematics, they do not contain the mere form of perception, but more, empirical perceptions must lie at their foundation. Thus nothing can be drawn from them which the empirical perceptions did not also contain, that is, nothing which was not a matter of experience, and which, since these conceptions are very wide abstractions, we would receive with much greater certainty at first hand from experience. For from conceptions nothing more can ever be drawn than the perceptions from which they are derived contain. If we desire pure conceptions, *i.e.*, such as have no empirical source, the only ones that can be produced are those which concern space and time, *i.e.*, the merely formal part of perception, consequently only the mathematical conceptions, or at most also the conception of causality, which indeed does not originate in experience, but yet only comes into consciousness by means of it (first in sense-perception); therefore experience indeed is only possible by means of it; but it also is only

valid in the sphere of experience, on which account Kant has shown that it only serves to communicate the connection of experience, and not to transcend it; that thus it admits only of physical application, not of metaphysical. Certainly only its *a priori* origin can give apodictic certainty to any knowledge; but this limits it to the mere *form* of experience in general, for it shows that it is conditioned by the subjective nature of the intellect. Such knowledge, then, far from taking us beyond experience, gives only one *part* of experience itself, the *formal* part, which belongs to it throughout, and therefore is universal, consequently mere form without content. Since now metaphysics can least of all be confined to this, it must have also *empirical* sources of knowledge; therefore that preconceived idea of a metaphysic to be found purely *a priori* is necessarily vain. It is really a *petitio principii* of Kant's, which he expresses most distinctly in § 1 of the Prolegomena, that metaphysics must not draw its fundamental conceptions and principles from experience. In this it is assumed beforehand that only what we knew *before* all experience can extend beyond all possible experience. Supported by this, Kant then comes and shows that all such knowledge is nothing more than the form of the intellect for the purpose of experience, and consequently can never lead beyond experience, from which he then rightly deduces the impossibility of all metaphysics. But does it not rather seem utterly perverse that in order to discover the secret of experience, *i.e.*, of the world which alone lies before us, we should look quite away from it, ignore its content, and take and use for its material only the empty forms of which we are conscious *a priori?* Is it not rather in keeping with the matter that *the science of experience in general*, and as such, should also be drawn from experience? Its problem itself is given it empirically; why should not the solution of it call in the assistance of experience? Is it not senseless that he who speaks of the nature of things should not look at things themselves, but should

confine himself to certain abstract conceptions? The task of metaphysics is certainly not the observation of particular experiences, but yet it is the correct explanation of experience as a whole. Its foundation must therefore, at any rate, be of an empirical nature. Indeed the *a priori* nature of a part of human knowledge will be apprehended by it as a given *fact*, from which it will infer the subjective origin of the same. Only because the consciousness of its *a priori* nature accompanies it is it called by Kant *transcendental* as distinguished from *transcendent*, which signifies "passing beyond all possibility of experience," and has its opposite in *immanent*, *i.e.*, remaining within the limits of experience. I gladly recall the original meaning of this expression introduced by Kant, with which, as also with that of the Categories, and many others, the apes of philosophy carry on their game at the present day. Now, besides this, the source of the knowledge of metaphysics is not *outer* experience alone, but also *inner*. Indeed, what is most peculiar to it, that by which the decisive step which alone can solve the great question becomes possible for it, consists, as I have fully and thoroughly proved in "*Ueber den Willen in der Natur*," under the heading, "*Physische Astronomie*," in this, that at the right place it combines outer experience with inner, and uses the latter as a key to the former.

The origin of metaphysics in empirical sources of knowledge, which is here set forth, and which cannot fairly be denied, deprives it certainly of that kind of apodictic certainty which is only possible through knowledge *a priori*. This remains the possession of logic and mathematics—sciences, however, which really only teach what every one knows already, though not distinctly. At most the primary elements of natural science may also be deduced from knowledge *a priori*. By this confession metaphysics only surrenders an ancient claim, which, according to what has been said above, rested upon misunderstanding, and against which the great diversity and

changeableness of metaphysical systems, and also the constantly accompanying scepticism, in every age has testified. Yet against the possibility of metaphysics in general this changeableness cannot be urged, for the same thing affects just as much all branches of natural science, chemistry, physics, geology, zoology, &c., and even history has not remained exempt from it. But when once, as far as the limits of human intellect allow, a true system of metaphysics shall have been found, the unchangeableness of a science which is known *a priori* will yet belong to it; for its foundation can only be *experience in general*, and not the particular and special experiences by which, on the other hand, the natural sciences are constantly modified and new material is always being provided for history. For experience as a whole and in general will never change its character for a new one.

The next question is: How can a science drawn from experience pass beyond it and so merit the name of metaphysics? It cannot do so perhaps in the same way as we find a fourth number from three proportionate ones, or a triangle from two sides and an angle. This was the way of the pre-Kantian dogmatism, which, according to certain laws known to us *a priori*, sought to reason from the given to the not given, from the consequent to the reason, thus from experience to that which could not possibly be given in any experience. Kant proved the impossibility of a metaphysic upon this path, in that he showed that although these laws were not drawn from experience, they were only valid for experience. He therefore rightly taught that in such a way we cannot transcend the possibility of all experience. But there are other paths to metaphysics. The whole of experience is like a cryptograph, and philosophy the deciphering of it, the correctness of which is proved by the connection appearing everywhere. If this whole is only profoundly enough comprehended, and the inner experience is connected with the outer, it must be capable of being *interpreted*, *explained* from itself. Since Kant

has irrefutably proved to us that experience in general proceeds from two elements, the forms of knowledge and the inner nature of things, and that these two may be distinguished in experience from each other, as that of which we are conscious *a priori* and that which is added *a posteriori*, it is possible, at least in general, to say, what in the given experience, which is primarily merely phenomenal, belongs to the *form* of this phenomenon, conditioned by the intellect, and what, after deducting this, remains over for the *thing in itself.* And although no one can discern the thing in itself through the veil of the forms of perception, on the other hand every one carries it in himself, indeed is it himself; therefore in self-consciousness it must be in some way accessible to him, even though only conditionally. Thus the bridge by which metaphysics passes beyond experience is nothing else than that analysis of experience into phenomenon and thing in itself in which I have placed Kant's greatest merit. For it contains the proof of a kernel of the phenomenon different from the phenomenon itself. This can indeed never be entirely separated from the phenomenon and regarded in itself as an *ens extramundanum,* but is always known only in its relations to and connections with the phenomenon itself. But the interpretation and explanation of the latter, in relation to the former, which is its inner kernel, is capable of affording us information with regard to it which does not otherwise come into consciousness. In this sense, then, metaphysics goes beyond the phenomenon, *i.e.*, nature, to that which is concealed in or behind it (*το μετα το φυσικον*), always regarding it, however, merely as that which manifests itself in the phenomenon, not as independent of all phenomenal appearance; it therefore remains immanent, and does not become transcendent. For it never disengages itself entirely from experience, but remains merely its interpretation and explanation, since it never speaks of the thing in itself otherwise than in its relation to the phenomenon. This

at least is the sense in which I, with reference throughout to the limitations of human knowledge proved by Kant, have attempted to solve the problem of metaphysics. Therefore his Prolegomena to future metaphysics will be valid and suitable for mine also. Accordingly it never really goes beyond experience, but only discloses the true understanding of the world which lies before it in experience. It is neither, according to the definition of metaphysics which even Kant repeats, a science of mere conceptions, nor is it a system of deductions from *a priori* principles, the uselessness of which for the *end* of metaphysics has been shown by Kant. But it is rational knowledge, drawn from perception of the external actual world and the information which the most intimate fact of self-consciousness affords us concerning it, deposited in distinct conceptions. It is accordingly the science of experience; but its subject and its source is not particular experiences, but the totality of all experience. I completely accept Kant's doctrine that the world of experience is merely phenomenal, and that the *a priori* knowledge is valid only in relation to phenomena; but I add that just as phenomenal appearance, it is the manifestation of that which appears, and with him I call this the thing in itself. This must therefore express its nature and character in the world of experience, and consequently it must be possible to interpret these from this world, and indeed from the matter, not the mere form, of experience. Accordingly philosophy is nothing but the correct and universal understanding of experience itself, the true exposition of its meaning and content. To this the metaphysical, *i.e.*, that which is merely clothed in the phenomenon and veiled in its forms, is that which is related to it as thought to words.

Such a deciphering of the world with reference to that which manifests itself in it must receive its confirmation from itself, through the agreement with each other in which it places the very diverse phenomena of the world, and which without it we do not perceive. If we find a

document the alphabet of which is unknown, we endeavour to make it out until we hit upon an hypothesis as to the significance of the letters in accordance with which they make up comprehensible words and connected sentences. Then, however, there remains no doubt as to the correctness of the deciphering, because it is not possible that the agreement and connection in which all the letters of that writing are placed by this explanation is merely accidental, and that by attributing quite a different value to the letters we could also recognise words and sentences in this arrangement of them. In the same way the deciphering of the world must completely prove itself from itself. It must throw equal light upon all the phenomena of the world, and also bring the most heterogeneous into agreement, so that the contradiction between those which are most in contrast may be abolished. This proof from itself is the mark of genuineness. For every false deciphering, even if it is suitable for some phenomena, will conflict all the more glaringly with the rest. So, for example, the optimism of Leibnitz conflicts with the palpable misery of existence; the doctrine of Spinoza, that the world is the only possible and absolutely necessary substance, is incompatible with our wonder at its existence and nature; the Wolfian doctrine, that man obtains his *Existentia* and *Essentia* from a will foreign to himself, is contradicted by our moral responsibility for the actions which proceed with strict necessity from these, in conflict with the motives; the oft-repeated doctrine of the progressive development of man to an ever higher perfection, or in general of any kind of becoming by means of the process of the world, is opposed to the *a priori* knowledge that at any point of time an infinite time has already run its course, and consequently all that is supposed to come with time would necessarily have already existed; and in this way an interminable list might be given of the contradictions of dogmatic assumptions with the given reality of things. On the other hand, I must deny that any doc-

trine of my philosophy could fairly be added to such a list, because each of them has been thought out in the presence of the perceived reality, and none of them has its root in abstract conceptions alone. There is yet in it a fundamental thought which is applied to all the phenomena of the world as their key; but it proves itself to be the right alphabet at the application of which all words and sentences have sense and significance. The discovered answer to a riddle shows itself to be the right one by the fact that all that is said in the riddle is suitable to it. In the same way my doctrine introduces agreement and connection into the confusion of the contrasting phenomena of this world, and solves the innumerable contradictions which, when regarded from any other point of view, it presents. Therefore, so far, it is like a sum that comes out right, yet by no means in the sense that it leaves no problem over to solve, no possible question unanswered. To assert anything of that sort would be a presumptuous denial of the limits of human knowledge in general. Whatever torch we may kindle, and whatever space it may light, our horizon will always remain bounded by profound night. For the ultimate solution of the riddle of the world must necessarily be concerned with the things in themselves, no longer with the phenomena. But all our forms of knowledge are adapted to the phenomena alone; therefore we must comprehend everything through coexistence, succession, and causal relations. These forms, however, have meaning and significance only with reference to the phenomenon; the things in themselves and their possible relations cannot be apprehended by means of those forms. Therefore the actual, positive solution of the riddle of the world must be something that human intellect is absolutely incapable of grasping and thinking; so that if a being of a higher kind were to come and take all pains to impart it to us, we would be absolutely incapable of understanding anything of his expositions. Those, therefore, who pro-

fess to know the ultimate, *i.e.*, the first ground of things, thus a primordial being, an absolute, or whatever else they choose to call it, together with the process, the reasons, motives, or whatever it may be, in consequence of which the world arises from it, or springs, or falls, or is produced, set in existence, "discharged," and ushered forth, are playing tricks, are vain boasters, when indeed they are not charlatans.

I regard it as a great excellence of my philosophy that all its truths have been found independently of each other, by contemplation of the real world; but their unity and agreement, about which I had been unconcerned, has always afterwards appeared of itself. Hence also it is rich, and has wide-spreading roots in the ground of perceptible reality, from which all nourishment of abstract truths springs; and hence, again, it is not wearisome—a quality which, to judge from the philosophical writings of the last fifty years, one might regard as essential to philosophy. If, on the other hand, all the doctrines of a philosophy are merely deduced the one out of the other, and ultimately indeed all out of one first principle, it must be poor and meagre, and consequently wearisome, for nothing can follow from a proposition except what it really already says itself. Moreover, in this case everything depends upon the correctness of *one* proposition, and by a single mistake in the deduction the truth of the whole would be endangered. Still less security is given by the systems which start from an intellectual intuition, *i.e.*, a kind of ecstasy or clairvoyance. All knowledge so obtained must be rejected as subjective, individual, and consequently problematical. Even if it actually existed it would not be communicable, for only the normal knowledge of the brain is communicable; if it is abstract, through conceptions and words; if purely perceptible or concrete, through works of art.

If, as so often happens, metaphysics is reproached with having made so little progress, it ought also to be considered that no other science has grown up like it under

constant oppression, none has been so hampered and hindered from without as it has always been by the religion of every land, which, everywhere in possession of a monopoly of metaphysical knowledge, regards metaphysics as a weed growing beside it, as an unlicensed worker, as a horde of gipsies, and as a rule tolerates it only under the condition that it accommodates itself to serve and follow it. For where has there ever been true freedom of thought? It has been vaunted sufficiently; but whenever it wishes to go further than perhaps to differ about the subordinate dogmas of the religion of the country, a holy shudder seizes the prophets of tolerance, and they say: "Not a step further!" What progress of metaphysics was possible under such oppression? Nay, this constraint which the privileged metaphysics exercises is not confined to the *communication* of thoughts, but extends to *thinking* itself, for its dogmas are so firmly imprinted in the tender, plastic, trustful, and thoughtless age of childhood, with studied solemnity and serious airs, that from that time forward they grow with the brain, and almost assume the nature of innate thoughts, which some philosophers have therefore really held them to be, and still more have pretended to do so. Yet nothing can so firmly resist the comprehension of even the *problem* of metaphysics as a previous solution of it intruded upon and early implanted in the mind. For the necessary starting-point for all genuine philosophy is the deep feeling of the Socratic: "This one thing I know, that I know nothing." The ancients were in this respect in a better position than we are, for their national religions certainly limited somewhat the imparting of thoughts; but they did not interfere with the freedom of thought itself, because they were not formally and solemnly impressed upon children, and in general were not taken so seriously. Therefore in metaphysics the ancients are still our teachers.

Whenever metaphysics is reproached with its small pro-

gress, and with not having yet reached its goal in spite of such sustained efforts, one ought further to consider that in the meanwhile it has constantly performed the invaluable service of limiting the boundless claims of the privileged metaphysics, and yet at the same time combating naturalism and materialism proper, which are called forth by it as an inevitable reaction. Consider to what a pitch the arrogance of the priesthood of every religion would rise if the belief in their doctrines was as firm and blind as they really wish. Look back also at the wars, disturbances, rebellions, and revolutions in Europe from the eighth to the eighteenth century; how few will be found that have not had as their essence, or their pretext, some controversy about beliefs, thus a metaphysical problem, which became the occasion of exciting nations against each other. Yet is that whole thousand years a continual slaughter, now on the battlefield, now on the scaffold, now in the streets, in metaphysical interests! I wish I had an authentic list of all crimes which Christianity has really prevented, and all good deeds it has really performed, that I might be able to place them in the other scale of the balance.

Lastly, as regards the *obligations* of metaphysics, it has only one; for it is one which endures no other beside it—the obligation to be *true*. If one would impose other obligations upon it besides this, such as to be spiritualistic, optimistic, monotheistic, or even only to be moral, one cannot know beforehand whether this would not interfere with the fulfilment of that first obligation, without which all its other achievements must clearly be worthless. A given philosophy has accordingly no other standard of its value than that of truth. For the rest, philosophy is essentially *world-wisdom:* its problem is the world. It has to do with this alone, and leaves the gods in peace—expects, however, in return, to be left in peace by them.

Supplements to the Second Book.

" 'Ihr folget falscher Spur,
Denkt nicht, wir scherzen !
Ist nicht der Kern der Natur
Menschen im Herzen ?' "

—GOETHE.

SUPPLEMENTS TO THE SECOND BOOK.

CHAPTER XVIII.[1]

ON THE POSSIBILITY OF KNOWING THE THING IN ITSELF.

In 1836 I already published, under the title "*Ueber den Willen in der Natur*" (second ed., 1854; third ed., 1867), the most essential supplement to this book, which contains the most peculiar and important step in my philosophy, the transition from the phenomenon to the thing in itself, which Kant gave up as impossible. It would be a great mistake to regard the foreign conclusions with which I have there connected my expositions as the real material and subject of that work, which, though small as regards its extent, is of weighty import. These conclusions are rather the mere occasion starting from which I have there expounded that fundamental truth of my philosophy with so much greater clearness than anywhere else, and brought it down to the empirical knowledge of nature. And indeed this is done most exhaustively and stringently under the heading "*Physische Astronomie;*" so that I dare not hope ever to find a more correct or accurate expression of that core of my philosophy than is given there. Whoever desires to know my philosophy thoroughly and to test it seriously must therefore give attention before everything to that section. Thus, in general, all that is said in that little work would form the chief content of these supplements, if it had not to be excluded on account of having preceded

[1] This chapter is connected with § 18 of the first volume.

them; but, on the other hand, I here take for granted that it is known, for otherwise the very best would be wanting.

I wish now first of all to make a few preliminary observations from a general point of view as to the sense in which we can speak of a knowledge of the thing in itself and of its necessary limitation.

What is *knowledge?* It is primarily and essentially *idea.* What is *idea?* A very complicated *physiological* process in the brain of an animal, the result of which is the consciousness of a *picture* there. Clearly the relation between such a picture and something entirely different from the animal in whose brain it exists can only be a very indirect one. This is perhaps the simplest and most comprehensible way of disclosing the *deep gulf between the ideal and the real.* This belongs to the things of which, like the motion of the earth, we are not directly conscious; therefore the ancients did not observe it, just as they did not observe the motion of the earth. Once pointed out, on the other hand, first by Descartes, it has ever since given philosophers no rest. But after Kant had at last proved in the most thorough manner the complete diversity of the ideal and the real, it was an attempt, as bold as it was absurd, yet perfectly correctly calculated with reference to the philosophical public in Germany, and consequently crowned with brilliant results, to try to assert the *absolute identity* of the two by dogmatic utterances, on the strength of a pretended intellectual intuition. In truth, on the contrary, a subjective and an objective existence, a being for self and a being for others, a consciousness of one's own self, and a consciousness of other things, is given us directly, and the two are given in such a fundamentally different manner that no other difference can compare with this. About himself every one knows directly, about all others only very indirectly. This is the fact and the problem.

Whether, on the other hand, through further processes

in the interior of a brain, general conceptions (*Universalia*) are abstracted from the perceptible ideas or images that have arisen within it, for the assistance of further combinations, whereby knowledge becomes *rational*, and is now called *thinking*—this is here no longer the essential question, but is of subordinate significance. For all such *conceptions* receive their content only from the perceptible idea, which is therefore *primary knowledge*, and has consequently alone to be taken account of in an investigation of the relation between the ideal and the real. It therefore shows entire ignorance of the problem, or at least it is very inept, to wish to define that relation as that between *being* and *thinking*. Thinking has primarily only a relation to *perceiving*, but *perception* has a relation to the *real being* of what is perceived, and this last is the great problem with which we are here concerned. Empirical being, on the other hand, as it lies before us, is nothing else than simply being given in perception; but the relation of the latter to *thinking* is no riddle, for the conceptions, thus the immediate materials of thought, are obviously *abstracted* from perception, which no reasonable man can doubt. It may be said in passing that one can see how important the choice of expressions in philosophy is from the fact that that inept expression condemned above, and the misunderstanding which arose from it, became the foundation of the whole Hegelian pseudo-philosophy, which has occupied the German public for twenty-five years.

If, however, it should be said: "The perception is itself the knowledge of the thing in itself: for it is the effect of that which is outside of us, and as this *acts*, so it *is*: its action is just its being;" to this we reply: (1.) that the law of causality, as has been sufficiently proved, is of subjective origin, as well as the sensation from which the perception arises; (2.) that at any rate time and space, in which the object presents itself, are of subjective origin; (3.) that if the being of the object consists simply in its action, this

means that it consists merely in the changes which it brings about in others; therefore itself and in itself it is nothing at all. Only of *matter* is it true, as I have said in the text, and worked out in the essay on the principle of sufficient reason, at the end of § 21, that its being consists in its action, that it is through and through only causality, thus is itself causality objectively regarded; hence, however, it is also nothing in itself (*ἡ ὕλη το αληθινον ψευδος, materia mendacium verax*), but as an ingredient in the perceived object, is a mere abstraction, which for itself alone can be given in no experience. It will be fully considered later on in a chapter of its own. But the perceived object must be something *in itself*, and not merely something *for others*. For otherwise it would be altogether merely idea, and we would have an absolute idealism, which would ultimately become theoretical egoism, with which all reality disappears and the world becomes a mere subjective phantasm. If, however, without further question, we stop altogether at the *world as idea*, then certainly it is all one whether I explain objects as ideas in my head or as phenomena exhibiting themselves in time and space; for time and space themselves exist only in my head. In this sense, then, an identity of the ideal and the real might always be affirmed; only, after Kant, this would not be saying anything new. Besides this, however, the nature of things and of the phenomenal world would clearly not be thereby exhausted; but with it we would always remain still upon the ideal side. The *real* side must be something *toto genere* different from *the world as idea*, it must be that which things are *in themselves;* and it is this entire diversity between the ideal and the real which Kant has proved in the most thorough manner.

Locke had denied to the senses the knowledge of things as they are in themselves; but Kant denied this also to the perceiving *understanding*, under which name I here comprehend what he calls the *pure* sensibility, and, as it

is given *a priori*, the law of causality which brings about the empirical perception. Not only are both right, but we can also see quite directly that a contradiction lies in the assertion that a thing is known as it is in and for itself, *i.e.*, outside of knowledge. For all knowing is, as we have said, essentially a perceiving of ideas; but my perception of ideas, just because it is mine, can never be identical with the inner nature of the thing outside of me. The being in and for itself, of everything, must necessarily be *subjective;* in the idea of another, however, it exists just as necessarily as *objective*—a difference which can never be fully reconciled. For by it the whole nature of its existence is fundamentally changed; as objective it presupposes a foreign subject, as whose idea it exists, and, moreover, as Kant has shown, has entered forms which are foreign to its own nature, just because they belong to that foreign subject, whose knowledge is only possible by means of them. If I, absorbed in this reflection, perceive, let us say lifeless bodies, of easily surveyed magnitude and regular, comprehensible form, and now attempt to conceive this spatial existence, in its three dimensions, as their being in itself, consequently as the existence which to the things is subjective, the impossibility of the thing is at once apparent to me, for I can never think those objective forms as the being which to the things is subjective, rather I become directly conscious that what I there perceive is only a picture produced in my brain, and existing only for me as the knowing subject, which cannot constitute the ultimate, and therefore subjective, being in and for itself of even these lifeless bodies. But, on the other hand, I must not assume that even these lifeless bodies exist only in my idea, but, since they have inscrutable qualities, and, by virtue of these, activity, I must concede to them a *being in itself* of some kind. But this very inscrutableness of the properties, while, on the one hand, it certainly points to something which exists independently of our knowledge, gives also, on the other hand, the empirical proof that our knowledge, because it

consists simply in *framing ideas* by means of subjective forms, affords us always mere *phenomena*, not the true being of things. This is the explanation of the fact that in all that we know there remains hidden from us a certain something, as quite inscrutable, and we are obliged to confess that we cannot thoroughly understand even the commonest and simplest phenomena. For it is not merely the highest productions of nature, living creatures, or the *complicated* phenomena of the unorganised world that remain inscrutable to us, but even every rock-crystal, every iron-pyrite, by reason of its crystallographical, optical, chemical, and electrical properties, is to the searching consideration and investigation an abyss of incomprehensibilities and mysteries. This could not be the case if we knew things as they are in themselves; for then at least the simpler phenomena, the path to whose qualities was not barred for us by ignorance, would necessarily be thoroughly comprehensible to us, and their whole being and nature would be able to pass over into our knowledge. Thus it lies not in the defectiveness of our acquaintance with things, but in the nature of knowledge itself. For if our perception, and consequently the whole empirical comprehension of the things that present themselves to us, is already essentially and in the main determined by our faculty of knowledge, and conditioned by its forms and functions, it cannot but be that things exhibit themselves in a manner which is quite different from their own inner nature, and therefore appear as in a mask, which allows us merely to assume what is concealed beneath it, but never to know it; hence, then, it gleams through as an inscrutable mystery, and never can the nature of anything entire and without reserve pass over into knowledge; but much less can any real thing be construed *a priori*, like a mathematical problem. Thus the empirical inscrutableness of all natural things is a proof *a posteriori* of the ideality and merely phenomenal-actuality of their empirical existence.

According to all this, upon the path of *objective know-*

ledge, hence starting from the *idea*, one will never get beyond the idea, *i.e.*, the phenomenon. One will thus remain at the outside of things, and will never be able to penetrate to their inner nature and investigate what they are in themselves, *i.e.*, for themselves. So far I agree with Kant. But, as the counterpart of this truth, I have given prominence to this other truth, that we are not merely the *knowing subject*, but, in another aspect, we ourselves also belong to the inner nature that is to be known, *we ourselves are the thing in itself;* that therefore a *way from within* stands open for us to that inner nature belonging to things themselves, to which we cannot penetrate *from without*, as it were a subterranean passage, a secret alliance, which, as if by treachery, places us at once within the fortress which it was impossible to take by assault from without. The thing in itself can, as such, only come into consciousness quite directly, in this way, that *it is itself conscious of itself:* to wish to know it objectively is to desire something contradictory. Everything objective is idea, therefore appearance, mere phenomenon of the brain.

Kant's chief result may in substance be thus concisely stated: "All conceptions which have not at their foundation a perception in space and time (sensuous intuition), that is to say then, which have not been drawn from such a perception, are absolutely empty, *i.e.*, give no knowledge. But since now perception can afford us only *phenomena*, not things in themselves, we have also absolutely no knowledge of things in themselves." I grant this of everything, with the single exception of the knowledge which each of us has of his own *willing:* this is neither a perception (for all perception is spatial) nor is it empty; rather it is more real than any other. Further, it is not *a priori*, like merely formal knowledge, but entirely *a posteriori;* hence also we cannot anticipate it in the particular case, but are hereby often convicted of error concerning ourselves. In fact, our *willing* is the one opportunity which we have of understanding from within

any event which exhibits itself without, consequently the one thing which is known to us *immediately*, and not, like all the rest, merely given in the idea. Here, then, lies the datum which alone is able to become the key to everything else, or, as I have said, the single narrow door to the truth. Accordingly we must learn to understand nature from ourselves, not conversely ourselves from nature. What is known to us immediately must give us the explanation of what we only know indirectly, not conversely. Do we perhaps understand the rolling of a ball when it has received an impulse more thoroughly than our movement when we feel a motive? Many may imagine so, but I say it is the reverse. Yet we shall attain to the knowledge that what is essential in both the occurrences just mentioned is identical; although identical in the same way as the lowest audible note of harmony is the same as the note of the same name ten octaves higher.

Meanwhile it should be carefully observed, and I have always kept it in mind, that even the inward experience which we have of our own will by no means affords us an exhaustive and adequate knowledge of the thing in itself. This would be the case if it were entirely an immediate experience; but it is effected in this way: the will, with and by means of the corporisation, provides itself also with an intellect (for the sake of its relations to the external world), and through this now knows itself as will in self-consciousness (the necessary counterpart of the external world); this knowledge therefore of the thing in itself is not fully adequate. First of all, it is bound to the form of the idea, it is apprehension, and as such falls asunder into subject and object. For even in self-consciousness the I is not absolutely simple, but consists of a knower, the intellect, and a known, the will. The former is not known, and the latter does not know, though both unite in the consciousness of an I. But just on this account that I is not thoroughly *intimate* with itself, as it were transparent, but is opaque, and therefore remains a

riddle to itself, thus even in inner knowledge there also exists a difference between the true being of its object and the apprehension of it in the knowing subject. Yet inner knowledge is free from two forms which belong to outer knowledge, the form of *space* and the form of *causality*, which is the means of effecting all sense-perception. On the other hand, there still remains the form of *time*, and that of being known and knowing in general. Accordingly in this inner knowledge the thing in itself has indeed in great measure thrown off its veil, but still does not yet appear quite naked. In consequence of the form of time which still adheres to it, every one knows his will only in its successive *acts*, and not as a whole, in and for itself: therefore no one knows his character *a priori*, but only learns it through experience and always incompletely. But yet the apprehension, in which we know the affections and acts of our own will, is far more immediate than any other. It is the point at which the thing in itself most directly enters the phenomenon and is most closely examined by the knowing subject; therefore the event thus intimately known is alone fitted to become the interpreter of all others.

For in every emergence of an act of will from the obscure depths of our inner being into the knowing consciousness a direct transition occurs of the thing in itself, which lies outside time, into the phenomenal world. Accordingly the act of will is indeed only the closest and most distinct *manifestation* of the thing in itself; yet it follows from this that if all other manifestations or phenomena could be known by us as directly and inwardly, we would be obliged to assert them to be that which the will is in us. Thus in this sense I teach that the inner nature of everything is *will*, and I call will the thing in itself. Kant's doctrine of the unknowableness of the thing in itself is hereby modified to this extent, that the thing in itself is only not absolutely and from the very foundation knowable, that yet by far the most immediate

of its phenomena, which by this immediateness is *toto genere* distinguished from all the rest, represents it for us; and accordingly we have to refer the whole world of phenomena to that one in which the thing in itself appears in the very thinnest of veils, and only still remains phenomenon in so far as my intellect, which alone is capable of knowledge, remains ever distinguished from me as the willing subject, and moreover does not even in *inner* perfection put off the form of knowledge of *time.*

Accordingly, even after this last and furthest step, the question may still be raised, what that will, which exhibits itself in the world and as the world, ultimately and absolutely is in itself? *i.e.*, what it is, regarded altogether apart from the fact that it exhibits itself as will, or in general *appears, i.e.*, in general is *known.* This question can never be answered: because, as we have said, becoming known is itself the contradictory of being in itself, and everything that is known is as such only phenomenal. But the possibility of this question shows that the thing in itself, which we know most directly in the will, may have, entirely outside all possible phenomenal appearance, ways of existing, determinations, qualities, which are absolutely unknowable and incomprehensible to us, and which remain as the nature of the thing in itself, when, as is explained in the fourth book, it has voluntarily abrogated itself as *will,* and has therefore retired altogether from the phenomenon, and for our knowledge, *i.e.*, as regards the world of phenomena, has passed into empty nothingness. If the will were simply and absolutely the thing in itself this nothing would also be *absolute,* instead of which it expressly presents itself to us there as only *relative.*

I now proceed to supplement with a few considerations pertinent to the subject the exposition given both in our second book and in the work "*Ueber den Willen in der Natur,*" of the doctrine that what makes itself known to us in the most immediate knowledge as will is also that which objectifies itself at different grades in all the phe-

nomena of this world; and I shall begin by citing a number of psychological facts which prove that first of all in our own consciousness the will always appears as primary and fundamental, and throughout asserts its superiority to the intellect, which, on the other hand, always presents itself as secondary, subordinate, and conditioned. This proof is the more necessary as all philosophers before me, from the first to the last, place the true being or the kernel of man in the *knowing* consciousness, and accordingly have conceived and explained the I, or, in the case of many of them, its transcendental hypostasis called soul, as primarily and essentially *knowing*, nay, *thinking*, and only in consequence of this, secondarily and derivatively, as *willing*. This ancient and universal radical error, this enormous πρωτον ψευδος and fundamental ὑστερον προτερον, must before everything be set aside, and instead of it the true state of the case must be brought to perfectly distinct consciousness. Since, however, this is done here for the first time, after thousands of years of philosophising, some fulness of statement will be appropriate. The remarkable phenomenon, that in this most essential point all philosophers have erred, nay, have exactly reversed the truth, might, especially in the case of those of the Christian era, be partly explicable from the fact that they all had the intention of presenting man as distinguished as widely as possible from the brutes, yet at the same time obscurely felt that the difference between them lies in the intellect, not in the will; whence there arose unconsciously within them an inclination to make the intellect the essential and principal thing, and even to explain volition as a mere function of the intellect. Hence also the conception of a soul is not only inadmissible, because it is a transcendent hypostasis, as is proved by the "Critique of Pure Reason," but it becomes the source of irremediable errors, because in its "simple substance" it establishes beforehand an indivisible unity of knowledge and will, the separation of which is just the

path to the truth. That conception must therefore appear no more in philosophy, but may be left to German doctors and physiologists, who, after they have laid aside scalpel and spattle, amuse themselves by philosophising with the conceptions they received when they were confirmed. They might certainly try their luck in England. The French physiologists and zootomists have (till lately) kept themselves free from that reproach.

The first consequence of their common fundamental error, which is very inconvenient to all these philosophers, is this: since in death the knowing consciousness obviously perishes, they must either allow death to be the annihilation of the man, to which our inner being is opposed, or they must have recourse to the assumption of a continued existence of the knowing consciousness, which requires a strong faith, for his own experience has sufficiently proved to every one the thorough and complete dependence of the knowing consciousness upon the brain, and one can just as easily believe in digestion without a stomach as in a knowing consciousness without a brain. My philosophy alone leads out of this dilemma, for it for the first time places the true being of man not in the consciousness but in the will, which is not essentially bound up with consciousness, but is related to consciousness, *i.e.*, to knowledge, as substance to accident, as something illuminated to the light, as the string to the resounding-board, and which enters consciousness from within as the corporeal world does from without. Now we can comprehend the indestructibleness of this our real kernel and true being, in spite of the evident ceasing of consciousness in death, and the corresponding non-existence of it before birth. For the intellect is as perishable as the brain, whose product or rather whose action it is. But the brain, like the whole organism, is the product or phenomenon, in short, the subordinate of the will, which alone is imperishable.

CHAPTER XIX.[1]

ON THE PRIMACY OF THE WILL IN SELF-CONSCIOUSNESS.

THE will, as the thing in itself, constitutes the inner, true, and indestructible nature of man; in itself, however, it is unconscious. For consciousness is conditioned by the intellect, and the intellect is a mere accident of our being; for it is a function of the brain, which, together with the nerves and spinal cord connected with it, is a mere fruit, a product, nay, so far, a parasite of the rest of the organism; for it does not directly enter into its inner constitution, but merely serves the end of self-preservation by regulating the relations of the organism to the external world. The organism itself, on the other hand, is the visibility, the objectivity, of the individual will, the image of it as it presents itself in that very brain (which in the first book we learned to recognise as the condition of the objective world in general), therefore also brought about by its forms of knowledge, space, time, and causality, and consequently presenting itself as extended, successively acting, and material, *i.e.*, as something operative or efficient. The members are both directly felt and also perceived by means of the senses only in the brain. According to this one may say: The intellect is the secondary phenomenon; the organism the primary phenomenon, that is, the immediate manifestation of the will; the will is metaphysical, the intellect physical;—the intellect, like its objects, is merely phenomenal appearance; the will alone is the thing in itself. Then, in a more and more *figurative sense*,

[1] This chapter is connected with § 19 of the first volume.

thus by way of simile: The will is the substance of man, the intellect the accident; the will is the matter, the intellect is the form; the will is warmth, the intellect is light.

We shall now first of all verify and also elucidate this thesis by the following facts connected with the inner life of man; and on this opportunity perhaps more will be done for the knowledge of the inner man than is to be found in many systematic psychologies.

1. Not only the consciousness of other things, *i.e.*, the apprehension of the external world, but also *self-consciousness*, contains, as was mentioned already above, a knower and a known; otherwise it would not be *consciousness*. For *consciousness* consists in knowing; but knowing requires a knower and a known; therefore there could be no self-consciousness if there were not in it also a known opposed to the knower and different from it. As there can be no object without a subject, so also there can be no subject without an object, *i.e.*, no knower without something different from it which is known. Therefore a consciousness which is through and through pure intelligence is impossible. The intelligence is like the sun, which does not illuminate space if there is no object from which its rays are reflected. The knower himself, as such, cannot be known; otherwise he would be the known of another knower. But now, as the *known* in self-consciousness we find exclusively the *will*. For not merely willing and purposing in the narrowest sense, but also all striving, wishing, shunning, hoping, fearing, loving, hating, in short, all that directly constitutes our own weal and woe, desire and aversion, is clearly only affection of the will, is a moving, a modification of willing and not-willing, is just that which, if it takes outward effect, exhibits itself as an act of will proper.[1] In all knowledge, however, the known is first

[1] It is remarkable that Augustine already knew this. In the fourteenth book, "*De Civ. Dei*," c. 6, he speaks of the *affectionibus animi*, which in the preceding book he had brought under four categories, *cupiditas*, *timor*, *lætitia*, *tristitia*, and says: "*Voluntas est quippe in omnibus, imo omnes nihil*

and essential, not the knower; for the former is the πρωτοτυπος, the latter the εκτυπος. Therefore in self-consciousness also the known, thus the will, must be what is first and original; the knower, on the other hand, only what is secondary, that which has been added, the mirror. They are related very much as the luminous to the reflecting body; or, again, as the vibrating strings to the resounding-board, in which case the note produced would be consciousness. We may also regard the plant as a like symbol of consciousness. It has, we know, two poles, the root and the corona: the former struggling into darkness, moisture, and cold, the latter into light, dryness, and warmth; then, as the point of indifference of the two poles, where they part asunder, close to the ground, the collum (*rhizoma, le collet*). The root is what is essential, original, perennial, the death of which involves that of the corona, is thus the primary; the corona, on the other hand, is the ostensible, but it has sprung from something else, and it passes away without the root dying; it is thus secondary. The root represents the will, the corona the intellect, and the point of indifference of the two, the collum, would be the *I*, which, as their common termination, belongs to both. This I is the *pro tempore* identical subject of knowing and willing, whose identity I called in my very first essay (on the principle of sufficient reason), and in my first philosophical wonder, the miracle κατ εξοχην. It is the temporal starting-point and connecting-link of the whole phenomenon, *i.e.*, of the objectification of the will: it conditions indeed the phenomenon, but is also conditioned by it. This comparison may even be carried to the individual nature of men. As a large corona commonly springs only from a large root, so the greatest intellectual capabilities are only found in connection with a vehement and passionate will. A genius of a phlegmatic character and weak passions

aliud, quam voluntates sunt: nam quid est cupiditas et lætitia, nisi voluntas in eorum consensionem, quæ volumus? et quid est metus atque tristitia, nisi voluntas in dissensionem ab his, quæ nolumus? cet."

would resemble those succulent plants that, with a considerable corona consisting of thick leaves, have very small roots; will not, however, be found. That vehemence of will and passionateness of character are conditions of heightened intelligence exhibits itself physiologically through the fact that the activity of the brain is conditioned by the movement which the great arteries running towards the *basis cerebri* impart to it with each pulsation; therefore an energetic pulse, and even, according to Bichat, a short neck, is a requisite of great activity of the brain. But the opposite of the above certainly occurs: vehement desires, passionate, violent character, along with weak intellect, *i.e.*, a small brain of bad conformation in a thick skull. This is a phenomenon as common as it is repulsive: we might perhaps compare it to beetroot.

2. But in order not merely to describe consciousness figuratively, but to know it thoroughly, we have first of all to find out what appears in the same way in every consciousness, and therefore, as the common and constant element, will also be the essential. Then we shall consider what distinguishes *one* consciousness from another, which accordingly will be the adventitious and secondary element.

Consciousness is positively only known to us as a property of animal nature; therefore we must not, and indeed cannot, think of it otherwise than as *animal consciousness*, so that this expression is tautological. Now, that which in *every* animal consciousness, even the most imperfect and the weakest, is always present, nay, lies at its foundation, is an immediate sense of *longing*, and of the alternate satisfaction and non-satisfaction of it, in very different degrees. This we know to a certain extent *a priori*. For marvellously different as the innumerable species of animals are, and strange as some new form, never seen before, appears to us, we yet assume beforehand its inmost nature, with perfect certainty, as well known, and indeed fully confided to us. We know that the animal *wills*, indeed also *what* it wills, existence, well-being, life, and propaga-

tion; and since in this we presuppose with perfect certainty identity with us, we do not hesitate to attribute to it unchanged all the affections of will which we know in ourselves, and speak at once of its desire, aversion, fear, anger, hatred, love, joy, sorrow, longing, &c. On the other hand, whenever phenomena of mere knowledge come to be spoken of we fall at once into uncertainty. We do not venture to say that the animal conceives, thinks, judges, knows: we only attribute to it with certainty ideas in general; because without them its *will* could not have those emotions referred to above. But with regard to the definite manner of knowing of the brutes and the precise limits of it in a given species, we have only indefinite conceptions, and make conjectures. Hence our understanding with them is also often difficult, and is only brought about by skill, in consequence of experience and practice. Here then lie distinctions of consciousness. On the other hand, a longing, desiring, wishing, or a detesting, shunning, and not wishing, is proper to every consciousness: man has it in common with the polyp. This is accordingly the essential element in and the basis of every consciousness. The difference of the manifestations of this in the different species of animal beings depends upon the various extension of their sphere of knowledge, in which the motives of those manifestations lie. We understand directly from our own nature all actions and behaviour of the brutes which express movements of the will; therefore, so far, we sympathise with them in various ways. On the other hand, the gulf between us and them results simply and solely from the difference of intellect. The gulf which lies between a very sagacious brute and a man of very limited capacity is perhaps not much greater than that which exists between a blockhead and a man of genius; therefore here also the resemblance between them in another aspect, which springs from the likeness of their inclinations and emotions, and assimilates them again to each other, sometimes appears with surprising promi-

nence, and excites astonishment. This consideration makes it clear that in all animal natures the *will* is what is primary and substantial, the *intellect* again is secondary, adventitious, indeed a mere tool for the service of the former, and is more or less complete and complicated, according to the demands of this service. As a species of animals is furnished with hoofs, claws, hands, wings, horns, or teeth according to the aims of its will, so also is it furnished with a more or less developed brain, whose function is the intelligence necessary for its endurance. The more complicated the organisation becomes, in the ascending series of animals, the more numerous also are its wants, and the more varied and specially determined the objects which are capable of satisfying them; hence the more complicated and distant the paths by which these are to be obtained, which must now be all known and found: therefore in the same proportion the ideas of the animal must be more versatile, accurate, definite, and connected, and also its attention must be more highly strung, more sustained, and more easily roused, consequently its intellect must be more developed and perfect. Accordingly we see the organ of intelligence, the cerebral system, together with all the organs of sense, keep pace with the increasing wants and the complication of the organism; and the increase of the part of consciousness that has to do with ideas (as opposed to the willing part) exhibits itself in a bodily form in the ever-increasing proportion of the brain in general to the rest of the nervous system, and of the cerebrum to the cerebellum; for (according to Flourens) the former is the workshop of ideas, while the latter is the disposer and orderer of movements. The last step which nature has taken in this respect is, however, disproportionately great. For in man not only does the faculty of ideas of *perception*, which alone existed hitherto, reach the highest degree of perfection, but the *abstract* idea, thought, *i.e.*, *reason*, and with it reflection, is added. Through this important advance of the intellect, thus

of the secondary part of consciousness, it now gains a preponderance over the primary part, in so far as it becomes henceforward the predominantly active part. While in the brute the immediate sense of its satisfied or unsatisfied desire constitutes by far the most important part of its consciousness, and the more so indeed the lower the grade of the animal, so that the lowest animals are only distinguished from plants by the addition of a dull idea, in man the opposite is the case. Vehement as are his desires, even more vehement than those of any brute, rising to the level of passions, yet his consciousness remains continuously and predominantly occupied and filled with ideas and thoughts. Without doubt this has been the principal occasion of that fundamental error of all philosophers on account of which they make thought that which is essential and primary in the so-called soul, *i.e.*, in the inner or spiritual life of man, always placing it first, but will, as a mere product of thought, they regard as only a subordinate addition and consequence of it. But if willing merely proceeded from knowing, how could the brutes, even the lower grades of them, with so very little knowledge, often show such an unconquerable and vehement will? Accordingly, since that fundamental error of the philosophers makes, as it were, the accident the substance, it leads them into mistaken paths, which there is afterwards no way of getting out of. Now this relative predominance of the *knowing* consciousness over the *desiring*, consequently of the secondary part over the primary, which appears in man, may, in particular exceptionally favoured individuals, go so far that at the moments of its highest ascendancy, the secondary or knowing part of consciousness detaches itself altogether from the willing part, and passes into free activity for itself, *i.e.*, untouched by the will, and consequently no longer serving it. Thus it becomes purely objective, and the clear mirror of the world, and from it the conceptions of genius then arise, which are the subject of our third book.

3. If we run through the series of grades of animals downwards, we see the intellect always becoming weaker and less perfect, but we by no means observe a corresponding degradation of the will. Rather it retains everywhere its identical nature and shows itself in the form of great attachment to life, care for the individual and the species, egoism and regardlessness of all others, together with the emotions that spring from these. Even in the smallest insect the will is present, complete and entire; it wills what it wills as decidedly and completely as the man. The difference lies merely in *what* it wills, *i.e.*, in the motives, which, however, are the affair of the intellect. It indeed, as the secondary part of consciousness, and bound to the bodily organism, has innumerable degrees of completeness, and is in general essentially limited and imperfect. The *will*, on the contrary, as original and the thing in itself, can never be imperfect, but every act of will is all that it can be. On account of the simplicity which belongs to the will as the thing in itself, the metaphysical in the phenomenon, its nature admits of no degrees, but is always completely itself. Only its *excitement* has degrees, from the weakest inclination to the passion, and also its susceptibility to excitement, thus its vehemence from the phlegmatic to the choleric temperament. The *intellect*, on the other hand, has not merely degrees of *excitement*, from sleepiness to being in the vein, and inspiration, but also degrees of its nature, of the completeness of this, which accordingly rises gradually from the lowest animals, which can only obscurely apprehend, up to man, and here again from the fool to the genius. The *will* alone is everywhere completely itself. For its function is of the utmost simplicity; it consists in willing and not willing, which goes on with the greatest ease, without effort, and requires no practice. Knowing, on the contrary, has multifarious functions, and never takes place entirely without effort, which is required to fix the attention and to make clear the object, and at a higher

stage is certainly needed for thinking and deliberation; therefore it is also capable of great improvement through exercise and education. If the intellect presents a simple, perceptible object to the will, the latter expresses at once its approval or disapproval of it, and this even if the intellect has laboriously inquired and pondered, in order from numerous data, by means of difficult combinations, ultimately to arrive at the conclusion as to which of the two seems to be most in conformity with the interests of the will. The latter has meanwhile been idly resting, and when the conclusion is arrived at it enters, as the Sultan enters the Divan, merely to express again its monotonous approval or disapproval, which certainly may vary in degree, but in its nature remains always the same.

This fundamentally different nature of the will and the intellect, the essential simplicity and originality of the former, in contrast to the complicated and secondary character of the latter, becomes still more clear to us if we observe their remarkable interaction within us, and now consider in the particular case, how the images and thoughts which arise in the intellect move the will, and how entirely separated and different are the parts which the two play. We can indeed perceive this even in actual events which excite the will in a lively manner, while primarily and in themselves they are merely objects of the intellect. But, on the one hand, it is here not so evident that this reality primarily existed only in the intellect; and, on the other hand, the change does not generally take place so rapidly as is necessary if the thing is to be easily surveyed, and thereby become thoroughly comprehensible. Both of these conditions, however, are fulfilled if it is merely thoughts and phantasies which we allow to act on the will. If, for example, alone with ourselves, we think over our personal circumstances, and now perhaps vividly present to ourselves the menace of an actually present danger and the possibility of an unfortunate issue, anxiety at once compresses the heart, and the

blood ceases to circulate in the veins. But if then the intellect passes to the possibility of an opposite issue, and lets the imagination picture the long hoped for happiness thereby attained, all the pulses quicken at once with joy and the heart feels light as a feather, till the intellect awakes from its dream. Thereupon, suppose that an occasion should lead the memory to an insult or injury once suffered long ago, at once anger and bitterness pour into the breast that was but now at peace. But then arises, called up by accident, the image of a long-lost love, with which the whole romance and its magic scenes is connected; then that anger will at once give place to profound longing and sadness. Finally, if there occurs to us some former humiliating incident, we shrink together, would like to sink out of sight, blush with shame, and often try forcibly to distract and divert our thoughts by some loud exclamation, as if to scare some evil spirit. One sees, the intellect plays, and the will must dance to it. Indeed the intellect makes the will play the part of a child which is alternately thrown at pleasure into joyful or sad moods by the chatter and tales of its nurse. This depends upon the fact that the will is itself without knowledge, and the understanding which is given to it is without will. Therefore the former is like a body which is moved, the latter like the causes which set it in motion, for it is the medium of motives. Yet in all this the primacy of the will becomes clear again, if this will, which, as we have shown, becomes the sport of the intellect as soon as it allows the latter to control it, once makes its supremacy in the last instance felt by prohibiting the intellect from entertaining certain ideas, absolutely preventing certain trains of thought from arising, because it knows, *i.e.*, learns from that very intellect, that they would awaken in it some one of the emotions set forth above. It now bridles the intellect, and compels it to turn to other things. Hard as this often may be, it must yet be accomplished as soon as the will is in earnest about it,

for the resistance in this case does not proceed from the intellect, which always remains indifferent, but from the will itself, which in one respect has an inclination towards an idea that in another respect it abhors. It is in itself interesting to the will simply because it excites it, but at the same time abstract knowledge tells it that this idea will aimlessly cause it a shock of painful or unworthy emotion: it now decides in conformity with this abstract knowledge, and compels the obedience of the intellect. This is called "being master of oneself." Clearly the master here is the will, the servant the intellect, for in the last instance the will always keeps the upper hand, and therefore constitutes the true core, the inner being of man. In this respect the title *Ηγεμονικον* would belong to the *will;* yet it seems, on the other hand, to apply to the *intellect,* because it is the leader and guide, like the *valet de place* who conducts a stranger. In truth, however, the happiest figure of the relation of the two is the strong blind man who carries on his shoulders the lame man who can see.

The relation of the will to the intellect here explained may also be further recognised in the fact that the intellect is originally entirely a stranger to the purposes of the will. It supplies the motives to the will, but it only learns afterwards, completely *a posteriori,* how they have affected it, as one who makes a chemical experiment applies the reagents and awaits the result. Indeed the intellect remains so completely excluded from the real decisions and secret purposes of its own will that sometimes it can only learn them like those of a stranger, by spying upon them and surprising them, and must catch the will in the act of expressing itself in order to get at its real intentions. For example, I have conceived a plan, about which, however, I have still some scruple, but the feasibleness of which, as regards its possibility, is completely uncertain, for it depends upon external and still undecided circumstances. It would therefore certainly be un-

necessary to come to a decision about it at present, and so for the time I leave the matter as it is. Now in such a case I often do not know how firmly I am already attached to that plan in secret, and how much, in spite of the scruple, I wish to carry it out: that is, my intellect does not know. But now only let me receive news that it is practicable, at once there rises within me a jubilant, irresistible gladness, that passes through my whole being and takes permanent possession of it, to my own astonishment. For now my intellect learns for the first time how firmly my will had laid hold of that plan, and how thoroughly the plan suited it, while the intellect had regarded it as entirely problematical, and had with difficulty been able to overcome that scruple. Or in another case, I have entered eagerly into a contract which I believed to be very much in accordance with my wishes. But as the matter progresses the disadvantages and burdens of it are felt, and I begin to suspect that I even repent of what I so eagerly pursued; yet I rid myself of this feeling by assuring myself that even if I were not bound I would follow the same course. Now, however, the contract is unexpectedly broken by the other side, and I perceive with astonishment that this happens to my great satisfaction and relief. Often we don't know what we wish or what we fear. We may entertain a wish for years without even confessing it to ourselves, or even allowing it to come to clear consciousness; for the intellect must know nothing about it, because the good opinion which we have of ourselves might thereby suffer. But if it is fulfilled we learn from our joy, not without shame, that we have wished this. For example, the death of a near relation whose heir we are. And sometimes we do not know what we really fear, because we lack the courage to bring it to distinct consciousnesss. Indeed we are often in error as to the real motive from which we have done something or left it undone, till at last perhaps an accident discovers to us the secret, and we know that what we have held to be the

motive was not the true one, but another which we had not wished to confess to ourselves, because it by no means accorded with the good opinion we entertained of ourselves. For example, we refrain from doing something on purely moral grounds, as we believe, but afterwards we discover that we were only restrained by fear, for as soon as all danger is removed we do it. In particular cases this may go so far that a man does not even guess the true motive of his action, nay, does not believe himself capable of being influenced by such a motive; and yet it is the true motive of his action. We may remark in passing that in all this we have a confirmation and explanation of the rule of Larochefoucauld: "*L'amour-propre est plus habile que le plus habile homme du monde;*" nay, even a commentary on the Delphic γνωθι σαυτον and its difficulty. If now, on the contrary, as all philosophers imagine, the intellect constituted our true nature and the purposes of the will were a mere result of knowledge, then only the motive from which we imagined that we acted would be decisive of our moral worth; in analogy with the fact that the intention, not the result, is in this respect decisive. But really then the distinction between imagined and true motive would be impossible. Thus all cases here set forth, to which every one who pays attention may observe analogous cases in himself, show us how the intellect is so strange to the will that it is sometimes even mystified by it: for it indeed supplies it with motives, but does not penetrate into the secret workshop of its purposes. It is indeed a confidant of the will, but a confidant that is not told everything. This is also further confirmed by the fact, which almost every one will some time have the opportunity of observing in himself, that sometimes the intellect does not thoroughly trust the will. If we have formed some great and bold purpose, which as such is yet really only a promise made by the will to the intellect, there often remains within us a slight unconfessed doubt whether we are quite in earnest about

it, whether in carrying it out we will not waver or draw back, but will have sufficient firmness and persistency to fulfil it. It therefore requires the deed to convince us ourselves of the sincerity of the purpose.

All these facts prove the absolute difference of the will and the intellect, the primacy of the former and the subordinate position of the latter.

4. The *intellect* becomes tired; the *will* is never tired. After sustained work with the head we feel the tiredness of the brain, just like that of the arm after sustained bodily work. All *knowing* is accompanied with effort; *willing*, on the contrary, is our very nature, whose manifestations take place without any weariness and entirely of their own accord. Therefore, if our will is strongly excited, as in all emotions, thus in anger, fear, desire, grief, &c., and we are now called upon to know, perhaps with the view of correcting the motives of that emotion, the violence which we must do ourselves for this purpose is evidence of the transition from the original natural activity proper to ourselves to the derived, indirect, and forced activity. For the will alone is *αυτοματος*, and therefore *ακαματος και αγηρατος ἡματα παντα* (*lassitudinis et senii expers in sempiternum*). It alone is active without being called upon, and therefore often too early and too much, and it knows no weariness. Infants who scarcely show the first weak trace of intelligence are already full of self-will: through unlimited, aimless roaring and shrieking they show the pressure of will with which they swell, while their willing has yet no object, *i.e.*, they will without knowing what they will. What Cabanis has observed is also in point here: "*Toutes ces passions, qui se succèdent d'une mannière si rapide, et se peignent avec tant de naïveté, sur le visage mobile des enfants. Tandis que les faibles muscles de leurs bras et de leurs jambes savent encore a peine former quelque mouvemens indécis, les muscles de la face expriment déja par des mouvemens distincts presque toute la suite des affections générales propres a*

la nature humaine: et l'observateur attentif reconnait facilement dans ce tableau les traits caractéristiques de l'homme futur" (*Rapports du Physique et Moral*, vol. i. p. 123). The intellect, on the contrary, develops slowly, following the completion of the brain and the maturity of the whole organism, which are its conditions, just because it is merely a somatic function. It is because the brain attains its full size in the seventh year that from that time forward children become so remarkably intelligent, inquisitive, and reasonable. But then comes puberty; to a certain extent it affords a support to the brain, or a resounding-board, and raises the intellect at once by a large step, as it were by an octave, corresponding to the lowering of the voice by that amount. But at once the animal desires and passions that now appear resist the reasonableness that has hitherto prevailed and to which they have been added. Further evidence is given of the indefatigable nature of the will by the fault which is, more or less, peculiar to all men by nature, and is only overcome by education—*precipitation.* It consists in this, that the will hurries to its work before the time. This work is the purely active and executive part, which ought only to begin when the explorative and deliberative part, thus the work of knowing, has been completely and thoroughly carried out. But this time is seldom waited for. Scarcely are a few data concerning the circumstances before us, or the event that has occurred, or the opinion of others conveyed to us, superficially comprehended and hastily gathered together by knowledge, than from the depths of our being the will, always ready and never weary, comes forth unasked, and shows itself as terror, fear, hope, joy, desire, envy, grief, zeal, anger, or courage, and leads to rash words and deeds, which are generally followed by repentance when time has taught us that the hegemonicon, the intellect, has not been able to finish half its work of comprehending the circumstances, reflecting on their connection, and deciding what is prudent, because the will

did not wait for it, but sprang forward long before its time with "Now it is my turn!" and at once began the active work, without the intellect being able to resist, as it is a mere slave and bondman of the will, and not, like it, *αυτοματος*, nor active from its own power and its own impulse; therefore it is easily pushed aside and silenced by a nod of the will, while on its part it is scarcely able, with the greatest efforts, to bring the will even to a brief pause, in order to speak. This is why the people are so rare, and are found almost only among Spaniards, Turks, and perhaps Englishmen, who even under circumstances of provocation *keep the head uppermost,* imperturbably proceed to comprehend and investigate the state of affairs, and when others would already be beside themselves, *con mucho sosiego,* still ask further questions, which is something quite different from the indifference founded upon apathy and stupidity of many Germans and Dutchmen. Iffland used to give an excellent representation of this admirable quality, as Hetmann of the Cossacks, in Benjowski, when the conspirators have enticed him into their tent and hold a rifle to his head, with the warning that they will fire it if he utters a cry, Iffland blew into the mouth of the rifle to try whether it was loaded. Of ten things that annoy us, nine would not be able to do so if we understood them thoroughly in their causes, and therefore knew their necessity and true nature; but we would do this much oftener if we made them the object of reflection before making them the object of wrath and indignation. For what bridle and bit are to an unmanageable horse the intellect is for the will in man; by this bridle it must be controlled by means of instruction, exhortation, culture, &c., for in itself it is as wild and impetuous an impulse as the force that appears in the descending waterfall, nay, as we know, it is at bottom identical with this. In the height of anger, in intoxication, in despair, it has taken the bit between its teeth, has run away, and follows its original nature. In the *Mania*

sine delirio it has lost bridle and bit altogether, and shows now most distinctly its original nature, and that the intellect is as different from it as the bridle from the horse. In this condition it may also be compared to a clock which, when a certain screw is taken away, runs down without stopping.

Thus this consideration also shows us the will as that which is original, and therefore metaphysical; the intellect, on the other hand, as something subordinate and physical. For as such the latter is, like everything physical, subject to *vis inertiæ*, consequently only active if it is set agoing by something else, the will, which rules it, manages it, rouses it to effort, in short, imparts to it the activity which does not originally reside in it. Therefore it willingly rests whenever it is permitted to do so, often declares itself lazy and disinclined to activity; through continued effort it becomes weary to the point of complete stupefaction, is exhausted, like the voltaic pile, through repeated shocks. Hence all continuous mental work demands pauses and rest, otherwise stupidity and incapacity ensue, at first of course only temporarily; but if this rest is persistently denied to the intellect it will become excessively and continuously fatigued, and the consequence is a permanent deterioration of it, which in an old man may pass into complete incapacity, into childishness, imbecility, and madness. It is not to be attributed to age in and for itself, but to long-continued tyrannical overexertion of the intellect or brain, if this misfortune appears in the last years of life. This is the explanation of the fact that Swift became mad, Kant became childish, Walter Scott, and also Wordsworth, Southey, and many *minorum gentium*, became dull and incapable. Goethe remained to the end clear, strong, and active-minded, because he, who was always a man of the world and a courtier, never carried on his mental occupations with self-compulsion. The same holds good of Wieland and of Kuebel, who lived to the age of ninety-one, and also

of Voltaire. Now all this proves how very subordinate and physical and what a mere tool the intellect is. Just on this account it requires, during almost a third part of its lifetime, the entire suspension of its activity in sleep, *i.e.*, the rest of the brain, of which it is the mere function, and which therefore just as truly precedes it as the stomach precedes digestion, or as a body precedes its impulsion, and with which in old age it flags and decays. The will, on the contrary, as the thing in itself, is never lazy, is absolutely untiring, its activity is its essence, it never ceases willing, and when, during deep sleep, it is forsaken of the intellect, and therefore cannot act outwardly in accordance with motives, it is active as the vital force, cares the more uninterruptedly for the inner economy of the organism, and as *vis naturæ medicatrix* sets in order again the irregularities that have crept into it. For it is not, like the intellect, a function of the body; *but the body is its function;* therefore it is, *ordine rerum*, prior to the body, as its metaphysical substratum, as the in-itself of its phenomenal appearance. It shares its unwearying nature, for the time that life lasts, with the heart, that *primum mobile* of the organism, which has therefore become its symbol and synonym. Moreover, it does not disappear in the old man, but still continues to will what it has willed, and indeed becomes firmer, more inflexible, than it was in youth, more implacable, self-willed, and unmanageable, because the intellect has become less susceptible: therefore in old age the man can perhaps only be matched by taking advantage of the weakness of his intellect.

Moreover, the prevailing *weakness* and *imperfection* of the intellect, as it is shown in the want of judgment, narrow-mindedness, perversity, and folly of the great majority of men, would be quite inexplicable if the intellect were not subordinate, adventitious, and merely instrumental, but the immediate and original nature of the so-called soul, or in general of the inner man: as all

philosophers have hitherto assumed it to be. For how could the original nature in its immediate and peculiar function so constantly err and fail? The *truly* original in human consciousness, the *willing*, always goes on with perfect success; every being wills unceasingly, capably, and decidedly. To regard the immorality in the will as an imperfection of it would be a fundamentally false point of view. For morality has rather a source which really lies above nature, and therefore its utterances are in contradiction with it. Therefore morality is in direct opposition to the natural will, which in itself is completely egoistic; indeed the pursuit of the path of morality leads to the abolition of the will. On this subject I refer to our fourth book and to my prize essay, "*Ueber das Fundament der Moral.*"

5. That the *will* is what is real and essential in man, and the *intellect* only subordinate, conditioned, and produced, is also to be seen in the fact that the latter can carry on its function with perfect purity and correctness only so long as the will is silent and pauses. On the other hand, the function of the intellect is disturbed by every observable excitement of the will, and its result is falsified by the intermixture of the latter; but the converse does not hold, that the intellect should in the same way be a hindrance to the will. Thus the moon cannot shine when the sun is in the heavens, but when the moon is in the heavens it does not prevent the sun from shining.

A great *fright* often deprives us of our senses to such an extent that we are petrified, or else do the most absurd things; for example, when fire has broken out run right into the flames. *Anger* makes us no longer know what we do, still less what we say. *Zeal*, therefore called blind, makes us incapable of weighing the arguments of others, or even of seeking out and setting in order our own. *Joy* makes us inconsiderate, reckless, and foolhardy, and *desire* acts almost in the same way. *Fear* prevents us from seeing and laying hold of the resources that are still present,

and often lie close beside us. Therefore for overcoming sudden dangers, and also for fighting with opponents and enemies, the most essential qualifications are *coolness and presence of mind.* The former consists in the silence of the will so that the intellect can act; the latter in the undisturbed activity of the intellect under the pressure of events acting on the will; therefore the former is the condition of the latter, and the two are nearly related; they are seldom to be found, and always only in a limited degree. But they are of inestimable advantage, because they permit the use of the intellect just at those times when we stand most in need of it, and therefore confer decided superiority. He who is without them only knows what he should have done or said when the opportunity has passed. It is very appropriately said of him who is violently moved, *i.e.*, whose will is so strongly excited that it destroys the purity of the function of the intellect, he is *disarmed;* for the correct knowledge of the circumstances and relations is our defence and weapon in the conflict with things and with men. In this sense Balthazar Gracian says: "*Es la passion enemiga declarada de la cordura*" (Passion is the declared enemy of prudence). If now the intellect were not something completely different from the will, but, as has been hitherto supposed, knowing and willing had the same root, and were equally original functions of an absolutely simple nature, then with the rousing and heightening of the will, in which the emotion consists, the intellect would necessarily also be heightened; but, as we have seen, it is rather hindered and depressed by this; whence the ancients called emotion *animi perturbatio.* The intellect is really like the reflecting surface of water, but the water itself is like the will, whose disturbance therefore at once destroys the clearness of that mirror and the distinctness of its images. The *organism* is the will itself, is embodied will, *i.e.*, will objectively perceived in the brain. Therefore many of its functions, such as respiration, circulation, secretion of bile, and muscular power,

are heightened and accelerated by the pleasurable, and in general the healthy, emotions. The *intellect*, on the other hand, is the mere function of the brain, which is only nourished and supported by the organism as a parasite. Therefore every perturbation of the *will*, and with it of the *organism*, must disturb and paralyse the function of the brain, which exists for itself and for no other wants than its own, which are simply rest and nourishment.

But this disturbing influence of the activity of the will upon the intellect can be shown, not only in the perturbations brought about by emotions, but also in many other, more gradual, and therefore more lasting falsifications of thought by our inclinations. *Hope* makes us regard what we wish, and *fear* what we are apprehensive of, as probable and near, and both exaggerate their object. Plato (according to Ælian, V.H., 13, 28) very beautifully called hope the dream of the waking. Its nature lies in this, that the will, when its servant the intellect is not able to produce what it wishes, obliges it at least to picture it before it, in general to undertake the roll of comforter, to appease its lord with fables, as a nurse a child, and so to dress these out that they gain an appearance of likelihood. Now in this the intellect must do violence to its own nature, which aims at the truth, for it compels it, contrary to its own laws, to regard as true things which are neither true nor probable, and often scarcely possible, only in order to appease, quiet, and send to sleep for a while the restless and unmanageable *will*. Here we see clearly who is master and who is servant. Many may well have observed that if a matter which is of importance to them may turn out in several different ways, and they have brought all of these into one disjunctive judgment which in their opinion is complete, the actual result is yet quite another, and one wholly unexpected by them: but perhaps they will not have considered this, that this result was then almost always the one which was unfavourable to them. The explanation of this is, that while their *intellect* intended to

survey the possibilities completely, the worst of all remained quite invisible to it; because the *will*, as it were, covered it with its hand, that is, it so mastered the intellect that it was quite incapable of glancing at the worst case of all, although, since it actually came to pass, this was also the most probable case. Yet in very melancholy dispositions, or in those that have become prudent through experience like this, the process is reversed, for here apprehension plays the part which was formerly played by hope. The first appearance of danger throws them into groundless anxiety. If the intellect begins to investigate the matter it is rejected as incompetent, nay, as a deceitful sophist, because the heart is to be believed, whose fears are now actually allowed to pass for arguments as to the reality and greatness of the danger. So then the intellect dare make no search for good reasons on the other side, which, if left to itself, it would soon recognise, but is obliged at once to picture to them the most unfortunate issue, even if it itself can scarcely think this issue possible:

> "Such as we know is false, yet dread in sooth,
> Because the worst is ever nearest truth."
>
> —Byron (*Lara*, c. 1).

Love and *hate* falsify our judgment entirely. In our enemies we see nothing but faults—in our loved ones nothing but excellences, and even their faults appear to us amiable. Our *interest*, of whatever kind it may be, exercises a like secret power over our judgment; what is in conformity with it at once seems to us fair, just, and reasonable; what runs contrary to it presents itself to us, in perfect seriousness, as unjust and outrageous, or injudicious and absurd. Hence so many prejudices of position, profession, nationality, sect, and religion. A conceived hypothesis gives us lynx-eyes for all that confirms it, and makes us blind to all that contradicts it. What is opposed to our party, our plan, our wish, our hope, we often cannot comprehend and grasp at all, while it is clear to every

one else; but what is favourable to these, on the other hand, strikes our eye from afar. What the heart opposes the head will not admit. We firmly retain many errors all through life, and take care never to examine their ground, merely from a fear, of which we ourselves are conscious, that we might make the discovery that we had so long believed and so often asserted what is false. Thus then is the intellect daily befooled and corrupted by the impositions of inclination. This has been very beautifully expressed by Bacon of Verulam in the words: *Intellectus* LUMINIS SICCI *non est; sed recipit infusionem a voluntate et affectibus: id quod generat ad quod vult scientias: quod enim mavult homo, id potius credit. Innumeris modis, iisque interdum imperceptibilibus, affectus intellectum imbuit et inficit* (*Org. Nov.*, i. 14). Clearly it is also this that opposes all new fundamental opinions in the sciences and all refutations of sanctioned errors, for one will not easily see the truth of that which convicts one of incredible want of thought. It is explicable, on this ground alone, that the truths of Goethe's doctrine of colours, which are so clear and simple, are still denied by the physicists; and thus Goethe himself has had to learn what a much harder position one has if one promises men instruction than if one promises them amusement. Hence it is much more fortunate to be born a poet than a philosopher. But the more obstinately an error was held by the other side, the more shameful does the conviction afterwards become. In the case of an overthrown system, as in the case of a conquered army, the most prudent is he who first runs away from it.

A trifling and absurd, but striking example of that mysterious and immediate power which the will exercises over the intellect, is the fact that in doing accounts we make mistakes much oftener in our own favour than to our disadvantage, and this without the slightest dishonest intention, merely from the unconscious tendency to diminish our *Debit* and increase our *Credit*.

Lastly, the fact is also in point here, that when advice is given the slightest aim or purpose of the adviser generally outweighs his insight, however great it may be; therefore we dare not assume that he speaks from the latter when we suspect the existence of the former. How little perfect sincerity is to be expected even from otherwise honest persons whenever their interests are in any way concerned we can gather from the fact that we so often deceive ourselves when hope bribes us, or fear befools us, or suspicion torments us, or vanity flatters us, or an hypothesis blinds us, or a small aim which is close at hand injures a greater but more distant one; for in this we see the direct and unconscious disadvantageous influence of the will upon knowledge. Accordingly it ought not to surprise us if in asking advice the will of the person asked directly dictates the answer even before the question could penetrate to the forum of his judgment.

I wish in a single word to point out here what will be fully explained in the following book, that the most perfect knowledge, thus the purely objective comprehension of the world, *i.e.*, the comprehension of genius, is conditioned by a silence of the will so profound that while it lasts even the individuality vanishes from consciousness and the man remains *as the pure subject of knowing*, which is the correlative of the *Idea*.

The disturbing influence of the will upon the intellect, which is proved by all these phenomena, and, on the other hand, the weakness and frailty of the latter, on account of which it is incapable of working rightly whenever the will is in any way moved, gives us then another proof that the will is the radical part of our nature, and acts with original power, while the intellect, as adventitious and in many ways conditioned, can only act in a subordinate and conditional manner.

There is no direct disturbance of the will by the intellect corresponding to the disturbance and clouding of knowledge by the will that has been shown. Indeed we

cannot well conceive such a thing. No one will wish to construe as such the fact that motives wrongly taken up lead the will astray, for this is a fault of the intellect in its own function, which is committed quite within its own province, and the influence of which upon the will is entirely indirect. It would be plausible to attribute *irresolution* to this, for in its case, through the conflict of the motives which the intellect presents to the will, the latter is brought to a standstill, thus is hindered. But when we consider it more closely, it becomes very clear that the cause of this hindrance does not lie in the activity of the *intellect* as such, but entirely in *external objects* which are brought about by it, for in this case they stand in precisely such a relation to the will, which is here interested, that they draw it with nearly equal strength in different directions. This real cause merely acts *through* the intellect as the medium of motives, though certainly under the assumption that it is keen enough to comprehend the objects in their manifold relations. Irresolution, as a trait of character, is just as much conditioned by qualities of the will as of the intellect. It is certainly not peculiar to exceedingly limited minds, for their weak understanding does not allow them to discover such manifold qualities and relations in things, and moreover is so little fitted for the exertion of reflection and pondering these, and then the probable consequences of each step, that they rather decide at once according to the first impression, or according to some simple rule of conduct. The converse of this occurs in the case of persons of considerable understanding. Therefore, whenever such persons also possess a tender care for their own well-being, *i.e.*, a very sensitive egoism, which constantly desires to come off well and always to be safe, this introduces a certain anxiety at every step, and thereby irresolution. This quality therefore indicates throughout not a want of understanding but a want of courage. Yet very eminent minds survey the relations and their probable develop-

ments with such rapidity and certainty, that if they are only supported by some courage they thereby acquire that quick decision and resolution that fits them to play an important part in the affairs of the world, if time and circumstances afford them the opportunity.

The only decided, direct restriction and disturbance which the will can suffer from the intellect as such may indeed be the quite exceptional one, which is the consequence of an abnormally preponderating development of the intellect, thus of that high endowment which has been defined as genius. This is decidedly a hindrance to the energy of the character, and consequently to the power of action. Hence it is not the really great minds that make historical characters, because they are capable of bridling and ruling the mass of men and carrying out the affairs of the world; but for this persons of much less capacity of mind are qualified when they have great firmness, decision, and persistency of will, such as is quite inconsistent with very high intelligence. Accordingly, where this very high intelligence exists we actually have a case in which the intellect directly restricts the will.

6. In opposition to the hindrances and restrictions which it has been shown the intellect suffers from the will, I wish now to show, in a few examples, how, conversely, the functions of the intellect are sometimes aided and heightened by the incitement and spur of the will; so that in this also we may recognise the primary nature of the one and the secondary nature of the other, and it may become clear that the intellect stands to the will in the relation of a tool.

A motive which affects us strongly, such as a yearning desire or a pressing need, sometimes raises the intellect to a degree of which we had not previously believed it capable. Difficult circumstances, which impose upon us the necessity of certain achievements, develop entirely new talents in us, the germs of which were hidden from us, and for which we did not credit ourselves with any

capacity. The understanding of the stupidest man becomes keen when objects are in question that closely concern his wishes; he now observes, weighs, and distinguishes with the greatest delicacy even the smallest circumstances that have reference to his wishes or fears. This has much to do with the cunning of half-witted persons, which is often remarked with surprise. On this account Isaiah rightly says, *vexatio dat intellectum*, which is therefore also used as a proverb. Akin to it is the German proverb, "*Die Noth ist die Mutter der Künste*" ("Necessity is the mother of the arts"); when, however, the fine arts are to be excepted, because the heart of every one of their works, that is, the conception, must proceed from a perfectly will-less, and only thereby purely objective, perception, if they are to be genuine. Even the understanding of the brutes is increased considerably by necessity, so that in cases of difficulty they accomplish things at which we are astonished. For example, they almost all calculate that it is safer not to run away when they believe they are not seen; therefore the hare lies still in the furrow of the field and lets the sportsman pass close to it; insects, when they cannot escape, pretend to be dead, &c. We may obtain a fuller knowledge of this influence from the special history of the self-education of the wolf, under the spur of the great difficulty of its position in civilised Europe; it is to be found in the second letter of Leroy's excellent book, "*Lettres sur l'intelligence et la perfectibilité des animaux.*" Immediately afterwards, in the third letter, there follows the high school of the fox, which in an equally difficult position has far less physical strength. In its case, however, this is made up for by great understanding; yet only through the constant struggle with want on the one hand and danger on the other, thus under the spur of the will, does it attain that high degree of cunning which distinguishes it especially in old age. In all these enhancements of the intellect the will plays the part of a rider who with the

spur urges the horse beyond the natural measure of its strength.

In the same way the memory is enhanced through the pressure of the will. Even if it is otherwise weak, it preserves perfectly what has value for the ruling passion. The lover forgets no opportunity favourable to him, the ambitious man forgets no circumstance that can forward his plans, the avaricious man never forgets the loss he has suffered, the proud man never forgets an injury to his honour, the vain man remembers every word of praise and the most trifling distinction that falls to his lot. And this also extends to the brutes: the horse stops at the inn where once long ago it was fed; dogs have an excellent memory for all occasions, times, and places that have afforded them choice morsels; and foxes for the different hiding-places in which they have stored their plunder.

Self-consideration affords opportunity for finer observations in this regard. Sometimes, through an interruption, it has entirely escaped me what I have just been thinking about, or even what news I have just heard. Now if the matter had in any way even the most distant personal interest, the after-feeling of the impression which it made upon the *will* has remained. I am still quite conscious how far it affected me agreeably or disagreeably, and also of the special manner in which this happened, whether, even in the slightest degree, it vexed me, or made me anxious, or irritated me, or depressed me, or produced the opposite of these affections. Thus the mere relation of the thing to my will is retained in the memory after the thing itself has vanished, and this often becomes the clue to lead us back to the thing itself. The sight of a man sometimes affects us in an analogous manner, for we remember merely in general that we have had something to do with him, yet without knowing where, when, or what it was, or who he is. But the sight of him still recalls pretty accurately the feeling which our dealings with him excited in us, whether it was agreeable or dis-

agreeable, and also in what degree and in what way. Thus our memory has preserved only the response of the will, and not that which called it forth. We might call what lies at the foundation of this process the memory of the heart; it is much more intimate than that of the head. Yet at bottom the connection of the two is so far-reaching that if we reflect deeply upon the matter we will arrive at the conclusion that memory in general requires the support of a will as a connecting point, or rather as a thread upon which the memories can range themselves, and which holds them firmly together, or that the will is, as it were, the ground to which the individual memories cleave, and without which they could not last; and that therefore in a pure intelligence, *i.e.*, in a merely knowing and absolutely will-less being, a memory cannot well be conceived. Accordingly the improvement of the memory under the spur of the ruling passion, which has been shown above, is only the higher degree of that which takes place in all retention and recollection; for its basis and condition is always the will. Thus in all this also it becomes clear how very much more essential to us the will is than the intellect. The following facts may also serve to confirm this.

The intellect often obeys the will; for example, if we wishto remember something, and after some effort succeed; so also if we wish now to ponder something carefully and deliberately, and in many such cases. Sometimes, again, the intellect refuses to obey the will; for example, if we try in vain to fix our minds upon something, or if we call in vain upon the memory for something that was intrusted to it. The anger of the will against the intellect on such occasions makes its relation to it and the difference of the two very plain. Indeed the intellect, vexed by this anger, sometimes officiously brings what was asked of it hours afterwards, or even the following morning, quite unexpectedly and unseasonably. On the other hand, the will never really obeys the intellect; but the latter is only the

ministerial council of that sovereign; it presents all kinds of things to the will, which then selects what is in conformity with its nature, though in doing so it determines itself with necessity, because this nature is unchangeable and the motives now lie before it. Hence no system of ethics is possible which moulds and improves the will itself. For all teaching only affects *knowledge*, and knowledge never determines the will itself, *i.e.*, the *fundamental character* of willing, but only its application to the circumstances present. Rectified knowledge can only modify conduct so far as it proves more exactly and judges more correctly what objects of the will's choice are within its reach; so that the will now measures its relation to things more correctly, sees more clearly what it desires, and consequently is less subject to error in its choice. But over the will itself, over the main tendency or fundamental maxim of it, the intellect has no power. To believe that knowledge really and fundamentally determines the will is like believing that the lantern which a man carries by night is the *primum mobile* of his steps. Whoever, taught by experience or the admonitions of others, knows and laments a fundamental fault of his character, firmly and honestly forms the intention to reform and give it up; but in spite of this, on the first opportunity, the fault receives free course. New repentance, new intentions, new transgressions. When this has been gone through several times he becomes conscious that he cannot improve himself, that the fault lies in his nature and personality, indeed is one with this. Now he will blame and curse his nature and personality, will have a painful feeling, which may rise to anguish of consciousness, but to change these he is not able. Here we see that which condemns and that which is condemned distinctly separate: we see the former as a merely theoretical faculty, picturing and presenting the praiseworthy, and therefore desirable, course of life, but the other as something real and unchangeably present, going quite a different way in spite of the former: and then again the first remaining

behind with impotent lamentations over the nature of the other, with which, through this very distress, it again identifies itself. Will and intellect here separate very distinctly. But here the will shows itself as the stronger, the invincible, unchangeable, primitive, and at the same time as the essential thing in question, for the intellect deplores its errors, and finds no comfort in the correctness of the *knowledge*, as its own function. Thus the intellect shows itself entirely secondary, as the spectator of the deeds of another, which it accompanies with impotent praise and blame, and also as determinable from without, because it learns from experience, weighs and alters its precepts. Special illustrations of this subject will be found in the "*Parerga*," vol. ii. § 118 (second ed., § 119.) Accordingly, a comparison of our manner of thinking at different periods of our life will present a strange mixture of permanence and changeableness. On the one hand, the moral tendency of the man in his prime and the old man is still the same as was that of the boy; on the other hand, much has become so strange to him that he no longer knows himself, and wonders how he ever could have done or said this and that. In the first half of life to-day for the most part laughs at yesterday, indeed looks down on it with contempt; in the second half, on the contrary, it more and more looks back at it with envy. But on closer examination it will be found that the changeable element was the *intellect*, with its functions of insight and knowledge, which, daily appropriating new material from without, presents a constantly changing system of thought, while, besides this, it itself rises and sinks with the growth and decay of the organism. The will, on the contrary, the basis of this, thus the inclinations, passions, and emotions, the character, shows itself as what is unalterable in consciousness. Yet we have to take account of the modifications that depend upon physical capacities for enjoyment, and hence upon age. Thus, for example, the eagerness for sensuous pleasure will show itself in childhood as a

love of dainties, in youth and manhood as the tendency to sensuality, and in old age again as a love of dainties.

7. If, as is generally assumed, the will proceeded from knowledge, as its result or product, then where there is much will there would necessarily also be much knowledge, insight, and understanding. This, however, is absolutely not the case; rather, we find in many men a strong, *i.e.*, decided, resolute, persistent, unbending, wayward, and vehement will, combined with a very weak and incapable understanding, so that every one who has to do with them is thrown into despair, for their will remains inaccessible to all reasons and ideas, and is not to be got at, so that it is hidden, as it were, in a sack, out of which it wills blindly. Brutes have often violent, often stubborn wills, but yet very little understanding. Finally, plants only will without any knowledge at all.

If willing sprang merely from knowledge, our *anger* would necessarily be in every case exactly proportionate to the occasion, or at least to our relation to it, for it would be nothing more than the result of the present knowledge. This, however, is rarely the case; rather, anger generally goes far beyond the occasion. Our fury and rage, the *furor brevis*, often upon small occasions, and without error regarding them, is like the raging of an evil spirit which, having been shut up, only waits its opportunity to dare to break loose, and now rejoices that it has found it. This could not be the case if the foundation of our nature were a *knower*, and willing were merely a result of *knowledge;* for how came there into the result what did not lie in the elements? The conclusion cannot contain more than the premisses. Thus here also the will shows itself as of a nature quite different from knowledge, which only serves it for communication with the external world, but then the will follows the laws of its own nature without taking from the intellect anything but the occasion.

The intellect, as the mere tool of the will, is as different

from it as the hammer from the smith. So long as in a conversation the intellect alone is active it remains *cold*. It is almost as if the man himself were not present. Moreover, he cannot then, properly speaking, compromise himself, but at the most can make himself ridiculous. Only when the will comes into play is the man really present: now he becomes *warm*, nay, it often happens, *hot*. It is always the will to which we ascribe the warmth of life; on the other hand, we say the *cold* understanding, or to investigate a thing *coolly*, *i.e.*, to think without being influenced by the will. If we attempt to reverse the relation, and to regard the will as the tool of the intellect, it is as if we made the smith the tool of the hammer.

Nothing is more provoking, when we are arguing against a man with reasons and explanations, and taking all pains to convince him, under the impression that we have only to do with his *understanding*, than to discover at last that he *will* not understand; that thus we had to do with his *will*, which shuts itself up against the truth and brings into the field wilful misunderstandings, chicaneries, and sophisms in order to intrench itself behind its understanding and its pretended want of insight. Then he is certainly not to be got at, for reasons and proofs applied against the will are like the blows of a phantom produced by mirrors against a solid body. Hence the saying so often repeated, "*Stat pro ratione voluntas.*" Sufficient evidence of what has been said is afforded by ordinary life. But unfortunately proofs of it are also to be found on the path of the sciences. The recognition of the most important truths, of the rarest achievements, will be looked for in vain from those who have an interest in preventing them from being accepted, an interest which either springs from the fact that such truths contradict what they themselves daily teach, or else from this, that they dare not make use of them and teach them; or if all this be not the case they will not accept them, because the watchword of mediocrity will always be, *Si quelqu'un*

excelle parmi nous, qu'il aille exceller ailleurs, as Helvetius has admirably rendered the saying of the Ephesian in the fifth book of Cicero's "*Tusculanæ*" (c. 36), or as a saying of the Abyssinian Fit Arari puts it, "Among quartzes adamant is outlawed." Thus whoever expects from this always numerous band a just estimation of what he has done will find himself very much deceived, and perhaps for a while he will not be able to understand their behaviour, till at last he finds out that while he applied himself to *knowledge* he had to do with the *will,* thus is precisely in the position described above, nay, is really like a man who brings his case before a court the judges of which have all been bribed. Yet in particular cases he will receive the fullest proof that their will and not their insight opposed him, when one or other of them makes up his mind to plagiarism. Then he will see with astonishment what good judges they are, what correct perception of the merit of others they have, and how well they know how to find out the best, like the sparrows, who never miss the ripest cherries.

The counterpart of the victorious resistance of the will to knowledge here set forth appears if in expounding our reasons and proofs we have the will of those addressed with us. Then all are at once convinced, all arguments are telling, and the matter is at once clear as the day. This is well known to popular speakers. In the one case, as in the other, the will shows itself as that which has original power, against which the intellect can do nothing.

8. But now we shall take into consideration the individual qualities, thus excellences and faults of the will and character on the one hand, and of the intellect on the other, in order to make clear, in their relation to each other, and their relative worth, the complete difference of the two fundamental faculties. History and experience teach that the two appear quite independently of each other. That the greatest excellence of mind will not easily be found combined with equal excellence of char-

acter is sufficiently explained by the extraordinary rarity of both, while their opposites are everywhere the order of the day; hence we also daily find the latter in union. However, we never infer a good will from a superior mind, nor the latter from the former, nor the opposite from the opposite, but every unprejudiced person accepts them as perfectly distinct qualities, the presence of which each for itself has to be learned from experience. Great narrowness of mind may coexist with great goodness of heart, and I do not believe Balthazar Gracian was right in saying (*Discreto*, p. 406), "*No ay simple, que no sea malicioso*" ("There is no simpleton who would not be malicious"), though he has the Spanish proverb in his favour, "*Nunca la necedad anduvo sin malicia*" ("Stupidity is never without malice"). Yet it may be that many stupid persons become malicious for the same reason as many hunchbacks, from bitterness on account of the neglect they have suffered from nature, and because they think they can occasionally make up for what they lack in understanding through malicious cunning, seeking in this a brief triumph. From this, by the way, it is also comprehensible why almost every one easily becomes malicious in the presence of a very superior mind. On the other hand, again, stupid people have very often the reputation of special good-heartedness, which yet so seldom proves to be the case that I could not help wondering how they had gained it, till I was able to flatter myself that I had found the key to it in what follows. Moved by a secret inclination, every one likes best to choose for his more intimate intercourse some one to whom he is a little superior in understanding, for only in this case does he find himself at his ease, because, according to Hobbes, "*Omnis animi voluptas, omnisque alacritas in eo sita est, quod quis habeat, quibuscum conferens se, possit magnifice sentire de se ipso*" (*De Cive*, i. 5). For the same reason every one avoids him who is superior to himself; wherefore Lichtenberg quite rightly observes: "To

certain men a man of mind is a more odious production than the most pronounced rogue." And similarly Helvetius says: "*Les gens médiocres ont un instinct sûr et prompt, pour connâître et fuir les gens d'esprit.*" And Dr. Johnson assures us that "there is nothing by which a man exasperates most people more than by displaying a superior ability of brilliancy in conversation. They seem pleased at the time, but their envy makes them curse him in their hearts" (Boswell; aet. anno 74). In order to bring this truth, so universal and so carefully concealed, more relentlessly to light, I add the expression of it by Merck, the celebrated friend of Goethe's youth, from his story "*Lindor:*" "He possessed talents which were given him by nature and acquired by himself through learning; and thus it happened that in most society he left the worthy members of it far behind. If, in the moment of delight at the sight of an extraordinary man, the public swallows these superiorities also, without actually at once putting a bad construction upon them, yet a certain impression of this phenomenon remains behind, which, if it is often repeated, may on serious occasions have disagreeable future consequences for him who is guilty of it. Without any one consciously noting that on this occasion he was insulted, no one is sorry to place himself tacitly in the way of the advancement of this man. Thus on this account great mental superiority isolates more than anything else, and makes one, at least silently, hated. Now it is the opposite of this that makes stupid people so generally liked; especially since many can only find in them what, according to the law of their nature referred to above, they must seek. Yet this the true reason of such an inclination no one will confess to himself, still less to others; and therefore, as a plausible pretext for it, will impute to those he has selected a special goodness of heart, which, as we have said, is in reality only very rarely and accidentally found in combination with mental incapacity. Want of understanding is accordingly by no

means favourable or akin to goodness of character. But, on the other hand, it cannot be asserted that great understanding is so; nay, rather, no scoundrel has in general been without it. Indeed even the highest intellectual eminence can coexist with the worst moral depravity. An example of this is afforded by Bacon of Verulam: "Ungrateful, filled with the lust of power, wicked and base, he at last went so far that, as Lord Chancellor and the highest judge of the realm, he frequently allowed himself to be bribed in civil actions. Impeached before his peers, he confessed himself guilty, was expelled by them from the House of Lords, and condemned to a fine of forty thousand pounds and imprisonment in the Tower" (see the review of the latest edition of Bacon's Works in the *Edinburgh Review*, August 1837). Hence also Pope called him "the wisest, brightest, meanest of mankind" ("Essay on Man," iv. 282). A similar example is afforded by the historian Guicciardini, of whom Rosini says in the *Notizie Storiche*, drawn from good contemporary sources, which is given in his historical romance "*Luisa Strozzi*:" "*Da coloro, che pongono l'ingegno e il sapere al di' sopra di tutte le umane qualità, questo uomo sarà riguardato come fra i più grandi del suo secolo: ma da quelli, che reputano la virtù dovere andare innanzi a tutto, non potra esecrarsi abbastanza la sua memoria. Esso fu il più crudele fra i cittadini a perseguitare, uccidere e confinare,*" &c.[1]

If now it is said of one man, "He has a good heart, though a bad head," but of another, "He has a very good head, yet a bad heart," every one feels that in the first case the praise far outweighs the blame—in the other case the reverse. Answering to this, we see that if some one has done a bad deed his friends and he himself try to remove the guilt from the *will* to the *intellect*, and to give out that

[1] By those who place mind and learning above all other human qualities this man will be reckoned the greatest of his century. But by those who let virtue take precedence of everything else his memory can never be execrated enough. He was the cruelest of the citizens in persecuting, putting to death, and banishing.

faults of the heart were faults of the head; roguish tricks they will call *errors*, will say they were merely want of understanding, want of reflection, light-mindedness, folly; nay, if need be, they will plead a paroxysm, momentary mental aberration, and if a heavy crime is in question, even madness, only in order to free the *will* from the guilt. And in the same way, we ourselves, if we have caused a misfortune or injury, will before others and ourselves willingly impeach our *stultitia*, simply in order to escape the reproach of *malitia*. In the same way, in the case of the equally unjust decision of the judge, the difference, whether he has erred or been bribed, is so infinitely great. All this sufficiently proves that the *will* alone is the real and essential, the kernel of the man, and the *intellect* is merely its tool, which may be constantly faulty without the will being concerned. The accusation of want of understanding is, at the moral judgment-seat, no accusation at all; on the contrary, it even gives privileges. And so also, before the courts of the world, it is everywhere sufficient to deliver a criminal from all punishment that his guilt should be transferred from his will to his intellect, by proving either unavoidable error or mental derangement, for then it is of no more consequence than if hand or foot had slipped against the will. I have fully discussed this in the appendix, "*Ueber die Intellektuelle Freiheit*," to my prize essay on the freedom of the will, to which I refer to avoid repetition.

Everywhere those who are responsible for any piece of work appeal, in the event of its turning out unsatisfactorily, to their good intentions, of which there was no lack. Hereby they believe that they secure the essential, that for which they are properly answerable, and their true self; the inadequacy of their faculties, on the other hand, they regard as the want of a suitable tool.

If a man is *stupid*, we excuse him by saying that he cannot help it; but if we were to excuse a *bad* man on the same grounds we would be laughed at. And yet the

one, like the other, is innate. This proves that the will is the man proper, the intellect merely its tool.

Thus it is always only our *willing* that is regarded as depending upon ourselves, *i.e.*, as the expression of our true nature, and for which we are therefore made responsible. Therefore it is absurd and unjust if we are taken to task for our beliefs, thus for our knowledge: for we are obliged to regard this as something which, although it changes in us, is as little in our power as the events of the external world. And here, also, it is clear that the *will* alone is the inner and true nature of man; the *intellect*, on the contrary, with its operations, which go on as regularly as the external world, stands to the will in the relation of something external to it, a mere tool.

High mental capacities have always been regarded as the gift of nature or the gods; and on that account they have been called *Gaben, Begabung, ingenii dotes*, gifts (a man highly gifted), regarding them as something different from the man himself, something that has fallen to his lot through favour. No one, on the contrary, has ever taken this view of moral excellences, although they also are innate; they have rather always been regarded as something proceeding from the man himself, essentially belonging to him, nay, constituting his very self. But it follows now from this that the will is the true nature of man; the intellect, on the other hand, is secondary, a tool, a gift.

Answering to this, all religions promise a reward beyond life, in eternity, for excellences of the *will* or heart, but none for excellences of the head or understanding. Virtue expects its reward in that world; prudence hopes for it in this; genius, again, neither in this world nor in that; it is its own reward. Accordingly the will is the eternal part, the intellect the temporal.

Connection, communion, intercourse among men is based, as a rule, upon relations which concern the *will*, not upon such as concern the *intellect*. The first kind of communion may be called the *material*, the other the *formal*. Of the

former kind are the bonds of family and relationship, and further, all connections that rest upon any common aim or interest, such as that of trade or profession, of the corporation, the party, the faction, &c. In these it merely amounts to a question of views, of aims; along with which there may be the greatest diversity of intellectual capacity and culture. Therefore not only can any one live in peace and unity with any one else, but can act with him and be allied to him for the common good of both. Marriage also is a bond of the heart, not of the head. It is different, however, with merely formal communion, which aims only at an exchange of thought; this demands a certain equality of intellectual capacity and culture. Great differences in this respect place between man and man an impassable gulf: such lies, for example, between a man of great mind and a fool, between a scholar and a peasant, between a courtier and a sailor. Natures as heterogeneous as this have therefore trouble in making themselves intelligible so long as it is a question of exchanging thoughts, ideas, and views. Nevertheless close *material* friendship may exist between them, and they may be faithful allies, conspirators, or men under mutual pledges. For in all that concerns the will alone, which includes friendship, enmity, honesty, fidelity, falseness, and treachery, they are perfectly homogeneous, formed of the same clay, and neither mind nor culture make any difference here; indeed here the ignorant man often shames the scholar, the sailor the courtier. For at the different grades of culture there are the same virtues and vices, emotions and passions; and although somewhat modified in their expression, they very soon mutually recognise each other even in the most heterogeneous individuals, upon which the similarly disposed agree and the opposed are at enmity.

Brilliant qualities of mind win admiration, but never affection; this is reserved for the moral, the qualities of the character. Every one will choose as his friend the honest, the good-natured, and even the agreeable, com-

plaisant man, who easily concurs, rather than the merely able man. Indeed many will be preferred to the latter, on account of insignificant, accidental, outward qualities which just suit the inclination of another. Only the man who has much mind himself will wish able men for his society; his friendship, on the other hand, he will bestow with reference to moral qualities; for upon this depends his really high appreciation of a man in whom a single good trait of character conceals and expiates great want of understanding. The known goodness of a character makes us patient and yielding towards weaknesses of understanding, as also towards the dulness and childishness of age. A distinctly noble character along with the entire absence of intellectual excellence and culture presents itself as lacking nothing; while, on the contrary, even the greatest mind, if affected with important moral faults, will always appear blamable. For as torches and fireworks become pale and insignificant in the presence of the sun, so intellect, nay, genius, and also beauty, are outshone and eclipsed by the goodness of the heart. When this appears in a high degree it can make up for the want of those qualities to such an extent that one is ashamed of having missed them. Even the most limited understanding, and also grotesque ugliness, whenever extraordinary goodness of heart declares itself as accompanying them, become as it were transfigured, outshone by a beauty of a higher kind, for now a wisdom speaks out of them before which all other wisdom must be dumb. For goodness of heart is a transcendent quality; it belongs to an order of things that reaches beyond this life, and is incommensurable with any other perfection. When it is present in a high degree it makes the heart so large that it embraces the world, so that now everything lies within it, no longer without; for it identifies all natures with its own. It then extends to others also that boundless indulgence which otherwise each one only bestows on himself. Such a man is incapable of becoming angry; even if the malicious mockery and sneers of others have drawn

attention to his own intellectual or physical faults, he only reproaches himself in his heart for having been the occasion of such expressions, and therefore, without doing violence to his own feelings, proceeds to treat those persons in the kindest manner, confidently hoping that they will turn from their error with regard to him, and recognise themselves in him also. What is wit and genius against this?—what is Bacon of Verulam?

Our estimation of our own selves leads to the same result as we have here obtained by considering our estimation of others. How different is the self-satisfaction which we experience in a moral regard from that which we experience in an intellectual regard! The former arises when, looking back on our conduct, we see that with great sacrifices we have practised fidelity and honesty, that we have helped many, forgiven many, have behaved better to others than they have behaved to us; so that we can say with King Lear, "I am a man more sinned against than sinning;" and to its fullest extent if perhaps some noble deed shines in our memory. A deep seriousness will accompany the still peace which such a review affords us; and if we see that others are inferior to us here, this will not cause us any joy, but we will rather deplore it, and sincerely wish that they were as we are. How entirely differently does the knowledge of our intellectual superiority affect us! Its ground bass is really the saying of Hobbes quoted above: *Omnis animi voluptas, omnisque alacritas in eo sita est, quod quis habeat, quibuscum conferens se, possit magnifice sentire de se ipso.* Arrogant, triumphant vanity, proud, contemptuous looking down on others, inordinate delight in the consciousness of decided and considerable superiority, akin to pride of physical advantages, —that is the result here. This opposition between the two kinds of self-satisfaction shows that the one concerns our true inner and eternal nature, the other a more external, merely temporal, and indeed scarcely more than a mere physical excellence. The *intellect* is in fact simply the

function of the brain; the *will*, on the contrary, is that whose function is the whole man, according to his being and nature.

If, looking without us, we reflect that ὁ βιος βραχυς, ἡ δε τεχνη μακρα (*vita brevis, ars longa*), and consider how the greatest and most beautiful minds, often when they have scarcely reached the summit of their power, and the greatest scholars, when they have only just attained to a thorough knowledge of their science, are snatched away by death, we are confirmed in this, that the meaning and end of life is not intellectual but moral.

The complete difference between the mental and moral qualities displays itself lastly in the fact that the intellect suffers very important changes through time, while the will and character remain untouched by it. The new-born child has as yet no use of its understanding, but obtains it within the first two months to the extent of perception and apprehension of the things in the external world—a process which I have described more fully in my essay, "*Ueber das Sehn und die Farben*," p. 10 of the second (and third) edition. The growth of reason to the point of speech, and thereby of thought, follows this first and most important step much more slowly, generally only in the third year; yet the early childhood remains hopelessly abandoned to silliness and folly, primarily because the brain still lacks physical completeness, which, both as regards its size and texture, it only attains in the seventh year. But then for its energetic activity there is still wanting the antagonism of the genital system; it therefore only begins with puberty. Through this, however, the intellect has only attained to the *capacity* for its psychical improvement; this itself can only be won by practice, experience, and instruction. Thus as soon as the mind has escaped from the folly of childhood it falls into the snares of innumerable errors, prejudices, and chimeras, sometimes of the absurdest and crudest kind, which it obstinately sticks to, till experience gradually removes them, and many of them also are insensibly lost. All

this takes many years to happen, so that one grants it majority indeed soon after the twentieth year, yet has placed full maturity, years of discretion, not before the fortieth year. But while this psychical education, resting upon help from without, is still in process of growth, the inner *physical* energy of the brain already begins to sink again. This has reached its real calminating point about the thirtieth year, on account of its dependence upon the pressure of blood and the effect of the pulsation upon the brain, and through this again upon the predominance of the arterial over the venous system, and the fresh tenderness of the brain fibre, and also on account of the energy of the genital system. After the thirty-fifth year a slight diminution of the physical energy of the brain becomes noticeable, which, through the gradually approaching predominance of the venous over the arterial system, and also through the increasing firmer and drier consistency of the brain fibre, more and more takes place, and would be much more observable if it were not that, on the other hand, the psychical perfecting, through exercise, experience, increase of knowledge, and acquired skill in the use of it, counteracts it—an antagonism which fortunately lasts to an advanced age, for the brain becomes more and more like a worn-out instrument. But yet the diminution of the original energy of the intellect, resting entirely upon organic conditions, continues, slowly indeed, but unceasingly: the faculty of original conception, the imagination, the plastic power, the memory, become noticeably weaker; and so it goes on step by step downwards into old age, garrulous, without memory, half-unconscious, and ultimately quite childish.

The will, on the contrary, is not affected by all this becoming, this change and vicissitude, but is from beginning to end unalterably the same. *Willing* does not require to be learned like *knowing*, but succeeds perfectly at once. The new-born child makes violent movements, rages, and cries; it wills in the most vehement manner,

though it does not yet know what it wills. For the medium of motives, the intellect, is not yet fully developed. The will is in darkness concerning the external world, in which its objects lie, and now rages like a prisoner against the walls and bars of his dungeon. But little by little it becomes light: at once the fundamental traits of universal human willing, and, at the same time, the individual modification of it here present, announce themselves. The already appearing character shows itself indeed at first in weak and uncertain outline, on account of the defective service of the intellect, which has to present it with motives; but to the attentive observer it soon declares its complete presence, and in a short time it becomes unmistakable. The characteristics appear which last through the whole of life; the principal tendencies of the will, the easily excited emotions, the ruling passion, declare themselves. Therefore the events at school stand to those of the future life for the most part as the dumb-show in "Hamlet" that precedes the play to be given at the court, and foretells its content in the form of pantomime, stands to the play itself. But it is by no means possible to prognosticate in the same way the future intellectual capacities of the man from those shown in the boy; rather as a rule the *ingenia præcocia*, prodigies, turn out blockheads; genius, on the contrary, is often in childhood of slow conception, and comprehends with difficulty, just because it comprehends deeply. This is how it is that every one relates laughing and without reserve the follies and stupidities of his childhood. For example, Goethe, how he threw all the kitchen crockery out of the window (*Dichtung und Wahrheit*, vol. i. p. 7); for we know that all this only concerns what changes. On the other hand, a prudent man will not favour us with the bad features, the malicious or deceitful actions, of his youth, for he feels that they also bear witness to his present character. I have been told that when Gall, the phrenologist and investigator of man, had to put himself into connection

with a man as yet unknown to him, he used to get him to speak about his youthful years and actions, in order, if possible, to gather from these the distinctive traits of his character; because this must still be the same now. This is the reason why we are indifferent to the follies and want of understanding of our youthful years, and even look back on them with smiling satisfaction, while the bad features of character even of that time, the ill-natured actions and the misdeeds then committed exist even in old age as inextinguishable reproaches, and trouble our consciences. Now, just as the character appears complete, so it remains unaltered to old age. The advance of age, which gradually consumes the intellectual powers, leaves the moral qualities untouched. The goodness of the heart still makes the old man honoured and loved when his head already shows the weaknesses which are the commencement of second childhood. Gentleness, patience, honesty, veracity, disinterestedness, philanthropy, &c., remain through the whole life, and are not lost through the weaknesses of old age; in every clear moment of the worn-out old man they come forth undiminished, like the sun from the winter clouds. And, on the other hand, malice, spite, avarice, hard-heartedness, infidelity, egoism, and baseness of every kind also remain undiminished to our latest years. We would not believe but would laugh at any one who said to us, "In former years I was a malicious rogue, but now I am an honest and noble-minded man." Therefore Sir Walter Scott, in the "Fortunes of Nigel," has shown very beautifully, in the case of the old usurer, how burning avarice, egoism, and injustice are still in their full strength, like a poisonous plant in autumn, when the intellect has already become childish. The only alterations that take place in our inclinations are those which result directly from the decrease of our physical strength, and with it of our capacities for enjoyment. Thus voluptuousness will make way for intemperance, the love of splendour for avarice, and vanity for ambition;

just like the man who before he has a beard will wear a false one, and later, when his own beard has become grey, will dye it brown. Thus while all organic forces, muscular power, the senses, the memory, wit, understanding, genius, wear themselves out, and in old age become dull, the will alone remains undecayed and unaltered: the strength and the tendency of willing remains the same. Indeed in many points the will shows itself still more decided in age: thus, in the clinging to life, which, it is well known, increases; also in the firmness and persistency with regard to what it has once embraced, in obstinacy; which is explicable from the fact that the susceptibility of the intellect for other impressions, and thereby the movement of the will by motives streaming in upon it, has diminished. Hence the implacable nature of the anger and hate of old persons—

> "The young man's wrath is like light straw on fire,
> But like red-hot steel is the old man's ire."
>
> —*Old Ballad.*

From all these considerations it becomes unmistakable to the more penetrating glance that, while the *intellect* has to run through a long series of gradual developments, but then, like everything physical, must encounter decay, the *will* takes no part in this, except so far as it has to contend at first with the imperfection of its tool, the intellect, and, again, at last with its worn-out condition, but itself appears perfect and remains unchanged, not subject to the laws of time and of becoming and passing away in it. Thus in this way it makes itself known as that which is metaphysical, not itself belonging to the phenomenal world.

9. The universally used and generally very well understood expressions *heart* and *head* have sprung from a true feeling of the fundamental distinction here in question; therefore they are also apt and significant, and occur in all languages. *Nec cor nec caput habet*, says Seneca of the Emperor Claudius (*Ludus de morte Claudii Cæsaris*, c. 8).

The heart, this *primum mobile* of the animal life, has with perfect justice been chosen as the symbol, nay, the synonym, of the *will*, as the primary kernel of our phenomenon, and denotes this in opposition to the intellect, which is exactly identical with the head. All that, in the widest sense, is matter of the will, as wish, passion, joy, grief, goodness, wickedness, also what we are wont to understand under "Gemüth," and what Homer expresses through *φιλον ἦτορ*, is attributed to the *heart*. Accordingly we say: He has a bad heart;—his heart is in the thing;—it comes from his heart;—it cut him to the heart;—it breaks his heart;—his heart bleeds;—the heart leaps for joy;—who can see the heart of man?—it is heart-rending, heart-crushing, heart-breaking, heart-inspiring, heart-touching;—he is good-hearted, hard-hearted, heartless, stout-hearted, faint-hearted, &c. &c. Quite specially, however, love affairs are called affairs of the heart, *affaires de cœur;* because the sexual impulse is the focus of the will, and the selection with reference to it constitutes the chief concern of natural, human volition, the ground of which I shall show in a full chapter supplementary to the fourth book. Byron in "Don Juan," c. xi. v. 34, is satirical about love being to women an affair of the head instead of an affair of the heart. On the other hand, the *head* denotes everything that is matter of *knowledge*. Hence a man of head, a good head, a fine head, a bad head, to lose one's head, to keep one's head uppermost, &c. Heart and head signifies the whole man. But the head is always the second, the derived; for it is not the centre but the highest efflorescence of the body. When a hero dies his heart is embalmed, not his brain; on the other hand, we like to preserve the skull of the poet, the artist, and the philosopher. So Raphael's skull was preserved in the Academia di S. Luca at Rome, though it has lately been proved not to be genuine; in Stockholm in 1820 the skull of Descartes was sold by auction.[1]

[1] The *Times* of 18th October 1845; from the *Athenæum*.

A true feeling of the real relation between will, intellect, and life is also expressed in the Latin language. The intellect is *mens*, *νους*; the will again is *animus*, which comes from *anima*, and this from *ανεμων*. *Anima* is the life itself, the breath, *ψυχη*; but *animus* is the living principle, and also the will, the subject of inclinations, intentions, passions, emotions; hence also *est mihi animus,—fert animus,*—for "I have a desire to," also *animi causa*, &c.; it is the Greek *θυμος*, the German "Gemüth," thus the heart but not the head. *Animi perturbatio* is an emotion; *mentis perturbatio* would signify insanity. The predicate *immortalis* is attributed to *animus*, not to *mens*. All this is the rule gathered from the great majority of passages; though in the case of conceptions so nearly related it cannot but be that the words are sometimes interchanged. Under *ψυχη* the Greeks appear primarily and originally to have understood the vital force, the living principle, whereby at once arose the dim sense that it must be something metaphysical, which consequently would not be reached by death. Among other proofs of this are the investigations of the relation between *νους* and *ψυχη* preserved by Stobæus (*Ecl.*, Lib. i. c. 51, § 7, 8).

10. Upon what depends the *identity of the person?* Not upon the matter of the body; it is different after a few years. Not upon its form, which changes as a whole and in all its parts; all but the expression of the glance, by which, therefore, we still know a man even after many years; which proves that in spite of all changes time produces in him something in him remains quite untouched by it. It is just this by which we recognise him even after the longest intervals of time, and find the former man entire. It is the same with ourselves, for, however old we become, we yet feel within that we are entirely the same as we were when we were young, nay, when we were still children. This, which unaltered always remains quite the same, and does not grow old along with us, is really the

kernel of our nature, which does not lie in time. It is assumed that the identity of the person rests upon that of consciousness. But by this is understood merely the connected recollection of the course of life; hence it is not sufficient. We certainly know something more of our life than of a novel we have formerly read, yet only very little. The principal events, the interesting scenes, have impressed themselves upon us; in the remainder a thousand events are forgotten for one that has been retained. The older we become the more do things pass by us without leaving any trace. Great age, illness, injury of the brain, madness, may deprive us of memory altogether, but the identity of the person is not thereby lost. It rests upon the identical *will* and the unalterable character of the person. It is it also which makes the expression of the glance unchangeable. In the *heart* is the man, not in the head. It is true that, in consequence of our relation to the external world, we are accustomed to regard as our real self the subject of knowledge, the knowing I, which wearies in the evening, vanishes in sleep, and in the morning shines brighter with renewed strength. This is, however, the mere function of the brain, and not our own self. Our true self, the kernel of our nature, is what is behind that, and really knows nothing but willing and not willing, being content and not content, with all the modifications of this, which are called feelings, emotions, and passions. This is that which produces the other, does not sleep with it when it sleeps, and in the same way when it sinks in death remains uninjured. Everything, on the contrary, that belongs to *knowledge* is exposed to oblivion; even actions of moral significance can sometimes, after years, be only imperfectly recalled, and we no longer know accurately and in detail how we acted on a critical occasion. But the *character itself*, to which the actions only testify, cannot be forgotten by us; it is now still quite the same as then. The will itself, alone and for itself, is permanent, for it alone is unchangeable, indestructible, not growing old, not physical, but meta-

physical, not belonging to the phenomenal appearance, but to that itself which so appears. How the identity of consciousness also, so far as it goes, depends upon it I have shown above in chapter 15, so I need not dwell upon it further here.

11. Aristotle says in passing, in his book on the comparison of the desirable, "To live well is better than to live" (*βελτιον του ζην το ευ ζην*, Top. iii. 2). From this we might infer, by double contraposition, not to live is better than to live badly. This is also evident to the intellect; yet the great majority live very badly rather than not at all. This clinging to life cannot therefore have its ground in the *object* of life, since life, as was shown in the fourth book, is really a constant suffering, or at the least, as will be shown further on in the 28th chapter, a business which does not cover its expenses; thus that clinging to life can only be founded in the *subject* of it. But it is not founded in the *intellect*, it is no result of reflection, and in general is not a matter of choice; but this willing of life is something that is taken for granted: it is a *prius* of the intellect itself. We ourselves are the will to live, and therefore we must live, well or ill. Only from the fact that this clinging to a life which is so little worth to them is entirely *a priori* and not *a posteriori* can we explain the excessive fear of death that dwells in every living thing, which Rochefoucauld has expressed in his last reflection, with rare frankness and naïveté, and upon which the effect of all tragedies and heroic actions ultimately rest, for it would be lost if we prized life only according to its objective worth. Upon this inexpressible *horror mortis* is also founded the favourite principle of all ordinary minds, that whosoever takes his own life must be mad; yet not less the astonishment, mingled with a certain admiration, which this action always excites even in thinking minds, because it is so opposed to the nature of all living beings that in a certain sense we are forced to admire him who is able to perform it. For suicide proceeds from a purpose

of the intellect, but our will to live is a *prius* of the intellect. Thus this consideration also, which will be fully discussed in chapter 28, confirms the primacy of the will in self-consciousness.

12. On the other hand, nothing proves more clearly the secondary, dependent, conditioned nature of the *intellect* than its periodical intermittance. In deep sleep all knowing and forming of ideas ceases. But the kernel of our nature, the metaphysical part of it which the organic functions necessarily presuppose as their *primum mobile,* must never pause if life is not to cease, and, moreover, as something metaphysical and therefore incorporeal, it requires no rest. Therefore the philosophers who set up a *soul* as this metaphysical kernel, *i.e.*, an originally and essentially *knowing* being, see themselves forced to the assertion that this soul is quite untiring in its perceiving and knowing, therefore continues these even in deep sleep; only that we have no recollection of this when we awake. The falseness of this assertion, however, was easy to see whenever one had rejected that *soul* in consequence of Kant's teaching. For sleep and waking prove to the unprejudiced mind in the clearest manner that knowing is a secondary function and conditioned by the organism, just like any other. Only the *heart* is untiring, because its beating and the circulation of the blood are not directly conditioned by nerves, but are just the original manifestation of the will. Also all other physiological functions governed merely by ganglionic nerves, which have only a very indirect and distant connection with the brain, are carried on during sleep, although the secretions take place more slowly; the beating of the heart itself, on account of its dependence upon respiration, which is conditioned by the cerebral system (*medulla oblongata*), becomes with it a little slower. The stomach is perhaps most active in sleep, which is to be attributed to its special consensus with the now resting brain, which occasions mutual disturbances. The *brain* alone, and with it knowing, pauses entirely in

deep sleep. For it is merely the minister of foreign affairs, as the ganglion system is the minister of the interior. The brain, with its function of knowing, is only a *vedette* established by the will for its external ends, which, up in the watch-tower of the head, looks round through the windows of the senses and marks where mischief threatens and where advantages are to be looked for, and in accordance with whose report the will decides. This *vedette*, like every one engaged on active service, is then in a condition of strain and effort, and therefore it is glad when, after its watch is completed, it is again withdrawn, as every watch gladly retires from its post. This withdrawal is going to sleep, which is therefore so sweet and agreeable, and to which we are so glad to yield; on the other hand, being roused from sleep is unwelcome, because it recalls the *vedette* suddenly to its post. One generally feels also after the beneficent systole the reappearance of the difficult diastole, the reseparation of the intellect from the will. A so-called *soul*, which was originally and radically a *knowing* being, would, on the contrary, necessarily feel on awaking like a fish put back into water. In sleep, when merely the vegetative life is carried on, the will works only according to its original and essential nature, undisturbed from without, with no diminution of its power through the activity of the brain and the exertion of knowing, which is the heaviest organic function, yet for the organism merely a means, not an end; therefore, in sleep the whole power of the will is directed to the maintenance and, where it is necessary, the improvement of the organism. Hence all healing, all favourable crises, take place in sleep; for the *vis naturæ medicatrix* has free play only when it is delivered from the burden of the function of knowledge. The embryo which has still to form the body therefore sleeps continuously, and the new-born child the greater part of its time. In this sense Burdach (*Physiologie*, vol. iii. p. 484) quite rightly declares sleep to be the *original state.*

With reference to the brain itself, I account to myself for the necessity of sleep more fully through an hypothesis which appears to have been first set up in Neumann's book, "*Von den Krankheiten des Menschen*," 1834, vol. 4, § 216. It is this, that the nutrition of the brain, thus the renewal of its substance from the blood, cannot go on while we are awake, because the very eminent organic function of knowing and thinking would be disturbed or put an end to by the low and material function of nutrition. This explains the fact that sleep is not a purely negative condition, a mere pausing of the activity of the brain, but also shows a positive character. This makes itself known through the circumstance that between sleep and waking there is no mere difference of degree, but a fixed boundary, which, as soon as sleep intervenes, declares itself in dreams which are completely different from our immediately preceding thoughts. A further proof of this is that when we have dreams which frighten us we try in vain to cry out, or to ward off attacks, or to shake off sleep; so that it is as if the connecting-link between the brain and the motor nerves, or between the cerebrum and the cerebellum (as the regulator of movements) were abolished; for the brain remains in its isolation and sleep holds us fast as with brazen claws. Finally, the positive character of sleep can be seen in the fact that a certain degree of strength is required for sleeping. Therefore too great fatigue or natural weakness prevent us from seizing it, *capere somnum*. This may be explained from the fact that the *process of nutrition* must be introduced if sleep is to ensue: the brain must, as it were, begin to feed. Moreover, the increased flow of blood into the brain during sleep is explicable from the nutritive process; and also the position of the arms laid together above the head, which is instinctively assumed because it furthers this process: also why children, so long as their brain is still growing, require a great deal of sleep, while in old age, on the other hand, when a certain atrophy of

the brain, as of all the parts, takes place, sleep is short; and finally why excessive sleep produces a certain dulness of consciousness, the consequence of a certain hypertrophy of the brain, which in the case of habitual excess of sleep may become permanent and produce imbecility: *ανιη και πολυς ὑπνος* (*noxæ est etiam multus somnus*), Od. 15, 394. The need of sleep is therefore directly proportionate to the intensity of the brain-life, thus to the clearness of the consciousness. Those animals whose brain-life is weak and dull sleep little and lightly; for example, reptiles and fishes: and here I must remind the reader that the winter sleep is sleep almost only in name, for it is not an inaction of the brain alone, but of the whole organism, thus a kind of apparent death. Animals of considerable intelligence sleep deeply and long. Men also require more sleep the more developed, both as regards quantity and quality, and the more active their brain is. Montaigne relates of himself that he had always been a long sleeper, that he had passed a large part of his life in sleeping, and at an advanced age still slept from eight to nine hours at a time (Liv. iii., chap. 13). Descartes also is reported to have slept a great deal (Baillet, *Vie de Descartes*, 1693, p. 288). Kant allowed himself seven hours for sleep, but it was so hard for him to do with this that he ordered his servant to force him against his will, and without listening to his remonstrances, to get up at the set time (Jachmann, *Immanuel Kant*, p. 162). For the more completely awake a man is, *i.e.*, the clearer and more lively his consciousness, the greater for him is the necessity of sleep, thus the deeper and longer he sleeps. Accordingly much thinking or hard brain-work increases the need of sleep. That sustained muscular exertion also makes us sleepy is to be explained from the fact that in this the brain continuously, by means of the *medulla oblongata*, the spinal marrow, and the motor nerves, imparts the stimulus to the muscles which affects their irritability, and in this way it exhausts its strength.

The fatigue which we observe in the arms and legs has accordingly its real seat in the brain; just as the pain which these parts feel is really experienced in the brain; for it is connected with the motor nerves, as with the nerves of sense. The muscles which are not actuated from the brain—for example, those of the heart—accordingly never tire. The same grounds explain the fact that both during and after great muscular exertion we cannot think acutely. That one has far less energy of mind in summer than in winter is partly explicable from the fact that in summer one sleeps less; for the deeper one has slept, the more completely awake, the more lively, is one afterwards. This, however, must not mislead us into extending sleep unduly, for then it loses in intension, *i.e.*, in deepness and soundness, what it gains in extension; whereby it becomes mere loss of time. This is what Goethe means when he says (in the second part of "Faust") of morning slumber: "Sleep is husk: throw it off." Thus in general the phenomenon of sleep most specially confirms the assertion that consciousness, apprehension, knowing, thinking, is nothing original in us, but a conditioned and secondary state. It is a luxury of nature, and indeed its highest, which it can therefore the less afford to pursue without interruption the higher the pitch to which it has been brought. It is the product, the efflorescence of the cerebral nerve-system, which is itself nourished like a parasite by the rest of the organism. This also agrees with what is shown in our third book, that knowing is so much the purer and more perfect the more it has freed and severed itself from the will, whereby the purely objective, the æsthetic comprehension appears. Just as an extract is so much the purer the more it has been separated from that out of which it is extracted and been cleared of all sediment. The opposite is shown by the *will*, whose most immediate manifestation is the whole organic life, and primarily the untiring heart.

This last consideration is related to the theme of the

following chapter, to which it therefore makes the transition: yet the following observation belongs to it. In magnetic somnambulism the consciousness is doubled: two trains of knowledge, each connected in itself, but quite different from each other, arise; the waking consciousness knows nothing of the somnambulent. But the will retains in both the same character, and remains throughout identical; it expresses in both the same inclinations and aversions. For the function may be doubled, but not the true nature.

CHAPTER XX.[1]

OBJECTIFICATION OF THE WILL IN THE ANIMAL ORGANISM.

By *objectification* I understand the self-exhibition in the real corporeal world. However, this world itself, as was fully shown in the first book and its supplements, is throughout conditioned by the knowing subject, thus by the intellect, and therefore as such is absolutely inconceivable outside the knowledge of this subject; for it primarily consists simply of ideas of perception, and as such is a phenomenon of the brain. After its removal the thing in itself would remain. That this is the *will* is the theme of the second book, and is there proved first of all in the human organism and in that of the brutes.

The knowledge of the external world may also be defined as the *consciousness of other things,* in opposition to *self-consciousness.* Since we have found in the latter that its true object or material is the will, we shall now, with the same intention, take into consideration the consciousness of other things, thus objective knowledge. Now here my thesis is this: *that which in self-consciousness, thus subjectively is the intellect, presents itself in the consciousness of other things, thus objectively, as the brain; and that which in self-consciousness, thus subjectively, is the will, presents itself in the consciousness of other things, thus objectively, as the whole organism.*

To the evidence which is given in support of this proposition, both in our second book and in the first two chapters of the treatise "*Ueber den Willen in der Natur,*"

[1] This chapter is connected with § 20 of the first volume.

I add the following supplementary remarks and illustrations.

Nearly all that is necessary to establish the first part of this thesis has already been brought forward in the preceding chapter, for in the necessity of sleep, in the alterations that arise from age, and in the differences of the anatomical conformation, it was proved that the intellect is of a secondary nature, and depends absolutely upon a single organ, the brain, whose function it is, just as grasping is the function of the hand; that it is therefore physical, like digestion, not metaphysical, like the will. As good digestion requires a healthy, strong stomach, as athletic power requires muscular sinewy arms, so extraordinary intelligence requires an unusually developed, beautifully formed brain of exquisitely fine texture and animated by a vigorous pulse. The nature of the will, on the contrary, is dependent upon no organ, and can be prognosticated from none. The greatest error in Gall's phrenology is that he assigns organs of the brain for moral qualities also. Injuries to the head, with loss of brain substance, affect the intellect as a rule very disadvantageously: they result in complete or partial imbecility or forgetfulness of lauguage, permanent or temporary, yet sometimes only of one language out of several which were known, also in the loss of other knowledge possessed, &c., &c. On the other hand, we never read that after a misfortune of this kind the *character* has undergone a change, that the man has perhaps become morally worse or better, or has lost certain inclinations or passions, or assumed new ones; never. For the will has not its seat in the brain, and moreover, as that which is metaphysical, it is the *prius* of the brain, as of the whole body, and therefore cannot be altered by injuries of the brain. According to an experiment made by Spallanzani and repeated by Voltaire,[1] a

[1] *Spallanzani, Risultati di esperienze sopra la riproduzione della testa nelle lumache terrestri:* in the *Memorie di matematica e fisica della Società Italiana,* Tom. i. p. 581. *Voltaire, Les colimaçons du révérend père l'escarbotier.*

snail that has had its head cut off remains alive, and after some weeks a new head grows on, together with horns; with this consciousness and ideas again appear; while till then the snail had only given evidence of blind will through unregulated movements. Thus here also we find the will as the substance which is permanent, the intellect, on the contrary, conditioned by its organ, as the changing accident. It may be defined as the regulator of the will.

It was perhaps Tiedemann who first compared the cerebral nervous system to a *parasite* (*Tiedemann und Trevirann's Journal für Physiologie*, Bd. i. § 62). The comparison is happy; for the brain, together with the spinal cord and nerves which depend upon it, is, as it were, implanted in the organism, and is nourished by it without on its part *directly* contributing anything to the support of the economy of the organism; therefore there can be life without a brain, as in the case of brainless abortions, and also in the case of tortoises, which live for three weeks after their heads have been cut off; only the *medulla oblongata*, as the organ of respiration, must be spared. Indeed a hen whose whole brain Flourens had cut away lived for ten months and grew. Even in the case of men the destruction of the brain does not produce death directly, but only through the medium of the lungs, and then of the heart (*Bichat, Sur la Vie et la Mort*, Part ii., art. ii. § 1). On the other hand, the brain controls the relations to the external world; this alone is its office, and hereby it discharges its debt to the organism which nourishes it, since its existence is conditioned by the external relations. Accordingly the brain alone of all the parts requires sleep, because its *activity* is completely distinct from its *support;* the former only consumes both strength and substance, the latter is performed by the rest of the organism as the nurse of the brain: thus because its activity contributes nothing to its continued existence it becomes exhausted, and only when it pauses in sleep does its nourishment go on unhindered.

The second part of our thesis, stated above, will require a fuller exposition even after all that I have said about it in the writings referred to. I have shown above, in chapter 18, that the thing in itself, which must lie at the foundation of every phenomenon, and therefore of our own phenomenal existence also, throws off in self-consciousness *one* of its phenomenal forms—space, and only retains the other—time. On this account it presents itself here more immediately than anywhere else, and we claim it as will, according to its most undisguised manifestation. But no *permanent substance*, such as matter is, can present itself in time alone, because, as § 4 of the first volume showed, such a substance is only possible through the intimate union of space and time. Therefore, in self-consciousness the will is not apprehended as the enduring substratum of its impulses, therefore is not perceived as a permanent substance; but only its individual acts, such as purposes, wishes, and emotions, are known successively and during the time they last, directly, yet not perceptibly. The knowledge of the will in self-consciousness is accordingly not a *perception* of it, but a perfectly direct becoming aware of its successive impulses. On the other hand, for the knowledge which is directed *outwardly*, brought about by the senses and perfected in the understanding, which, besides time, has also space for its form, which two it connects in the closest manner by means of the function of the understanding, causality, whereby it really becomes *perception*—this knowledge presents to itself *perceptibly* what in inner immediate apprehension was conceived as will, as *organic body*, whose particular movements visibly present to us the acts, and whose parts and forms visibly present to us the sustained efforts, the fundamental character, of the individually given will, nay, whose pain and comfort are perfectly immediate affections of this will itself.

We first become aware of this identity of the body with the will in the individual actions of the two, for in these

what is known in self-consciousness as an immediate, real act of will, at the same time and unseparated, exhibits itself outwardly as movement of the body; and every one beholds the purposes of his will, which are instantaneously brought about by motives which just as instantaneously appear at once as faithfully copied in as many actions of his body as his body itself is copied in his shadow; and from this, for the unprejudiced man, the knowledge arises in the simplest manner that his body is merely the outward manifestation of his will, *i.e.*, the way in which his will exhibits itself in his perceiving intellect, or his will itself under the form of the idea. Only if we forcibly deprive ourselves of this primary and simple information can we for a short time marvel at the process of our own bodily action as a miracle, which then rests on the fact that between the act of will and the action of the body there is really no causal connection, for they are directly *identical*, and their apparent difference only arises from the circumstance that here what is one and the same is apprehended in two different modes of knowledge, the outer and the inner. Actual willing is, in fact, inseparable from doing; and in the strictest sense only that is an act of will which the deed sets its seal to. Mere resolves of the will, on the contrary, till they are carried out, are only intentions, and are therefore matter of the intellect alone; as such they have their place merely in the brain, and are nothing more than completed calculations of the relative strength of the different opposing motives. They have, therefore, certainly great probability, but no infallibility. They may turn out false, not only through alteration of the circumstances, but also from the fact that the estimation of the effect of the respective motives upon the will itself was erroneous, which then shows itself, for the deed is untrue to the purpose: therefore before it is carried out no resolve is certain. The *will itself*, then, is operative only in real action; hence in muscular action, and consequently in *irritability*. Thus the *will* proper objectifies itself in this. The cerebrum is the

place of motives, where, through these, the will becomes choice, *i.e.*, becomes more definitely determined by motives. These motives are ideas, which, on the occasion of external stimuli of the organs of sense, arise by means of the functions of the brain, and are also worked up into conceptions, and then into resolves. When it comes to the real act of will these motives, the workshop of which is the cerebrum, act through the medium of the cerebellum upon the spinal cord and the motor nerves which proceed from it, which then act upon the muscles, yet merely as *stimuli* of their irritability; for galvanic, chemical, and even mechanical stimuli can effect the same contraction which the motor nerve calls forth. Thus what was *motive* in the brain acts, when it reaches the muscle through the nerves, as mere stimulus. Sensibility in itself is quite unable to contract a muscle. This can only be done by the muscle itself, and its capacity for doing so is called *irritability*, i.e., *susceptibility to stimuli.* It is exclusively a property of the muscle, as sensibility is exclusively a property of the nerve. The latter indeed gives the muscle the *occasion* for its contraction, but it is by no means it that, in some mechanical way, draws the muscle together; but this happens simply and solely on account of the *irritability*, which is a power of the muscle itself. Apprehended from without this is a *Qualitas occulta*, and only self-consciousness reveals it as the *will.* In the causal chain here briefly set forth, from the effect of the motive lying outside us to the contraction of the muscle, the will does not in some way come in as the last link of the chain; but it is the metaphysical substratum of the irritability of the muscle: thus it plays here precisely the same part which in a physical or chemical chain of causes is played by the mysterious forces of nature which lie at the foundation of the process—forces which as such are not themselves involved as links in the causal chain, but impart to all the links of it the capacity to act, as I have fully shown in § 26 of the first volume. Therefore we would ascribe the contraction of the muscle also to a similar mysterious

force of nature, if it were not that this contraction is disclosed to us by an entirely different source of knowledge—self-consciousness as *will.* Hence, as was said above, if we start from the will our own muscular movement appears to us a miracle; for indeed there is a strict causal chain from the external motive to the muscular action; but the will itself is not included as a link in it, but, as the metaphysical substratum of the possibility of an action upon the muscle through brain and nerve, lies at the foundation of the present muscular action also; therefore the latter is not properly its *effect* but its *manifestation.* As such it enters the world of idea, the form of which is the law of causality, a world which is entirely different from the *will* in itself: and thus, if we start from the *will,* this manifestation has, for attentive reflection, the appearance of a miracle, but for deeper investigation it affords the most direct authentication of the great truth that what appears in the phenomenon as body and its action is in itself *will.* If now perhaps the motor nerve that leads to my hand is severed, the will can no longer move it. This, however, is not because the hand has ceased to be, like every part of my body, the objectivity, the mere visibility, of my will, or in other words, that the irritability has vanished, but because the effect of the motive, in consequence of which alone I can move my hand, cannot reach it and act on its muscles as a stimulus, for the line of connection between it and the brain is broken. Thus really my will is, in this part, only deprived of the effect of the motive. The will objectifies itself directly, in irritability, not in sensibility.

In order to prevent all misunderstandings about this important point, especially such as proceed from physiology pursued in a purely empirical manner, I shall explain the whole process somewhat more thoroughly. My doctrine asserts that the whole body is the will itself, exhibiting itself in the perception of the brain; consequently, having entered into its forms of knowledge. From this it

follows that the will is everywhere equally present in the whole body, as is also demonstrably the case, for the organic functions are its work no less than the animal. But how, then, can we reconcile it with this, that the *voluntary* actions, those most undeniable expressions of the will, clearly originate in the brain, and thus only through the spinal cord reach the nerve fibres, which finally set the limbs in motion, and the paralysis or severing of which therefore prevents the possibility of voluntary movement? This would lead one to think that the will, like the intellect, has its seat only in the brain, and, like it, is a mere function of the brain.

Yet this is not the case: but the whole body is and remains the exhibition of the will in perception, thus the will itself objectively perceived by means of the functions of the brain. That process, however, in the case of the acts of will, depends upon the fact that the will, which, according to my doctrine, expresses itself in every phenomenon of nature, even in vegetable and inorganic phenomena, appears in the bodies of men and animals as a *conscious will.* A *consciousness,* however, is essentially a unity, and therefore always requires a central point of unity. The necessity of consciousness is, as I have often explained, occasioned by the fact that in consequence of the increased complication, and thereby more multifarious wants, of an organism, the acts of its will must be guided by *motives,* no longer, as in the lower grades, by mere stimuli. For this purpose it had at this stage to appear provided with a knowing consciousness, thus with an intellect, as the medium and place of the motives. This intellect, if itself objectively perceived, exhibits itself as the brain, together with its appendages, spinal cord, and nerves. It is the brain now in which, on the occasion of external impressions, the ideas arise which become motives for the will. But in the *rational* intellect they undergo besides this a still further working up, through reflection and deliberation. Thus such an intellect must first of all

unite in *one* point all impressions, together with the working up of them by its functions, whether to mere perception or to conceptions, a point which will be, as it were, the focus of all its rays, in order that that unity of consciousness may arise which is the *theoretical ego*, the supporter of the whole consciousness, in which it presents itself as identical with the *willing ego*, whose mere function of knowledge it is. That point of unity of consciousness, or the theoretical ego, is just Kant's synthetic unity of apperception, upon which all ideas string themselves as on a string of pearls, and on account of which the "I think," as the thread of the string of pearls, "must be capable of accompanying all our ideas."[1] This assembling-place of the motives, then, where their entrance into the single focus of consciousness takes place, is the brain. Here, in the non-rational consciousness, they are merely perceived; in the *rational* consciousness they are elucidated by conceptions, thus are first thought in the abstract and compared; upon which the will chooses, in accordance with its individual and immutable character, and so the *purpose* results which now, by means of the cerebellum, the spinal cord, and the nerves, sets the outward limbs in motion. For although the will is quite directly present in these, inasmuch as they are merely its manifestation, yet when it has to move according to motives, or indeed according to reflection, it requires such an apparatus for the apprehension and working up of ideas into such motives, in conformity with which its acts here appear as resolves: just as the nourishment of the blood with chyle requires a stomach and intestines, in which this is prepared, and then as such is poured into the blood through the *ductus thoracicus*, which here plays the part which the spinal cord plays in the former case. The matter may be most simply and generally comprehended thus: the will is immediately present as irritability in all the muscular fibres of the whole body, as a continual striving after

[1] Cf. Ch. 22.

activity in general. Now if this striving is to realise itself, thus to manifest itself as movement, this movement must as such have some direction; but this direction must be *determined* by something, *i.e.*, it requires a guide, and this is the nervous system. For to the mere irritability, as it lies in the muscular fibres and in itself is pure will, all directions are alike; thus it determines itself in no direction, but behaves like a body which is equally drawn in all directions; it remains at rest. Since the activity of the nerves comes in as motive (in the case of reflex movements as a stimulus), the striving force, *i.e.*, the irritability, receives a definite direction, and now produces the movements. Yet those external acts of will which require no motives, and thus also no working up of mere stimuli into ideas in the brain, from which motives arise, but which follow immediately upon stimuli, for the most part inward stimuli, are the reflex movements, starting only from the spinal cord, as, for example, spasms and cramp, in which the will acts without the brain taking part. In an analogous manner the will carries on the organic life, also by nerve stimulus, which does not proceed from the brain. Thus the will appears in every muscle as irritability, and is consequently of itself in a position to contract them, yet only *in general;* in order that some definite contraction should take place at a given moment, there is required here, as everywhere, a cause, which in this case must be a stimulus. This is everywhere given by the nerve which goes into the muscle. If this nerve is in connection with the brain, then the contraction is a conscious act of will, *i.e.*, takes place in accordance with motives, which, in consequence of *external* impressions, have arisen as ideas in the brain. If the nerve is *not* in connection with the brain, but with the *sympathicus maximus,* then the contraction is involuntary and unconscious, an act connected with the maintenance of the organic life, and the nerve stimulus which causes it is occasioned by *inward* impressions; for example, by the pressure upon the stomach of the food

received, or of the chyme upon the intestines, or of the in-flowing blood upon the walls of the heart, in accordance with which the act is digestion, or *motus peristalticus*, or beating of the heart, &c.

But if now, in this process, we go one step further, we find that the muscles are the product of the blood, the result of its work of condensation, nay, to a certain extent they are merely solidified, or, as it were, clotted or crystallised blood; for they have taken up into themselves, almost unaltered, its fibrin (*cruor*) and its colouring matter (*Burdach's Physiologie*, Bd. v. § 686). But the force which forms the muscle out of the blood must not be assumed to be different from that which afterwards moves it as irritability, upon nerve stimulus, which the brain supplies; in which case it then presents itself in self-consciousness as that which we call *will*. The close connection between the blood and irritability is also shown by this, that where, on account of imperfection of the lesser circulation, part of the blood returns to the heart unoxidised, the irritability is also uncommonly weak, as in the batrachia. Moreover, the movement of the blood, like that of the muscle, is independent and original; it does not, like irritation, require the influence of the nerve, and is even independent of the heart, as is shown most clearly by the return of the blood through the veins to the heart; for here it is not propelled by a *vis a tergo*, as in the case of the arterial circulation; and all other mechanical explanations, such as a power of suction of the right ventricle of the heart, are quite inadequate. (See *Burdach's Physiologie*, Bd. 4, § 763, and *Rösch, Ueber die Bedeutung des Blutes*, § 11, *seq.*) It is remarkable to see how the French, who recognise nothing but mechanical forces, controvert each other with insufficient grounds upon both sides; and Bichat ascribes the flowing back of the blood through the veins to the pressure of the walls of the capillary tubes, and Magendie, on the other hand, to the continued action of the impulse of the heart (*Précis de Physiologie par Magendie*, vol. ii. p.

389). That the movement of the blood is also independent of the nervous system, at least of the cerebral nervous system, is shown by the fetus, which (according to *Müller's Physiologie*), without brain and spinal cord, has yet circulation of the blood. And Flourens also says: "*Le mouvement du cœur, pris en soi, et abstraction faite de tout ce qui n'est pas essentiellement lui, comme sa durée, son énergie, ne dépend ni immédiatement, ni coinstantanément, du système nerveux central, et conséquemment c'est dans tout autre point de ce système que dans les centres nerveux eux-mêmes, qu'il faut chercher le principe primitif et immédiat de ce mouvement*" (*Annales des sciences naturelles p. Audouin et Brougniard*, 1828, vol. 13). Cuvier also says: "*La circulation survit à la déstruction de tout l'encéphale et de toute la moëlle épiniaire* (*Mém. de l'acad. d. sc.*, 1823, vol. 6; *Hist. d. l'acad. p. Cuvier*," p. cxxx). "*Cor primum vivens et ultimum moriens*," says Haller. The beating of the heart ceases at last in death. The blood has made the vessels themselves; for it appears in the ovum earlier than they do; they are only its path, voluntarily taken, then beaten smooth, and finally gradually condensed and closed up; as Kaspar Wolff has already taught: "*Theorie der Generation*," § 30–35. The motion of the heart also, which is inseparable from that of the blood, although occasioned by the necessity of sending blood into the lungs, is yet an original motion, for it is independent of the nervous system and of sensibility, as Burdach fully shows. "In the heart," he says, "appears with the maximum of irritability, a minimum of sensibility" (*loc. cit.*, § 769). The heart belongs to the muscular system as well as to the blood or vascular system; from which, however, it is clear that the two are closely related, indeed constitute one whole. Since now the metaphysical substratum of the force which moves the muscle, thus of irritability, is the *will*, the will must also be the metaphysical substratum of the force which lies at the foundation of the movement and the formations of the blood, as that by which the muscles are produced. The course of

the arteries also determines the form and size of all the limbs; consequently the whole form of the body is determined by the course of the blood. Thus in general the blood, as it nourishes all the parts of the body, has also, as the primary fluidity of the organism, produced and framed them out of itself. And the nourishment which confessedly constitutes the principal function of the blood is only the continuance of that original production of them. This truth will be found thoroughly and excellently explained in the work of Rösch referred to above: "*Ueber die Bedeutung des Blutes*," 1839. He shows that the blood is that which first has life and is the source both of the existence and of the maintenance of all the parts; that all the organs have sprung from it through secretion, and together with them, for the management of their functions, the nervous system, which appears now as *plastic*, ordering and arranging the life of the particular parts within, now as *cerebral*, controlling the relation to the external world. "The blood," he says, p. 25, "was flesh and nerve at once, and at the same moment at which the muscle freed itself from it the nerve, severed in like manner, remained opposed to the flesh." Here it is a matter of course that the blood, before those solid parts have been secreted from it, has also a somewhat different character from afterwards; it is then, as Rösch defines it, the chaotic, animated, slimy, primitive fluid, as it were an organic emulsion, in which all subsequent parts are *implicite* contained: moreover, it has not the red colour quite at the beginning. This disposes of the objection which might be drawn from the fact that the brain and the spinal cord begin to form before the circulation of the blood is visible or the heart appears. In this reference also Schultz says (*System der Circulation*, § 297): "We do not believe that the view of Baümgärten, according to which the nervous system is formed earlier than the blood, can consistently be carried out; for Baümgärten reckons the appearance of the blood only from the formation of the corpuscles, while in the embryo and

in the series of animals blood appears much earlier in the form of a pure plasma." The blood of invertebrate animals never assumes the red colour; but we do not therefore, with Aristotle, deny that they have any. It is well worthy of note that, according to the account of Justinus Kerner (*Geschichte zweier Somnambulen*, § 78), a somnambulist of a very high degree of clairvoyance, says: "I am as deep in myself as ever a man can be led; the force of my mortal life seems to me to have its source in the blood, whereby, through the circulation in the veins, it communicates itself, by means of the nerves, to the whole body, and to the brain, which is the noblest part of the body, and above the blood itself."

From all this it follows that the will objectifies itself most immediately in the blood as that which originally makes and forms the organism, perfects it by growth, and afterwards constantly maintains it, both by the regular renewal of all the parts and by the extraordinary restoration of any part that may have been injured. The first productions of the blood are its own vessels, and then the muscles, in the irritability of which the will makes itself known to self-consciousness; but with this also the heart, which is at once vessel and muscle, and therefore is the true centre and *primum mobile* of the whole life. But for the individual life and subsistence in the external world the will now requires two assistant systems: *one* to govern and order its inner and outer activity, and *another* for the constant renewal of the mass of the blood; thus a controller and a sustainer. It therefore makes for itself the nervous and the intestinal systems; thus the *functiones animales* and the *functiones naturales* associate themselves in a subsidiary manner with the *functiones vitales*, which are the most original and essential. In the *nervous system*, accordingly, the will only objectifies itself in an indirect and secondary way; for this system appears as a mere auxiliary organ, as a contrivance by means of which the will attains to a knowledge of those occasions, internal and external,

upon which, in conformity with its aims, it must express itself; the internal occasions are received by the *plastic* nervous system, thus by the sympathetic nerve, this *cerebrum abdominale*, as mere stimuli, and the will thereupon reacts on the spot without the brain being conscious; the *outward* occasions are received by the brain, as *motives*, and the will reacts through conscious actions directed outwardly. Therefore the whole nervous system constitutes, as it were, the antennæ of the will, which it stretches towards within and without. The nerves of the brain and spinal cord separate at their roots into sensory and motory nerves. The sensory nerves receive the knowledge from without, which now accumulates in the thronging brain, and is there worked up into ideas, which arise primarily as motives. But the motory nerves bring back, like couriers, the result of the brain function to the muscle, upon which it acts as a stimulus, and the irritability of which is the immediate manifestation of the will. Presumably the plastic nerves also divide into sensory and motory, although on a subordinate scale. The part which the ganglia play in the organism we must think of as that of a diminutive brain, and thus the one throws light upon the other. The ganglia lie wherever the organic functions of the vegetative system require care. It is as if there the will was not able by its direct and simple action to carry out its aims, but required guidance, and consequently control; just as when in some business a man's own memory is not sufficient, and he must constantly take notes of what he does. For this end mere knots of nerves are sufficient for the interior of the organism, because everything goes on within its own compass. For the exterior, on the other hand, a very complicated contrivance of the same kind is required. This is the brain with its feelers, which it stretches into the outer world, the nerves of sense. But even in the organs which are in communication with this great nerve centre, in very simple cases the matter does not need to be brought before the highest authority, but a

subordinate one is sufficient to determine what is needed; such is the spinal cord, in the reflex actions discovered by Marshall Hall, such as sneezing, yawning, vomiting, the second half of swallowing, &c. &c. The will itself is present in the whole organism, since this is merely its visible form; the nervous system exists everywhere merely for the purpose of making the *direction* of an action possible by a control of it, as it were to serve the will as a mirror, so that it may see what it does, just as we use a mirror to shave by. Hence small sensoria arise within us for special, and consequently simple, functions, the ganglia; but the chief sensorium, the brain, is the great and skilfully contrived apparatus for the complicated and multifarious functions which have to do with the ceaselessly and irregularly changing external world. Wherever in the organism the nerve threads run together in a ganglion, there, to a certain extent, an animal exists for itself and shut off, which by means of the ganglion has a kind of weak knowledge, the sphere of which is, however, limited to the part from which these nerves directly come. But what actuates these parts to such *quasi* knowledge is clearly the *will;* indeed we are utterly unable to conceive it otherwise. Upon this depends the *vita propria* of each part, and also in the case of insects, which, instead of a spinal cord, have a double string of nerves, with ganglia at regular intervals, the capacity of each part to continue alive for days after being severed from the head and the rest of the trunk; and finally also the actions which in the last instance do not receive their motives from the brain, *i.e.*, instinct and natural mechanical skill. Marshall Hall, whose discovery of the reflex movements I have mentioned above, has given us in this the *theory of involuntary movements.* Some of these are normal or physiological; such are the closing of the places of ingress to and egress from the body, thus of the *sphincteres vesicæ et ani* (proceeding from the nerves of the spinal cord); the closing of the eyelids in sleep (from the fifth pair of

nerves), of the larynx (from *N. vagus*) if food passes over it or carbonic acid tries to enter; also swallowing, from the pharynx, yawning and sneezing, respiration, entirely in sleep and partly when awake; and, lastly, the erection, ejaculation, as also conception, and many more. Some, again, are abnormal and pathological; such are stammering, hiccoughing, vomiting, also cramps and convulsions of every kind, especially in epilepsy, tetanus, in hydrophobia and otherwise; finally, the convulsive movements produced by galvanic or other stimuli, and which take place without feeling or consciousness in paralysed limbs, *i.e.*, in limbs which are out of connection with the brain, also the convulsions of beheaded animals, and, lastly, all movements and actions of children born without brains. All cramps are a rebellion of the nerves of the limbs against the sovereignty of the brain; the normal reflex movements, on the other hand, are the legitimate autocracy of the subordinate officials. These movements are thus all involuntary, because they do not proceed from the brain, and therefore do not take place in accordance with motives, but follow upon mere stimuli. The stimuli which occasion them extend only to the spinal cord or the *medulla oblongata*, and from there the reaction directly takes place which effects the movement. The spinal cord has the same relation to these involuntary movements as the brain has to motive and action, and what the sentient and voluntary nerve is for the latter the incident and motor nerve is for the former. That yet, in the one as in the other, that which really moves is the *will* is brought all the more clearly to light because the involuntarily moved muscles are for the most part the same which, under other circumstances, are moved from the brain in the voluntary actions, in which their *primum mobile* is intimately known to us through self-consciousness as the *will*. Marshall Hall's excellent book "On the Diseases of the Nervous System" is peculiarly fitted to bring out clearly the difference be-

tween volition and will, and to confirm the truth of my fundamental doctrine.

For the sake of illustrating all that has been said, let us now call to mind that case of the origination of an organism which is most accessible to our observation. Who makes the chicken in the egg? Some power and skill coming from without, and penetrating through the shell? Oh no! The chicken makes itself, and the force which carries out and perfects this work, which is complicated, well calculated, and designed beyond all expression, breaks through the shell as soon as it is ready, and now performs the outward actions of the chicken, under the name of *will.* It cannot do both at once; previously occupied with the perfecting of the organism, it had no care for without. But after it has completed the former, the latter appears, under the guidance of the brain and its feelers, the senses, as a tool prepared beforehand for this end, the service of which only begins when it grows up in self-consciousness as intellect, which is the lantern to the steps of the will, its ἡγεμονικον, and also the supporter of the objective external world, however limited the horizon of this may be in the consciousness of a hen. But what the hen is now able to do in the external world, through the medium of this organ, is, as accomplished by means of something secondary, infinitely less important than what it did in its original form, for it made itself.

We became acquainted above with the cerebral nervous system as an *assistant organ* of the will, in which it therefore objectifies itself in a secondary manner. As thus the cerebral system, although not directly coming within the sphere of the life-functions of the organism, but only governing its relations to the outer world, has yet the organism as its basis, and is nourished by it in return for its services; and as thus the cerebral or animal life is to be regarded as the production of the organic life, the brain and its function, knowledge, thus the intellect, belong indirectly and in a subordinate manner to the manifesta-

tion of the *will.* The will objectifies itself also in it, as will to apprehend the external world, thus as *will to know.* Therefore great and fundamental as is the difference in us between willing and knowing, the ultimate substratum of both is yet the same, the *will,* as the real inner nature of the whole phenomenon. But knowing, the intellect, which presents itself in self-consciousness entirely as secondary, is to be regarded not only as the accident of the will, but also as its work, and thus, although in a circuitous manner, is yet to be referred to it. As the intellect presents itself physiologically as the function of an organ of the body, metaphysically it is to be regarded as a work of the will, whose objectification or visible appearance is the whole body. Thus the will *to know,* objectively perceived, is the brain; as the will *to go,* objectively perceived, is the foot; the will *to grasp,* the hand; the will *to digest,* the stomach; the will *to beget,* the genitals, &c. This whole objectification certainly ultimately exists only for the brain, as its perception: in this the will exhibits itself as organised body. But so far as the brain knows, it is *itself* not known, but is the *knower,* the subject of all knowledge. So far, however, as in objective perception, *i.e.,* in the consciousness of *other things,* thus secondarily, *it is known,* it belongs, as an organ of the body, to the objectification of the will. For the whole process is the *self-knowledge of the will;* it starts from this and returns to it, and constitutes what Kant has called the *phenomenon* in opposition to the thing in itself. Therefore that which is *known,* that which is *idea,* is the *will;* and this idea is what we call body, which, as extended in space and moving in time, exists only by means of the functions of the brain, thus only in it. That, on the other hand, which *knows,* which *has that idea,* is the *brain,* which yet does not know itself, but only becomes conscious of itself subjectively as intellect, *i.e.,* as the *knower.* That which when regarded from within is the faculty of knowledge is when regarded from without the brain. This brain is a

part of that body, just because it itself belongs to the objectification of the *will*, the will's *will to know* is objectified in it, its tendency towards the external world. Accordingly the brain, and therefore the intellect, is certainly conditioned immediately by the body, and this again by the brain, yet only indirectly, as spatial and corporeal, in the world of perception, not in itself, *i.e.*, as will. Thus the whole is ultimately the will, which itself becomes idea, and is that unity which we express by I. The brain itself, so far as it is *perceived*—thus in the consciousness of other things, and hence secondarily—is only idea. But in itself, and so far as it *perceives*, it is the will, because this is the real substratum of the whole phenomenon; its will to know objectifies itself as brain and its functions. We may take the voltaic pile as an illustration, certainly imperfect, but yet to some extent throwing light upon the nature of the human phenomenon, as we here regard it. The metals, together with the fluid, are the body; the chemical action, as the basis of the whole effect, is the will, and the electric current resulting from it, which produces shock and spark, is the intellect. But *omne simile claudicat.*

Quite recently the *physiatrical* point of view has at last prevailed in pathology. According to it diseases are themselves a curative process of nature, which it introduces to remove, by overcoming its causes, a disorder which in some way has got into the organism. Thus in the decisive battle, the crisis, it is either victorious and attains its end, or else is defeated. This view only gains its full rationality from our standpoint, which shows the *will* in the vital force, that here appears as *vis naturæ medicatrix*, the will which lies at the foundation of all organic functions in a healthy condition, but now, when disorder has entered, threatening its whole work, assumes dictatorial power in order to subdue the rebellious forces by quite extraordinary measures and entirely abnormal operations (the disease), and bring everything back to the right track.

On the other hand, that the *will itself* is sick, as Brandis repeatedly expresses himself in his book, "*Ueber die Anwendung der Kälte*," which I have quoted in the first part of my essay, "*Ueber den Willen in der Natur*," is a gross misunderstanding. When I weigh this, and at the same time observe that in his earlier book, "*Ueber die Lebenskraft*," of 1795, Brandis betrayed no suspicion that this force is in itself the will, but, on the contrary, says there, page 13: "It is impossible that the vital force can be that which we only know through our consciousness, for most movements take place without our consciousness. The assertion that this, of which the only characteristic known to us is consciousness, also affects the body without consciousness is at the least quite arbitrary and unproved;" and page 14: "Haller's objections to the opinion that all living movements are the effect of the soul are, as I believe, quite unanswerable;" when I further reflect that he wrote his book, "*Ueber die Anwendung der Kälte*," in which all at once the will appears so decidedly as the vital force, in his seventieth year, an age at which no one as yet has conceived for the first time original fundamental thoughts; when, lastly, I bear in mind that he makes use of my exact expressions, "will and idea," and not of those which are far more commonly used by others, "the faculties of desire and of knowledge," I am now convinced, contrary to my earlier supposition, that he borrowed his fundamental thought from me, and with the usual honesty which prevails at the present day in the learned world, said nothing about it. The particulars about this will be found in the second (and third) edition of my work, "*Ueber den Willen in der Natur*," p. 14.

Nothing is more fitted to confirm and illustrate the thesis with which we are occupied in this chapter than Bichat's justly celebrated book, "*Sur la vie et la mort*." His reflections and mine reciprocally support each other, for his are the physiological commentary on mine, and mine are the philosophical commentary on his, and one

will best understand us both by reading us together. This refers specially to the first half of his work, entitled "*Recherches physiologiques sur la vie.*" He makes the foundation of his expositions the opposition of the *organic* to the *animal* life, which corresponds to mine of the will to the intellect. Whoever looks at the sense, not at the words, will not allow himself to be led astray by the fact that he ascribes the will to the animal life; for by will, as is usual, he only understands conscious volition, which certainly proceeds from the brain, where, however, as was shown above, it is not yet actual willing, but only deliberation upon and estimation of the motives, the conclusion or product of which at last appears as the act of will. All that I ascribe to the *will* proper he ascribes to the *organic* life, and all that I conceive as *intellect* is with him the *animal* life: the latter has with him its seat in the brain alone, together with its appendages: the former, again, in the whole of the remainder of the organism. The complete opposition in which he shows that the two stand to each other corresponds to that which with me exists between the will and the intellect. As anatomist and physiologist he starts from the objective, that is, from the consciousness of other things; I, as a philosopher, start from the subjective, self-consciousness; and it is a pleasure to see how, like the two voices in a duet, we advance in harmony with each other, although each expresses something different. Therefore, let every one who wishes to understand me read him; and let every one who wishes to understand him, better than he understood himself, read me. Bichat shows us, in article 4, that the *organic* life begins earlier and ends later than the *animal* life; consequently, since the latter also rests in sleep, has nearly twice as long a duration; then, in articles 8 and 9, that the organic life performs everything perfectly, at once, and of its own accord; the animal life, on the other hand, requires long practice and education. But he is most interesting in the sixth article, where he shows that the *animal* life is com-

pletely limited to the intellectual operations, therefore goes on coldly and indifferently, while the emotions and passions have their seat in the *organic* life, although the occasions of them lie in the animal, *i.e.*, the cerebral, life. Here he has ten valuable pages which I wish I could quote entire. On page 50 he says : "*Il est sans doute étonnant, que les passions n'ayent jamais leur terme ni leur origine dans les divers organs de la vie animale; qu'au contraire les parties servant aux fonctions internes, soient constamment affeetées par elles, et même les déterminent suivant l'état où elles se trouvent. Tel est cependant ce que la stricte observation nous prouve. Je dis d'abord que l'effet de toute espèce de passion, constamment étranger à la vie animale, est de faire naître un changement, une altération quelconque dans la vie organique.*" Then he shows in detail how anger acts on the circulation of the blood and the beating of the heart, then how joy acts, and lastly how fear ; next, how the lungs, the stomach, the intestines, the liver, glands, and pancreas are affected by these and kindred emotions, and how grief diminishes the nutrition ; and then how the animal, that is, the brain life, is untouched by all this, and quietly goes on its way. He refers to the fact that to signify intellectual operations we put the hand to the head, but, on the contrary, we lay it on the heart, the stomach, the bowels, if we wish to express our love, joy, sorrow, or hatred ; and he remarks that he must be a bad actor who when he spoke of his grief would touch his head, and when he spoke of his mental effort would touch his heart; and also that while the learned make the so-called soul reside in the head, the common people always indicate the well-felt difference between the affections of the intellect and the will by the right expression, and speak, for example, of a capable, clever, fine head; but, on the other hand, say a good heart, a feeling heart, and also "Anger boils in my veins," "Stirs my gall," "My bowels leap with joy," "Jealousy poisons my blood," &c. "*Les chants sont le langage des passions, de la vie organique, comme la parole ordi-*

naire est celui de l'entendement, de la vie animale : la déclamation, tient le milieu, elle anime la langue froide du cerveau par la langue expressive des organes intérieurs, du cœur, du foie, de l'estomac," &c. His conclusion is : "*La vie organique est le terme où aboutissent, et le centre d'où partent les passions.*" Nothing is better fitted than this excellent and thorough book to confirm and bring out clearly that the body is only the embodied (*i.e.*, perceived by means of the brain functions, time, space, and causality) will itself, from which it follows that the will is the primary and original, the intellect, as mere brain function, the subordinate and derived. But that which is most worthy of admiration, and to me most pleasing, in Bichat's thought is, that this great anatomist, on the path of his purely physiological investigations, actually got so far as to explain the unalterable nature of the *moral character* from the fact that only the *animal* life, thus the functions of the brain, are subject to the influence of education, practice, culture, and habit, but the moral character belongs to the *organic* life, *i.e.*, to all the other parts, which cannot be modified from without. I cannot refrain from giving the passage; it occurs in article 9, § 2 : "*Telle est donc la grande différence des deux vies de l'animal*" (cerebral or animal and organic life) "*par rapport à l'inégalité de perfection des divers systèmes de fonctions, dont chacune résulte ; savoir, que dans l'une la prédominance ou l'infériorité d'un système relativement aux autres, tient presque toujours à l'activité ou à l'inertie plus grandes de ce système, à l'habitude d'agir ou de ne pas agir ; que dans l'autre, au contraire, cette prédominance ou cette infériorité sont immédiatement liées a la texture des organes, et jamais à leur éducation. Voilà pourquoi le tempérament physique et le* CHARACTÈRE MORAL *ne sont point susceptible de changer par l'éducation, qui modifie si prodigieusement les actes de la vie animale ; car, comme nous l'avons vu, tous deux* APPARTIENNENT À LA VIE ORGANIQUE. *La charactère est, si je puis m'exprimer ainsi, la physionomie des passions ; le tempérament est celle des fonc-*

tions internes: or les unes et les autres étant toujours les mêmes, ayant une direction que l'habitude et l'exercice ne dérangent jamais, il est manifeste que le tempérament et le charactère doivent être aussi soustraits à l'empire de l'éducation. Elle peut modérer l'influence du second, perfectionner assez le jugement et la réflection, pour rendre leur empire supérieur au sien, fortifier la vie animal afin qu'elle résiste aux impulsions de l'organique. Mais vouloir par elle dénaturer le charactère, adoucir ou exalter les passions dont il est l'expression habituelle, agrandir ou resserrer leur sphère, c'est une entreprise analogue a celle d'un médecin qui essaierait d'élever ou d'abaisser de quelque degrés, et pour toute la vie, la force de contraction ordinaire au cœur dans l'état de santé, de précipiter ou de ralentir habituellement le mouvement naturel aux artères, et qui est nécessaire à leur action, etc. Nous observerions à ce médecin, que la circulation, la respiration, etc., ne sont point sous le domaine de la volonté (volition), *quelles ne peuvent être modifiées par l'homme, sans passer à l'état maladif, etc. Faisons la même observation à ceux qui croient qu'on change le charactère, et par-là même les* PASSIONS, *puisque celles-ci sont un* PRODUIT DE L'ACTION DE TOUS LES ORGANES INTERNES, *ou qu'elles y ont au moins spécialement leur siège.*" The reader who is familiar with my philosophy may imagine how great was my joy when I discovered, as it were, the proof of my own convictions in those which were arrived at upon an entirely different field, by this extraordinary man, so early taken from the world.

A special authentication of the truth that the organism is merely the visibility of the will is also afforded us by the fact that if dogs, cats, domestic cocks, and indeed other animals, bite when violently angry, the wounds become mortal; nay, if they come from a dog, may cause hydrophobia in the man who is bitten, without the dog being mad or afterwards becoming so. For the extremest anger is only the most decided and vehement will to annihilate its object; this now appears in the assumption by the saliva of an injurious, and to a certain extent magically

acting, power, and springs from the fact that the will and the organism are in truth one. This also appears from the fact that intense vexation may rapidly impart to the mother's milk such a pernicious quality that the sucking child dies forthwith in convulsions (*Most, Ueber sympathetische Mittel*, p. 16).

NOTE ON WHAT HAS BEEN SAID ABOUT BICHAT.

BICHAT has, as we have shown above, cast a deep glance into human nature, and in consequence has given an exceedingly admirable exposition, which is one of the most profound works in the whole of French literature. Now, sixty years later, M. Flourens suddenly appears with a polemic against it in his work, "*De la vie et de l'intelligence*," and makes so bold as to declare without ceremony that all that Bichat has brought to light on this important subject, which was quite his own, is false. And what does he oppose to him in the field? Counter reasons? No, counter assertions[1] and authorities, indeed, which are as inadmissible as they are remarkable—Descartes and Gall! M. Flourens is by conviction a Cartesian, and to him Descartes, in the year 1858, is still "*le philosophe par excellence.*" Now Descartes was certainly a great man, yet only as a forerunner. In the whole of his dogmas, on the other hand, there is not a word of truth; and to appeal to these as authorities at this time of day is simply absurd. For in the nineteenth century a Cartesian in philosophy is just what a follower of Ptolemy would be in astronomy, or a follower of Stahl in chemistry. But for M. Flourens the dogmas of Descartes are articles of faith. Descartes has taught, *les volontés sont des pensées:* therefore this is the case, although every one feels within himself that willing and thinking are as different as white and black. Hence I have been able above, in chapter 19, to prove and explain this fully and thoroughly, and always under the guidance of experience. But above all, according to Descartes, the oracle of M. Flourens, there are two fundamentally different substances, body and soul. Consequently M. Flourens, as an orthodox Cartesian, says: "*Le premier point est de séparer, même par les mots, ce qui est du corps de ce qui est de l'âme*" (i. 72). He informs us further that this "*âme réside uniquement et exclusivement dans le cerveau*" (ii. 137); from whence, according to a passage of Descartes, it sends the *spiritus animales* as couriers to the muscles, yet can only itself be affected by the brain;

[1] "*Tout ce qui est relatif à l'entendement appartient à la vie animale,*" *dit Bichat, et jusque-là point de doute;* "*tout ce qui est relatif aux passions appartient à la vie organique,*"—*et ceci est absolument faux.* Indeed! —*decrevit Florentius magnus.*

therefore the passions have their seat (*siège*) in the heart, which is altered by them, yet their place (*place*) in the brain. Thus, really thus, speaks the oracle of M. Flourens, who is so much edified by it, that he even utters it twice after him (i. 33 and ii. 135), for the unfailing conquest of the ignorant Bichat, who knows neither soul nor body, but merely an animal and an organic life, and whom he then here condescendingly informs that we must thoroughly distinguish the parts where the passions have their *seat* (*siègent*) from those which they *affect*. According to this, then, the passions *act* in one place while they *are* in another. Corporeal things are wont to act only where they are, but with an immaterial soul the case may be different. But what in general may he and his oracle really have thought in this distinction of *place* and *siège*, of *siéger* and *affecter?* The fundamental error of M. Flourens and Descartes springs really from the fact that they confound the motives or occasions of the passions, which, as ideas, certainly lie in the intellect, *i.e.*, in the brain, with the passions themselves, which, as movements of the will, lie in the whole body, which (as we know) is the perceived will itself. M. Flourens' second authority is, as we have said, Gall. I certainly have said, at the beginning of this twentieth chapter (and already in the earlier edition): "The greatest error in Gall's phrenology is, that he makes the brain the organ of moral qualities also." But what I censure and reject is precisely what M. Flourens praises and admires, for he bears in his heart the doctrine of Descartes: "*Les volontés sont des pensées.*" Accordingly he says, p. 144: "*Le premier service que Gall a rendu à la physiologie (?) a été de rammener le moral à l'intellectuel, et de faire voir que les facultés morales et les facultés intellectuelles sont du même ordre, et de les placer toutes, autant les unes que les autres, uniquement et exclusivement dans le cerveau.*" To a certain extent my whole philosophy, but especially the nineteenth chapter of this volume, consists of the refutation of this fundamental error. M. Flourens, on the contrary, is never tired of extolling this as a great truth and Gall as its discoverer; for example, p. 147: "*Si j'en étais à classer les services que nous a rendu Gall, je dirais que le premier a été de rammener les qualités morales au cerveau;*"—p. 153: "*Le cerveau seul est l'organe de l'âme, et de l'âme dans toute la plénitude de ses fonctions*" (we see the simple soul of Descartes still always lurks in the background, as the kernel of the matter); "*il est le siège de toutes les facultés intellectuelles. . . . Gall a rammené* LE MORAL A L'INTELLECTUEL, *il a rammené les qualités morales au même siège, au même organe, que les facultés intellectuelles.*" Oh how must Bichat and I be ashamed of ourselves in the presence of such wisdom! But, to speak seriously, what can be more disheartening, or rather more shocking, than to see the true and profound rejected and the false

and perverse extolled ; to live to find that important truths, deeply hidden, and extracted late and with difficulty, are to be torn down, and the old, stale, and late conquered errors set up in their place ; nay, to be compelled to fear that through such procedure the advances of human knowledge, so hardly achieved, will be broken off ! But let us quiet our fears; for *magna est vis veritatis et prævalebit.* M. Flourens is unquestionably a man of much merit, but he has chiefly acquired it upon the experimental path. Just those truths, however, which are of the greatest importance cannot be brought out by experiments, but only by reflection and penetration. Now Bichat by his reflection and penetration has here brought a truth to light which is of the number of those which are unattainable by the experimental efforts of M. Flourens, even if, as a true and consistent Cartesian, he tortures a hundred more animals to death. But he ought betimes to have observed and thought something of this : "Take care, friend, for it burns." The presumption and self-sufficiency, however, such as is only imparted by superficiality combined with a false obscurity, with which M. Flourens undertakes to refute a thinker like Bichat by counter assertions, old wives' beliefs, and futile authorities, indeed to reprove and instruct him, and even almost to mock at him, has its origin in the nature of the Academy and its *fauteuils.* Throned upon these, and saluting each other mutually as *illustre confrère,* gentlemen cannot avoid making themselves equal with the best who have ever lived, regarding themselves as oracles, and therefore fit to decree what shall be false and what true. This impels and entitles me to say out plainly for once, that the really superior and privileged minds, who now and then are born for the enlightenment of the rest, and to whom certainly Bichat belongs, are so "by the grace of God," and accordingly stand to the Academy (in which they have generally occupied only the forty-first *fauteuil*) and to its *illustres confrères,* as born princes to the numerous representatives of the people, chosen from the crowd. Therefore a secret awe should warn these gentlemen of the Academy (who always exist by the score) before they attack such a man,—unless they have most cogent reasons to present, and not mere contradictions and appeals to *placita* of Descartes, which at the present day is quite absurd.

END OF VOL. II.

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WORLD AS WILL AND IDEA.

BY

ARTHUR SCHOPENHAUER.

VOLUME III.

THE

WORLD AS WILL AND IDEA.

BY

ARTHUR SCHOPENHAUER.

TRANSLATED FROM THE GERMAN BY

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VOL. III.

CONTAINING SUPPLEMENTS TO PART OF THE SECOND BOOK AND TO THE THIRD AND FOURTH BOOKS

SIXTH EDITION.

LONDON:
KEGAN PAUL, TRENCH, TRÜBNER & CO. Lᵀᴰ
DRYDEN HOUSE, GERRARD STREET, W.
1909.

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SUPPLEMENTS TO THE SECOND BOOK.

CHAPTER XXI.

RETROSPECT AND MORE GENERAL VIEW.

If the *intellect* were not of a subordinate nature, as the two preceding chapters show, then everything which takes place without it, *i.e.*, without intervention of the idea, such as reproduction, the development and maintenance of the organism, the healing of wounds, the restoration or vicarious supplementing of mutilated parts, the salutary crisis in diseases, the works of the mechanical skill of animals, and the performances of instinct would not be done so infinitely better and more perfectly than what takes place with the assistance of intellect, all conscious and intentional achievements of men, which compared with the former are mere bungling. In general *nature* signifies that which operates, acts, performs without the assistance of the intellect. Now, that this is really identical with what we find in ourselves as *will* is the general theme of this second book, and also of the essay, "*Ueber den Willen in der Natur.*" The possibility of this fundamental knowledge depends upon the fact that *in us* the will is directly lighted by the intellect, which here appears as self-consciousness; otherwise we could just as little arrive at a fuller knowledge of it *within us* as without us, and must for ever stop at inscrutable forces of nature. We have to

abstract from the assistance of the *intellect* if we wish to comprehend the nature of the will in itself, and thereby, as far as is possible, penetrate to the inner being of nature.

On this account, it may be remarked in passing, my direct antipode among philosophers is Anaxagoras; for he assumed arbitrarily as that which is first and original, from which everything proceeds, a *νους*, an intelligence, a subject of ideas, and he is regarded as the first who promulgated such a view. According to him the world existed earlier in the mere idea than in itself; while according to me it is the unconscious *will* which constitutes the reality of things, and its development must have advanced very far before it finally attains, in the animal consciousness, to the idea and intelligence; so that, according to me, thought appears as the very last. However, according to the testimony of Aristotle (*Metaph.*, i. 4), Anaxagoras himself did not know how to begin much with his *νους*, but merely set it up, and then left it standing like a painted saint at the entrance, without making use of it in his development of nature, except in cases of need, when he did not know how else to help himself. All physico-theology is a carrying out of the error opposed to the truth expressed at the beginning of this chapter—the error that the most perfect form of the origin of things is that which is brought about by means of an *intellect*. Therefore it draws a bolt against all deep exploration of nature.

From the time of Socrates down to our own time, we find that the chief subject of the ceaseless disputations of the philosophers has been that *ens rationis*, called *soul*. We see the most of them assert its immortality, that is to say, its metaphysical nature; yet others, supported by facts which incontrovertibly prove the entire dependence of the intellect upon the bodily organism, unweariedly maintain the contrary. That soul is by all and before everything taken as *absolutely simple;* for precisely from this its metaphysical nature, its immateriality and immortality

were proved, although these by no means necessarily follow from it. For although we can only conceive the destruction of a formed body through breaking up of it into its parts, it does not follow from this that the destruction of a simple existence, of which besides we have no conception, may not be possible in some other way, perhaps by gradually vanishing. I, on the contrary, start by doing away with the presupposed simplicity of our subjectively conscious nature, or the *ego*, inasmuch as I show that the manifestations from which it was deduced have two very different sources, and that in any case the intellect is physically conditioned, the function of a material organ, therefore dependent upon it, and without it is just as impossible as the grasp without the hand; that accordingly it belongs to the mere phenomenon, and thus shares the fate of this,—that the *will*, on the contrary, is bound to no special organ, but is everywhere present, is everywhere that which moves and forms, and therefore is that which conditions the whole organism; that, in fact, it constitutes the metaphysical substratum of the whole phenomenon, consequently is not, like the intellect, a *Posterius* of it, but its *Prius*; and the phenomenon depends upon it, not it upon the phenomenon. But the body is reduced indeed to a mere idea, for it is only the manner in which the *will* exhibits itself in the perception of the intellect or brain. The *will*, again, which in all other systems, different as they are in other respects, appears as one of the last results, is with me the very first. The *intellect*, as mere function of the brain, is involved in the destruction of the body, but the *will* is by no means so. From this heterogeneity of the two, together with the subordinate nature of the intellect, it becomes conceivable that man, in the depths of his self-consciousness, feels himself to be eternal and indestructible, but yet can have no memory, either *a parte ante* or *a parte post*, beyond the duration of his life. I do not wish to anticipate here the exposition of the true indestructibility of our nature, which has its place in the

fourth book, but have only sought to indicate the place where it links itself on.

But now that, in an expression which is certainly one-sided, yet from our standpoint true, the body is called a mere idea depends upon the fact than an existence in space, as something extended, and in time, as something that changes, and more closely determined in both through the causal-nexus, is only possible in the *idea*, for all those determinations rest upon its forms, thus in a brain, in which accordingly such an existence appears as something objective, *i.e.*, foreign; therefore even our own body can have this kind of existence only in a brain. For the knowledge which I have of my body as extended, space-occupying, and movable, is only *indirect:* it is a picture in my brain which is brought about by means of the senses and understanding. The body is given to me *directly* only in muscular action and in pain and pleasure, both of which primarily and directly belong to the *will.* But the combination of these two different kinds of knowledge of my own body afterwards affords the further insight that all other things which also have the objective existence described, which is primarily only in my brain, are not therefore entirely non-existent apart from it, but must also ultimately *in themselves* be that which makes itself known in self-consciousness as *will.*

CHAPTER XXII.[1]

OBJECTIVE VIEW OF THE INTELLECT.

THERE are two fundamentally different ways of regarding the intellect, which depend upon the difference of the point of view, and, much as they are opposed to each other in consequence of this, must yet be brought into agreement. One is the *subjective*, which, starting from *within* and taking the *consciousness* as the given, shows us by what mechanism the world exhibits itself in it, and how, out of the materials which the senses and the understanding provide, it constructs itself in it. We must look upon Locke as the originator of this method of consideration; Kant brought it to incomparably higher perfection; and our first book also, together with its supplements, are devoted to it.

The method of considering the intellect which is opposed to this is the *objective*, which starts from *without*, takes as its object not our own consciousness, but the beings given in outward experience, conscious of themselves and of the world, and now investigates the relation of their intellect to their other qualities, how it has become possible, how it has become necessary, and what it accomplishes for them. The standpoint of this method of consideration is the empirical. It takes the world and the animal existences present in it as absolutely given, in that it starts from them. It is accordingly primarily zoological, anatomical, physiological, and only becomes philosophical by connection with that first method of consideration, and

[1] This chapter is connected with the last half of § 27 of the first volume.

from the higher point of view thereby attained. The only foundations of this which as yet have been given we owe to zootomists and physiologists, for the most part French. Here Cabanis is specially to be named, whose excellent work, "*Des rapports du physique au moral*," is initiatory of this method of consideration on the path of physiology. The famous Bichat was his contemporary, but his theme was a much more comprehensive one. Even Gall may be named here, although his chief aim was missed. Ignorance and prejudice have raised against this method of consideration the accusation of materialism, because, adhering simply to experience, it does not know the immaterial substance, soul. The most recent advances in the physiology of the nervous system, through Sir Charles Bell, Magendie, Marshall Hall, and others, have also enriched and corrected the material of this method of consideration. A philosophy which, like the Kantian, entirely ignores this point of view for the intellect is one-sided, and consequently inadequate. It leaves an impassable gulf between our philosophical and our physiological knowledge, with which we can never find satisfaction.

Although what I have said in the two preceding chapters concerning the life and the activity of the brain belongs to this method of consideration, and in the same way all the discussions to be found under the heading, "*Pflanzenphysiologie*," in the essay, "*Ueber den Willen in der Natur*," and also a portion of those under the heading "*Vergleichende Anatomie*," are devoted to it, the following exposition of its results in general will be by no means superfluous.

We become most vividly conscious of the glaring contrast between the two methods of considering the intellect opposed to each other above if we carry the matter to the extreme and realise that what the one, as reflective thought and vivid perception, directly assumes and makes its material is for the other nothing more than the physio-

logical function of an internal organ, the brain; nay, that we are justified in asserting that the whole objective world, so boundless in space, so infinite in time, so unsearchable in its perfection, is really only a certain movement or affection of the pulpy matter in the skull. We then ask in astonishment: what is this brain whose function produces such a phenomenon of all phenomena? What is the matter which can be refined and potentiated to such a pulp that the stimulation of a few of its particles becomes the conditional supporter of the existence of an objective world? The fear of such questions led to the hypothesis of the simple substance of an immaterial soul, which merely dwelt in the brain. We say boldly: this pulp also, like every vegetable or animal part, is an organic structure, like all its poorer relations in the inferior accommodation of the heads of our irrational brethren, down to the lowest, which scarcely apprehends at all; yet that organic pulp is the last product of nature, which presupposes all the rest. But in itself, and outside the idea, the brain also, like everything else, is *will. For existing for another is being perceived; being in itself is willing:* upon this it depends that on the purely objective path we never attain to the inner nature of things; but if we attempt to find their inner nature from without and empirically, this inner always becomes an outer again in our hands,—the pith of the tree, as well as its bark; the heart of the animal, as well as its hide; the white and the yolk of an egg, as well as its shell. On the other hand, upon the subjective path the inner is accessible to us at every moment; for we find it as the *will* primarily in ourselves, and must, by the clue of the analogy with our own nature, be able to solve that of others, in that we attain to the insight that a being in itself independent of being known, *i.e.*, of exhibiting itself in an intellect, is only conceivable as willing.

If now, in the *objective* comprehension of the intellect, we go back as far as we possibly can, we shall find that

the necessity or the need of *knowledge in general* arises from the multiplicity and the *separate* existence of beings, thus from individuation. For suppose there only existed *a single* being, such a being would have no need of knowledge: because nothing would exist which was different from it, and whose existence it would therefore have to take up into itself indirectly through knowledge, *i.e.*, image and concept. It would *itself* already be all in all, and therefore there would remain nothing for it to know, *i.e.*, nothing foreign that could be apprehended as object. In the case of a multiplicity of beings, on the other hand, every individual finds itself in a condition of isolation from all the rest, and hence arises the necessity of knowledge. The nervous system, by means of which the animal individual primarily becomes conscious of itself, is bounded by a skin; yet in the brain that has attained to intellect it passes beyond this limit by means of its form of knowledge, causality, and thus there arises for it perception as a consciousness of *other* things, as an image of beings in space and time, which change in accordance with causality. In this sense it would be more correct to say, "Only the different is known by the different," than as Empedocles said, "Only the like is known by the like," which was a very indefinite and ambiguous proposition; although points of view may certainly also be conceived from which it is true; as, for instance, we may observe in passing that of Helvetius when he says so beautifully and happily: "*Il n'y a que l'esprit qui sente l'esprit: c'est une corde qui ne frémit qu'à l'unison,*" which corresponds with Xenophon's "*σοφον ειναι δει τον επιγνωσομενον τον σοφον*" (*sapientem esse opportet eum, qui sapientem agniturus sit*), and is a great sorrow. But now, again, from the other side we know that multiplicity of similars only becomes possible through time and space; thus through the forms of our knowledge. Space first arises in that the knowing subject sees externally; it is the manner in which the subject comprehends something as

different from itself. But we also saw knowledge in general conditioned by multiplicity and difference. Thus knowledge and multiplicity, or individuation, stand and fall together, for they reciprocally condition each other. Hence it must be inferred that, beyond the phenomenon in the true being of all things, to which time and space, and consequently also multiplicity, must be foreign, there can also be no knowledge. Buddhism defines this as *Pratschna Paramita, i.e.,* that which is beyond all knowledge (J. J. Schmidt, "On the Maha-Jana and Pratschna Paramita"). A "knowledge of things in themselves," in the strictest sense of the word, would accordingly be already impossible from the fact that where the thing in itself begins knowledge ceases, and all knowledge is essentially concerned only with phenomena. For it springs from a limitation, by which it is made necessary, in order to extend the limits.

For the objective consideration the brain is the efflorescence of the organism; therefore only where the latter has attained its highest perfection and complexity does the brain appear in its greatest development. But in the preceding chapter we have recognised the organism as the objectification of the will; therefore the brain also, as a part of it, must belong to this objectification. Further, from the fact that the organism is only the visibility of the will, thus in itself is the will, I have deduced that every affection of the organism at once and directly affects the will, *i.e.,* is felt as agreeable or painful. Yet, with the heightening of sensibility, in the higher development of the nervous system, the possibility arises that in the nobler, *i.e.,* the *objective,* organs of sense (sight and hearing) the exquisitely delicate affections proper to them are perceived without in themselves and directly affecting the will, that is, without being either painful or agreeable, and that therefore they appear in consciousness as indifferent, merely perceived, sensations. But in the brain this heightening of sensibility reaches such a high degree that upon

received impressions of sense a reaction even takes place, which does not proceed directly from the will, but is primarily a spontaneity of the function of understanding, which makes the transition from the directly perceived sensation of the senses to its *cause;* and since the brain then at once produces the form of space, there thus arises the perception of an *external object.* We may therefore regard the point at which the understanding makes the transition from the mere sensation upon the retina, which is still a mere affection of the body and therefore of the will, to the *cause* of that sensation, which it projects by means of its form of space, as something external and different from its own body, as the boundary between the world as will and the world as idea, or as the birthplace of the latter. In man, however, the spontaneity of the activity of the brain, which in the last instance is certainly conferred by the will, goes further than mere *perception* and immediate comprehension of causal relations. It extends to the construction of abstract conceptions out of these perceptions, and to operating with these conceptions, *i.e.*, to *thinking,* as that in which his *reason* consists. *Thoughts* are therefore furthest removed from the affections of the body, which, since the body is the objectification of the will, may, through increased intensity, pass at once into pain, even in the organs of sense. Accordingly idea and thought may also be regarded as the efflorescence of the will, because they spring from the highest perfection and development of the organism; but the organism, in itself and apart from the idea, is the *will.* Of course, in my explanation, the existence of the body presupposes the world of idea; inasmuch as it also, as body or real object, is only in this world; and, on the other hand, the idea itself just as much presupposes the body, for it arises only through the function of an organ of the body. That which lies at the foundation of the whole phenomenon, that in it which alone has being in itself and is original, is exclusively the *will;* for it is the

will which through this very process assumes the form of the *idea, i.e.,* enters the secondary existence of an objective world, or the sphere of the knowable. Philosophers before Kant, with few exceptions, approached the explanation of the origin of our knowledge from the wrong side. They set out from a so-called soul, an existence whose inner nature and peculiar function consisted in thinking, and indeed quite specially in abstract thinking, with mere conceptions, which belonged to it the more completely the further they lay from all perception. (I beg to refer here to the note at the end of § 6 of my prize essay on the foundation of morals.) This soul has in some inconceivable manner entered the body, and there it is only disturbed in its pure thinking, first by impressions of the senses and perceptions, still more by the desires which these excite, and finally by the emotions, nay, passions, to which these desires develop; while the characteristic and original element of this soul is mere abstract thinking, and given up to this it has only universals, inborn conceptions, and *æternæ veritates* for its objects, and leaves everything perceptible lying far below it. Hence, also, arises the contempt with which even now "sensibility" and the "sensuous" are referred to by professors of philosophy, nay, are even made the chief source of immorality, while it is just the senses which are the genuine and innocent source of all our knowledge, from which all thinking must first borrow its material, for in combination with the *a priori* functions of the intellect they produce the *perception.* One might really suppose that in speaking of sensibility these gentlemen always think only of the pretended sixth sense of the French. Thus, as we have said, in the process of knowledge, its ultimate product was made that which is first and original in it, and accordingly the matter was taken hold of by the wrong end. According to my exposition, the intellect springs from the organism, and thereby from the will, and hence could not be without the latter. Thus, without the will it would also

find no material to occupy it; for everything that is knowable is just the objectification of the will.

But not only the perception of the external world, or the consciousness of other things, is conditioned by the brain and its functions, but also self-consciousness. The will in itself is without consciousness, and remains so in the greater part of its phenomena. The secondary world of idea must be added, in order that it may become conscious of itself, just as light only becomes visible through the bodies which reflect it, and without them loses itself in darkness without producing any effect. Because the will, with the aim of comprehending its relations to the external world, produces a brain in the animal individual, the consciousness of its own self arises in it, by means of the subject of knowledge, which comprehends things as existing and the *ego* as willing. The sensibility, which reaches its highest degree in the brain, but is yet dispersed through its different parts, must first of all collect all the rays of its activity, concentrate them, as it were, in a focus, which, however, does not lie without, as in the case of the concave mirror, but within, as in the convex mirror. With this point now it first describes the line of time, upon which, therefore, all that it presents to itself as idea must exhibit itself, and which is the first and most essential form of all knowledge, or the form of inner sense. This focus of the whole activity of the brain is what Kant called the synthetic unity of apperception (*cf.* vol. ii. p. 475). Only by means of this does the will become conscious of itself, because this focus of the activity of the brain, or that which knows, apprehends itself as identical with its own basis, from which it springs, that which wills; and thus the *ego* arises. Yet this focus of the brain activity remains primarily a mere subject of knowledge, and as such capable of being the cold and impartial spectator, the mere guide and counsellor of the will, and also of comprehending the external world in a purely objective manner,

without reference to the will and its weal or woe. But whenever it turns within, it recognises the will as the basis of its own phenomenon, and therefore combines with it in the consciousness of an *ego*. That focus of the activity of the brain (or the subject of knowledge) is indeed, as an indivisible point, simple, but yet is not on this account a substance (soul), but a mere condition or state. That of which it is itself a condition or state can only be known by it indirectly, as it were through reflection. But the ceasing of this state must not be regarded as the annihilation of that of which it is a state. This *knowing* and conscious *ego* is related to the will, which is the basis of its phenomenal appearance, as the picture in the focus of a concave mirror is related to the mirror itself, and has, like that picture, only a conditioned, nay, really a merely apparent, reality. Far from being the absolutely first (as, for example, Fichte teaches), it is at bottom tertiary, for it presupposes the organism, and the organism presupposes the will. I admit that all that is said here is really only an image and a figure, and in part also hypothetical; but we stand at a point to which thought can scarcely reach, not to speak of proof. I therefore request the reader to compare with this what I have adduced at length on this subject in chapter 20.

Now, although the true being of everything that exists consists in its will, and knowledge together with consciousness are only added at the higher grades of the phenomenon as something secondary, yet we find that the difference which the presence and the different degree of consciousness places between one being and another is exceedingly great and of important results. The subjective existence of the plant we must think of as a weak analogue, a mere shadow of comfort and discomfort; and even in this exceedingly weak degree the plant knows only of itself, not of anything outside of it. On the other hand, even the lowest animal standing next to it is forced by increased and more definitely specified wants to extend

the sphere of its existence beyond the limits of its own body. This takes place through knowledge. It has a dim apprehension of its immediate surroundings, out of which the motives for its action with a view to its own maintenance arise. Thus accordingly the *medium of motives* appears, and this is—the world existing objectively in time and space, *the world as idea*, however weak, obscure, and dimly dawning this first and lowest example of it may be. But it imprints itself ever more and more distinctly, ever wider and deeper, in proportion as in the ascending scale of animal organisations the brain is ever more perfectly produced. This progress in the development of the brain, thus of the intellect, and of the clearness of the idea, at each of these ever higher grades is, however, brought about by the constantly increasing and more complicated *wants* of this phenomenon of the will. This must always first afford the occasion for it, for without necessity nature (*i.e.*, the will which objectifies itself in it) produces nothing, least of all the hardest of its productions—a more perfect brain: in consequence of its *lex parsimoniæ: natura nihil agit frustra et nihil facit supervacaneum.* It has provided every animal with the organs which are necessary for its sustenance and the weapons necessary for its conflict, as I have shown at length in my work, "*Ueber den Willen in der Natur*," under the heading, "*Vergleichende Anatomie.*" According to this measure, therefore, it imparts to each the most important of those organs concerned with what is without, the brain, with its function the intellect. The more complicated, through higher development, its organisation became, the more multifarious and specially determined did its wants also become, and consequently the more difficult and the more dependent upon opportunity was the provision of what would satisfy them. Thus there was needed here a wider range of sight, a more accurate comprehension, a more correct distinction of things in the external world, in all their circumstances and relations. Accordingly we see the faculty of forming ideas, and its

organs, brain, nerves, and special senses, appear ever more perfect the higher we advance in the scale of animals; and in proportion as the cerebral system develops, the external world appears ever more distinct, many-sided, and complete in consciousness. The comprehension of it now demands ever more attention, and ultimately in such a degree that sometimes its relation to the will must momentarily be lost sight of in order that it may take place more purely and correctly. Quite definitely this first appears in the case of man. With him alone does a *pure separation of knowing and willing* take place. This is an important point, which I merely touch on here in order to indicate its position, and be able to take it up again later. But, like all the rest, nature takes this last step also in extending and perfecting the brain, and thereby in increasing the powers of knowledge, only in consequence of the increased needs, thus in the service of the *will.* What this aims at and attains in man is indeed essentially the same, and not more than what is also its goal in the brutes—nourishment and propagation. But the requisites for the attainment of this goal became so much increased in number, and of so much higher quality and greater definiteness through the organisation of man, that a very much more considerable heightening of the intellect than the previous steps demanded was necessary, or at least was the easiest means of reaching the end. But since now the intellect, in accordance with its nature, is a tool of the most various utility, and is equally applicable to the most different kinds of ends, nature, true to her spirit of parsimony, could now meet through it alone all the demands of the wants which had now become so manifold. Therefore she sent forth man without clothing, without natural means of protection or weapons of attack, nay, with relatively little muscular power, combined with great frailty and little endurance of adverse influences and wants, in reliance upon that one great tool, in addition to which she had only to retain the hands from the next grade below him, the ape.

But through the predominating intellect which here appears not only is the comprehension of motives, their multiplicity, and in general the horizon of the aims infinitely increased, but also the distinctness with which the will is conscious *of itself* is enhanced in the highest degree in consequence of the clearness of the whole consciousness which has been brought about, which is supported by the capacity for abstract knowledge, and now attains to complete reflectiveness. But thereby, and also through the vehemence of the will, which is necessarily presupposed as the supporter of such a heightened intellect, an intensifying of all the *emotions* appears, and indeed the possibility of the *passions*, which, properly speaking, are unknown to the brute. For the vehemence of the will keeps pace with the advance of intelligence, because this advance really always springs from the increased needs and pressing demands of the will: besides this, however, the two reciprocally support each other. Thus the vehemence of the character corresponds to the greater energy of the beating of the heart and the circulation of the blood, which physically heighten the activity of the brain. On the other hand, the clearness of the intelligence intensifies the emotions, which are called forth by the outward circumstances, by means of the more vivid apprehension of the latter. Hence, for example, young calves quietly allow themselves to be packed in a cart and carried off; but young lions, if they are only separated from their mother, remain permanently restless, and roar unceasingly from morning to night; children in such a position would cry and vex themselves almost to death. The vivaciousness and impetuosity of the ape is in exact proportion to its greatly developed intellect. It depends just on this reciprocal relationship that man is, in general, capable of far greater sorrows than the brute, but also of greater joy in satisfied and pleasing emotions. In the same way his higher intelligence makes him more sensible to *ennui* than the brute; but it also becomes, if he is individually very

complete, an inexhaustible source of entertainment. Thus, as a whole, the manifestation of the will in man is related to that in the brute of the higher species, as a note that has been struck to its fifth pitched two or three octaves lower. But between the different kinds of brutes also the differences of intellect, and thereby of consciousness, are great and endlessly graduated. The mere analogy of consciousness which we must yet attribute to plants will be related to the still far deader subjective nature of an unorganised body, very much as the consciousness of the lowest species of animals is related to the *quasi* consciousness of plants. We may present to our imagination the innumerable gradations in the degree of consciousness under the figure of the different velocity of points which are unequally distant from the centre of a revolving sphere. But the most correct, and indeed, as our third book teaches, the natural figure of that gradation is afforded us by the scale in its whole compass from the lowest audible note to the highest. It is, however, the grade of consciousness which determines the grade of existence of a being. For every immediate existence is subjective: the objective existence is in the consciousness of another, thus only for this other, consequently quite indirect. Through the grade of consciousness beings are as different as through the will they are alike, for the will is what is common to them all.

But what we have now considered between the plant and the animal, and then between the different species of animals, occurs also between man and man. Here also that which is secondary, the intellect, by means of the clearness of consciousness and distinctness of knowledge which depends upon it, constitutes a fundamental and immeasurably great difference in the whole manner of the existence, and thereby in the grade of it. The higher the consciousness has risen, the more distinct and connected are the thoughts, the clearer the perceptions the more intense the sensations. Through it everything gains

more depth: emotion, sadness, joy, and sorrow. Commonplace blockheads are not even capable of real joy: they live on in dull insensibility. While to one man his consciousness only presents his own existence, together with the motives which must be apprehended for the purpose of sustaining and enlivening it, in a bare comprehension of the external world, it is to another a *camera obscura* in which the macrocosm exhibits itself:

> "He feels that he holds a little world
> Brooding in his brain,
> That it begins to work and to live,
> That he fain would give it forth."

The difference of the whole manner of existence which the extremes of the gradation of intellectual capacity establish between man and man is so great that that between a king and a day labourer seems small in comparison. And here also, as in the case of the species of animals, a connection between the vehemence of the will and the height of the intellect can be shown. Genius is conditioned by a passionate temperament, and a phlegmatic genius is inconceivable: it seems as if an exceptionally vehement, thus a violently longing, will must be present if nature is to give an abnormally heightened intellect, as corresponding to it; while the merely physical account of this points to the greater energy with which the arteries of the head move the brain and increase its turgescence. Certainly, however, the quantity, quality, and form of the brain itself is the other and incomparably more rare condition of genius. On the other hand, phlegmatic persons are as a rule of very moderate mental power; and thus the northern, cold-blooded, and phlegmatic nations are in general noticeably inferior in mind to the southern vivacious and passionate peoples; although, as Bacon[1] has most pertinently remarked, if once a man of a northern nation is highly gifted by nature, he can then reach a grade which no southern ever attains to. It is accordingly as perverse

[1] *De Augm. Scient.*, L. vi. c. 3.

as it is common to take the great minds of different nations as the standard for comparing their mental powers: for that is just attempting to prove the rule by the exceptions. It is rather the great majority of each nation that one has to consider: for one swallow does not make a summer. We have further to remark here that that very passionateness which is a condition of genius, bound up with its vivid apprehension of things, produces in practical life, where the will comes into play, and especially in the case of sudden occurrences, so great an excitement of the emotions that it disturbs and confuses the intellect; while the phlegmatic man in such a case still retains the full use of his mental faculties, though they are much more limited, and then accomplishes much more with them than the greatest genius can achieve. Accordingly a passionate temperament is favourable to the original quality of the intellect, but a phlegmatic temperament to its use. Therefore genius proper is only for theoretical achievements, for which it can choose and await its time, which will just be the time at which the will is entirely at rest, and no waves disturb the clear mirror of the comprehension of the world. On the other hand, genius is ill adapted and unserviceable for practical life, and is therefore for the most part unfortunate. Goethe's "Tasso" is written from this point of view. As now genius proper depends upon the *absolute* strength of the intellect, which must be purchased by a correspondingly excessive vehemence of disposition, so, on the other hand, the great preeminence in practical life that makes generals and statesmen depends upon the *relative* strength of the intellect, thus upon the highest degree of it that can be attained without too great excitability of the emotions, and too great vehemence of character, and that therefore can hold its own even in the storm. Great firmness of will and constancy of mind, together with a capable and fine understanding, are here sufficient; and whatever goes beyond this acts detrimentally, for too great a development of

the intelligence directly impedes firmness of character and resolution of will. Hence this kind of eminence is not so abnormal, and is a hundred times less rare than the former kind; and accordingly we see great generals and great ministers appear in every age, whenever the merely external conditions are favourable to their efficiency. Great poets and philosophers, on the other hand, leave centuries waiting for them; and yet humanity may be contented even with this rare appearance of them, for their works remain, and do not exist only for the present, like the achievements of those other men. It is also quite in keeping with the law of the parsimony of nature referred to above that it bestows great eminence of mind in general upon very few, and genius only as the rarest of all exceptions, while it equips the great mass of the human race with no more mental power than is required for the maintenance of the individual and the species. For the great, and through their very satisfaction, constantly increasing needs of the human race make it necessary that the great majority of men should pass their lives in occupations of a coarsely physical and entirely mechanical description. And what would be the use to them of an active mind, a glowing imagination, a subtle understanding, and a profoundly penetrating intellect? These would only make them useless and unhappy. Therefore nature has thus gone about the most costly of all her productions in the least extravagant manner. In order not to judge unfairly one ought also to settle definitely one's expectations of the mental achievements of men generally from this point of view, and to regard, for example, even learned men, since as a rule they have become so only by the force of outward circumstances, primarily as men whom nature really intended to be tillers of the soil; indeed even professors of philosophy ought to be estimated according to this standard, and then their achievements will be found to come up to all fair expectations. It is worth noticing that in the south, where the necessities of life press less

severely upon the human race, and more leisure is allowed, the mental faculties even of the multitude also become more active and finer. It is physiologically noteworthy that the preponderance of the mass of the brain over that of the spinal cord and the nerves, which, according to Sömmerring's acute discovery, affords the true and closest measure of the degree of intelligence both of species of brutes and of individual men, at the same time increases the direct power of moving, the agility of the limbs; because, through the great inequality of the relation, the dependence of all motor nerves upon the brain becomes more decided; and besides this the cerebellum, which is the primary controller of movements, shares the qualitative perfection of the cerebrum; thus through both all voluntary movements gain greater facility, rapidity, and manageableness, and by the concentration of the starting-point of all activity that arises which Lichtenberg praises in Garrick: "that he appeared to be present in all the muscles of his body." Hence clumsiness in the movement of the body indicates clumsiness in the movement of the thoughts, and will be regarded as a sign of stupidity both in individuals and nations, as much as sleepiness of the countenance and vacancy of the glance. Another symptom of the physiological state of the case referred to is the fact that many persons are obliged at once to stand still whenever their conversation with any one who is walking with them begins to gain some connection; because their brain, as soon as it has to link together a few thoughts, has no longer as much power over as is required to keep the limbs in motion by means of the motory nerves, so closely is everything measured with them.

It results from this whole objective consideration of the intellect and its origin, that it is designed for the comprehension of those ends upon the attainment of which depends the individual life and its propagation, but by no means for deciphering the inner nature of things and of the world, which exists independently of the knower.

What to the plant is the susceptibility to light, in consequence of which it guides its growth in the direction of it, that is, in kind, the knowledge of the brute, nay, even of man, although in degree it is increased in proportion as the needs of each of these beings demand. With them all apprehension remains a mere consciousness of their relations to other things, and is by no means intended to present again in the consciousness of the knower the peculiar, absolutely real nature of these things. Rather, as springing from the will, the intellect is also only designed for its service, thus for the apprehension of motives; it is adapted for this, and is therefore of a thoroughly practical tendency. This also holds good if we conceive the significance of life as ethical; for in this regard too we find man knowing only for the benefit of his conduct. Such a faculty of knowledge, existing exclusively for practical ends, will from its nature always comprehend only the relations of things to each other, but not the inner nature of them, as it is in itself. But to regard the complex of these relations as the absolute nature of the world as it is in itself, and the manner in which it necessarily exhibits itself in accordance with the laws predisposed in the brain as the eternal laws of the existence of all things, and then to construct ontology, cosmology, and theology in accordance with this view—this was really the old fundamental error, of which Kant's teaching has made an end. Here, then, our objective, and therefore for the most part physiological consideration of the intellect meets *his* transcendental consideration of it; nay, appears in a certain sense even as an *a priori* insight into it; for, from a point of view which we have taken up outside of it, our objective view enables us to know in its origin, and therefore as *necessary*, what that transcendental consideration, starting from facts of consciousness, presents only as a matter of fact. For it follows from our objective consideration of the intellect, that the world as idea, as it exists stretched out in space and time, and moves on

regularly according to the strict law of causality, is primarily only a physiological phenomenon, a function of the brain, which brings it about, certainly upon the occasion of certain external stimuli, but yet in conformity with its own laws. Accordingly it is beforehand a matter of course, that what goes on in this function itself, and therefore through it and for it, must by no means be regarded as the nature of *things in themselves*, which exist independently of it and are entirely different from it, but primarily exhibits only the mode or manner of this function itself, which can always receive only a very subordinate modification through that which exists completely independently of it, and sets it in motion as a stimulus. As, then, Locke claimed for the organs of sense all that comes into our apprehension by means of the sensation, in order to deny that it belongs to things in themselves, so Kant, with the same intention, and pursuing the same path further, has proved all that makes *perception* proper possible, thus space, time, and causality, to be functions of the brain; although he has refrained from using this physiological expression, to which, however, our present method of investigation, coming from the opposite side, the side of the real, necessarily leads us. Kant arrived upon his analytical path at the result that what we know are mere *phenomena*. What this mysterious expression really means becomes clear from our objective and genetic investigation of the intellect. The phenomena are the motives for the aims of individual will as they exhibit themselves in the intellect which the will has produced for this purpose (which itself appears as a phenomenon objectively, as the brain), and which, when comprehended, as far as one can follow their concatenation, afford us in their connection the world which extends itself objectively in time and space, and which I call the world as idea. Moreover, from our point of view, the objectionable element vanishes which in the Kantian doctrine arises from the fact that, because the intellect

knows merely phenomena instead of things as they are in themselves, nay, in consequence of this is led astray into paralogisms and unfounded hypostases by means of "sophistications, not of men but of the reason itself, from which even the wisest does not free himself, and if, perhaps indeed after much trouble, he avoids error, can yet never get quit of the illusion which unceasingly torments and mocks him"—because of all this, I say, the appearance arises that our intellect is intentionally designed to lead us into errors. For the objective view of the intellect given here, which contains a genesis of it, makes it conceivable that, being exclusively intended for practical ends, it is merely the *medium of motives*, and therefore fulfils its end by an accurate presentation of these, and that if we undertake to discover the nature of things in themselves, from the manifold phenomena which here exhibit themselves objectively to us, and their laws, we do this at our own peril and on our own responsibility. We have recognised that the original inner force of nature, without knowledge and working in the dark, which, if it has worked its way up to self-consciousness, reveals itself to this as *will*, attains to this grade only by the production of an animal brain and of knowledge, as its function, whereupon the phenomenon of the world of perception arises in this brain. But to explain this mere brain phenomenon, with the conformity to law which is invariably connected with its functions, as the objective inner nature of the world and the things in it, which is independent of the brain, existing before and after it, is clearly a spring which nothing warrants us in making. From this *mundus phænomenon*, however, from this perception which arises under such a variety of conditions, all our conceptions are drawn. They have all their content from it, or even only in relation to it. Therefore, as Kant says, they are only for immanent, not for transcendental, use; that is to say, these conceptions of ours, this first material of thought, and consequently

still more the judgments which result from their combination, are unfitted for the task of thinking the nature of things in themselves, and the true connection of the world and existence; indeed, to undertake this is analogous to expressing the stereometrical content of a body in square inches. For our intellect, originally only intended to present to an individual will its paltry aims, comprehends accordingly mere *relations* of things, and does not penetrate to their inner being, to their real nature. It is therefore a merely superficial force, clings to the surface of things, and apprehends mere *species transitivas*, not the true being of things. From this it arises that we cannot understand and comprehend any single thing, even the simplest and smallest, through and through, but something remains entirely inexplicable to us in each of them. Just because the intellect is a product of nature, and is therefore only intended for its ends, the Christian mystics have very aptly called it "the light of nature," and driven it back within its limits; for nature is the object to which alone it is the subject. The thought from which the Critique of Pure Reason has sprung really lies already at the foundation of this expression. That we cannot comprehend the world on the direct path, *i.e.*, through the uncritical, direct application of the intellect and its data, but when we reflect upon it become ever more deeply involved in insoluble mysteries, points to the fact that the intellect, thus knowledge itself, is secondary, a mere product, brought about by the development of the inner being of the world, which consequently till then preceded it, and it at last appeared as a breaking through to the light out of the obscure depths of the unconscious striving the nature of which exhibits itself as *will* to the self-consciousness which now at once arises. That which preceded knowledge as its condition, whereby it first became possible, thus its own basis, cannot be directly comprehended by it; as the eye cannot see itself. It is rather the relations of one existence to another, exhibiting them-

selves upon the surface of things, which alone are its affair, and are so only by means of the apparatus of the intellect, its forms, space, time, and causality. Just because the world has made itself without the assistance of knowledge, its whole being does not enter into knowledge, but knowledge presupposes the existence of the world; on which account the origin of the world does not lie within its sphere. It is accordingly limited to the relations between the things which lie before it, and is thus sufficient for the individual will, for the service of which alone it appeared. For the intellect is, as has been shown, conditioned by nature, lies in it, belongs to it, and cannot therefore place itself over against it as something quite foreign to it, in order thus to take up into itself its whole nature, absolutely, objectively, and thoroughly. It can, if fortune favours it, understand all that is in nature, but not nature itself, at least not directly.

However discouraging to metaphysics this essential limitation of the intellect may be, which arises from its nature and origin, it has yet another side which is very consoling. It deprives the direct utterances of nature of their unconditional validity, in the assertion of which *naturalism* proper consists. If, therefore, nature presents to us every living thing as appearing out of nothing, and, after an ephemeral existence, returning again for ever to nothing, and if it seems to take pleasure in the unceasing production of new beings, in order that it may be able unceasingly to destroy, and, on the other hand, is unable to bring anything permanent to light; if accordingly we are forced to recognise *matter* as that which alone is permanent, which never came into being and never passes away, but brings forth all things from its womb, whence its name appears to be derived from *mater rerum*, and along with it, as the father of things, *form*, which, just as fleeting as matter is permanent, changes really every moment, and can only maintain itself so long as it clings as a parasite to matter (now to one part of it, now to

another), but when once it entirely loses hold, disappears, as is shown by the palæotheria and the ichthyosaurians, we must indeed recognise this as the direct and genuine utterance of nature, but on account of the origin of the intellect explained above, and the nature of it which results from this origin, we cannot ascribe to this utterance an *unconditional truth,* but rather only an entirely *conditional* truth, which Kant has appropriately indicated as such by calling it the *phenomenon* in opposition to the *thing in itself.*

If, in spite of this essential limitation of the intellect, it is possible, by a circuitous route, to arrive at a certain understanding of the world and the nature of things, by means of reflection widely pursued, and the skilful combination of objective knowledge directed towards without, with the data of self-consciousness, this will yet be only a very limited, entirely indirect, and relative understanding, a parabolical translation into the forms of knowledge, thus a *quadam prodire tenus,* which must always leave many problems still unsolved. On the other hand, the fundamental error of the old *dogmatism* in all its forms, which was destroyed by Kant, was this, that it started absolutely from *knowledge,* i.e., *the world as idea,* in order to deduce and construct from its laws being in general, whereby it accepted that world of idea, together with its laws, as absolutely existing and absolutely real; while its whole existence is throughout relative, and a mere result or phenomenon of the true being which lies at its foundation,—or, in other words, that it constructed an ontology when it had only materials for a dianoiology. Kant discovered the subjectively conditioned and therefore entirely immanent nature of knowledge, *i.e.*, its unsuitableness for transcendental use, from the constitution of knowledge itself; and therefore he very appropriately called his doctrine the *Critique of Reason.* He accomplished this partly by showing the important and thoroughly *a priori* part of all knowledge, which, as throughout sub-

jective, spoils all objectivity, and partly by professedly proving that if they were followed out to the end the principles of knowledge, taken as purely objective, led to contradictions. He had, however, hastily assumed that, apart from *objective* knowledge, *i.e.*, apart from the world as *idea*, there is nothing given us except conscience, out of which he constructed the little that still remained of metaphysics, his moral theology, to which, however, he attributed absolutely only a practical validity, and no theoretical validity at all. He had overlooked that although certainly objective knowledge, or the world as idea, affords nothing but phenomena, together with their phenomenal connection and regressus, yet our own nature necessarily also belongs to the world of things in themselves, for it must have its root in it. But here, even if the root itself cannot be brought to light, it must be possible to gather some data for the explanation of the connection of the world of phenomena with the inner nature of things. Thus here lies the path upon which I have gone beyond Kant and the limits which he drew, yet always restricting myself to the ground of reflection, and consequently of honesty, and therefore without the vain pretension of intellectual intuition or absolute thought which characterises the period of pseudo-philosophy between Kant and me. In his proof of the insufficiency of rational knowledge to fathom the nature of the world Kant started from knowledge as a *fact*, which our consciousness affords us, thus in this sense he proceeded *a posteriori*. But in this chapter, and also in my work, "*Ueber den Willen in der Natur*," I have sought to show what knowledge is in its *nature and origin*, something secondary, designed for individual ends; whence it follows that it *must be* insufficient to fathom the nature of the world. Thus so far I have reached the same goal *a priori*. But one never knows anything wholly and completely until one has gone right round it for that purpose, and has got back to it from the opposite side from which one

started. Therefore also, in the case of the important fundamental knowledge here considered, one must not merely go from the intellect to the knowledge of the world, as Kant has done, but also from the world, taken as given, to the intellect, as I have undertaken here. Then this physiological consideration, in the wider sense, becomes the supplement of that ideological, as the French say, or, more accurately, transcendental consideration.

In the above, in order not to break the thread of the exposition, I have postponed the explanation of one point which I touched upon. It was this, that in proportion as, in the ascending series of animals, the intellect appears ever more developed and complete, *knowledge* always separates itself more distinctly from *will*, and thereby becomes purer. What is essential upon this point will be found in my work, "*Ueber den Willen in der Natur*," under the heading, "*Pflanzenphysiologie*" (p. 68–72 of the second, and 74–77 of the third edition), to which I refer, in order to avoid repetition, and merely add here a few remarks. Since the plant possesses neither irritability nor sensibility, but the will objectifies itself in it only as plastic or reproductive power, it has neither muscle nor nerve. In the lowest grades of the animal kingdom, in zoophites, especially in polyps, we cannot as yet distinctly recognise the separation of these two constituent parts, but still we assume their existence, though in a state of fusion; because we perceive movements which follow, not, as in the case of plants, upon mere stimuli, but upon motives, *i.e.*, in consequence of a certain apprehension. Now in proportion as, in the ascending series of animals, the nervous and muscular systems *separate* ever more distinctly from each other, till in the vertebrate animals, and most completely in man, the former divides into an organic and a cerebral nervous system, and of these the latter again develops into the excessively complicated apparatus of the cerebrum and cerebellum, spinal marrow, cerebral and spinal nerves, sensory and motor nerve fascicles, of which only

the cerebrum, together with the sensory nerves depending upon it, and the posterior spinal nerve fascicles are intended for the *apprehension of the motive* from the external world, while all the other parts are intended for the *transmission* of the motive to the muscles in which the will manifests itself directly; in the same proportion does the *motive* separate ever more distinctly in *consciousness* from the *act of will* which it calls forth, thus the *idea* from the *will;* and thereby the *objectivity* of consciousness constantly increases, for the ideas exhibit themselves ever more distinctly and purely in it. These two *separations* are, however, really only one and the same, which we have here considered from two sides, the objective and the subjective, or first in the consciousness of other things and then in self-consciousness. Upon the degree of this separation ultimately depends the difference and the gradation of intellectual capacity, both between different kinds of animals and between individual human beings; thus it gives the standard for the intellectual completeness of these beings. For the clearness of the consciousness of the external world, the objectivity of the perception, depends upon it. In the passage referred to above I have shown that the brute only perceives things so far as they are *motives* for its will, and that even the most intelligent of the brutes scarcely overstep these limits, because their intellect is too closely joined to the will from which it has sprung. On the other hand, even the stupidest man comprehends things in some degree *objectively;* for he recognises not merely what they are with reference to him, but also something of what they are with reference to themselves and to other things. Yet in the case of very few does this reach such a degree that they are in a position to examine and judge of anything purely objectively; but "that must I do, that must I say, that must I believe," is the goal to which on every occasion their thought hastens in a direct line, and at which their understanding at once finds welcome rest. For thinking is as unendurable to

the weak head as the lifting of a burden to the weak arm; therefore both hasten to set it down. The objectivity of knowledge, and primarily of perceptive knowledge, has innumerable grades, which depend upon the energy of the intellect and its separation from the will, and the highest of which is *genius*, in which the comprehension of the external world becomes so pure and objective that to it even more reveals itself directly in the individual thing than the individual thing itself, namely, the nature of its whole *species, i.e.*, its Platonic Idea; which is brought about by the fact that in this case the will entirely vanishes from consciousness. Here is the point at which the present investigation, starting from physiological grounds, connects itself with the subject of our third book, the metaphysics of the beautiful, where æsthetic comprehension proper, which, in a high degree, is peculiar to genius alone, is fully considered as the condition of pure, *i.e.*, perfectly will-less, and on that account completely objective knowledge. According to what has been said, the rise of intelligence, from the obscurest animal consciousness up to that of man, is a progressive *loosening of the intellect from the will*, which appears complete, although only as an exception, in the *genius*. Therefore genius may be defined as the highest grade of the *objectivity* of knowledge. The condition of this, which so seldom occurs, is a decidedly larger measure of intelligence than is required for the service of the will, which constitutes its basis; it is accordingly this free surplus which first really properly comes to know the world, *i.e.*, comprehends it perfectly *objectively*, and now paints pictures, composes poems, and thinks in accordance with this comprehension.

CHAPTER XXIII.[1]

ON THE OBJECTIFICATION OF THE WILL IN UNCONSCIOUS NATURE.

THAT the will which we find within us does not proceed, as philosophy has hitherto assumed, first from knowledge, and indeed is a mere modification of it, thus something secondary, derived, and, like knowledge itself, conditioned by the brain; but that it is the *prius* of knowledge, the kernel of our nature, and that original force itself which forms and sustains the animal body, in that it carries out both its unconscious and its conscious functions;—this is the first step in the fundamental knowledge of my metaphysics. Paradoxical as it even now seems to many that the will in itself is without knowledge, yet the scholastics in some way already recognised and confessed it; for Jul. Cæs. Vaninus (that well-known sacrifice to fanaticism and priestly fury), who was thoroughly versed in their philosophy, says in his "*Amphitheatro*," p. 181: "*Voluntas potentia cæca est, ex scholasticorum opinione.*" That, further, it is that same will which in the plant forms the bud in order to develop the leaf and the flower out of it; nay, that the regular form of the crystal is only the trace which its momentary effort has left behind, and that in general, as the true and only *αυτοματον*, in the proper sense of the word, it lies at the foundation of all the forces of unorganised nature, plays, acts, in all their multifarious phenomena, imparts power to their laws, and even in the crudest mass manifests itself as gravity;—this insight is the second step in that fundamental knowledge, and is

[1] This chapter is connected with § 23 of the first volume.

brought about by further reflection. But it would be the grossest misunderstanding to suppose that this is a mere question of a word to denote an unknown quantity. It is rather the most real of all real knowledge which is here expressed in language. For it is the tracing back of that which is quite inaccessible to our immediate knowledge, and therefore in its essence foreign and unknown to us, which we denote by the words *force of nature*, to that which is known to us most accurately and intimately, but which is yet only accessible to us in our own being and directly, and must therefore be carried over from this to other phenomena. It is the insight that what is inward and original in all the changes and movements of bodies, however various they may be, is in its nature identical; that yet we have only one opportunity of getting to know it more closely and directly, and that is in the movements of our own body. In consequence of this knowledge we must call it *will*. It is the insight that that which acts and strives in nature, and exhibits itself in ever more perfect phenomena, when it has worked itself up so far that the light of knowledge falls directly upon it, *i.e.*, when it has attained to the state of self-consciousness—exists as that *will*, which is what is most intimately known to us, and therefore cannot be further explained by anything else, but rather affords the explanation of all other things. It is accordingly the *thing in itself* so far as this can ever be reached by knowledge. Consequently it is that which must express itself in some way in everything in the world, for it is the inner nature of the world and the kernel of all phenomena.

As my essay, "*Ueber den Willen in der Natur*," specially refers to the subject of this chapter, and also adduces the evidence of unprejudiced empiricists in favour of this important point of my doctrine, I have only to add now to what is said there a few supplementary remarks, which are therefore strung together in a somewhat fragmentary manner.

First, then, with reference to plant life, I draw attention to the remarkable first two chapters of Aristotle's work upon plants. What is most interesting in them, as is so often the case with Aristotle, are the opinions of earlier profound philosophers quoted by him. We see there that Anaxagoras and Empedocles quite rightly taught that plants have the motion of their growth by virtue of their indwelling *desires* (*επιθυμια*); nay, that they also attributed to them pleasure and pain, therefore sensation. But Plato only ascribed to them desires, and that on account of their strong appetite for nutrition (*cf.* Plato in the "*Timæus*," p. 403, Bip.) Aristotle, on the other hand, true to his customary method, glides on the surface of things, confines himself to single characteristics and conceptions fixed by current expressions, and asserts that without sensation there can be no desires, and that plants have not sensation. He is, however, in considerable embarrassment, as his confused language shows, till here also, "where fails the comprehension, a word steps promptly in as deputy," namely, *το θρεπτικον*, the faculty of nourishing. Plants have this, and thus a part of the so-called soul, according to his favourite division into *anima vegetativa, sensitiva*, and *intellectiva*. This, however, is just a scholastic *Quidditas*, and signifies *plantæ nutriuntur quia habent facultatem nutritivam*. It is therefore a bad substitute for the more profound research of his predecessors, whom he is criticising. We also see, in the second chapter, that Empedocles even recognised the sexuality of plants; which Aristotle then also finds fault with, and conceals his want of special knowledge behind general propositions, such as this, that plants could not have both sexes combined, for if so they would be more complete than animals. By quite an analogous procedure he displaces the correct astronomical system of the world of the Pythagoreans, and by his absurd fundamental principles, which he specially explains in the books *de Cœlo*, introduces the system of Ptolemy, whereby mankind was again

deprived of an already discovered truth of the greatest importance for almost two thousand years.

I cannot refrain from giving here the saying of an excellent biologist of our own time who fully agrees with my teaching. It is G. R. Treviranus, who, in his work, "*Ueber die Erscheinungen und Gesetze des organischen Lebens,*" 1832, Bd. 2, Abth. 1, § 49, has said what follows: "A form of life is, however, conceivable in which the effect of the external upon the internal produces merely feelings of desire or dislike. Such is the life of plants. In the higher forms of animal life the external is felt as something objective." Treviranus speaks here from pure unprejudiced comprehension of nature, and is as little conscious of the metaphysical importance of his words as of the *contradictio in adjecto* which lies in the conception of something "felt as objective," a conception which indeed he works out at great length. He does not know that all feeling is essentially subjective, and all that is objective is, on the other hand, perception, and therefore a product of the understanding. Yet this does not detract at all from the truth and importance of what he says.

In fact, in the life of plants the truth that will can exist without knowledge is apparent — one might say palpably recognisable. For here we see a decided effort, determined by wants, modified in various ways, and adapting itself to the difference of the circumstances, yet clearly without knowledge. And just because the plant is without knowledge it bears its organs of generation ostentatiously in view, in perfect innocence; it knows nothing about it. As soon, on the other hand, as in the series of existences knowledge appears the organs of generation are transferred to a hidden part. Man, however, with whom this is again less the case, conceals them intentionally: he is ashamed of them.

Primarily, then, the vital force is identical with the will, but so also are all other forces of nature; though this is less apparent. If, therefore, we find the recogni-

tion of a desire, *i.e.*, of a will, as the basis of *plant life*, expressed at all times, with more or less distinctness of conception, on the other hand, the reference of the forces of *unorganised* nature to the same foundation is rarer in proportion as their remoteness from our own nature is greater. In fact, the boundary between the organised and the unorganised is the most sharply drawn in the whole of nature, and perhaps the only one that admits of no transgressions; so that *natura non facit saltus* seems to suffer an exception here. Although certain crystallisations display an external form resembling the vegetable, yet even between the smallest lichen, the lowest fungus, and everything unorganised there remains a fundamental and essential difference. In the *unorganised* body that which is essential and permanent, thus that upon which its identity and integrity rests, is the material, the *matter;* what is unessential and changing is, on the other hand, the *form.* With the *organised* body the case is exactly reversed; for its life, *i.e.*, its existence as an organised being, simply consists in the constant change of the *material*, while the *form* remains permanent. Its being and its identity thus lies in the *form* alone. Therefore the continuance of the *unorganised* body depends upon *repose* and exclusion from external influences: thus alone does it retain its existence; and if this condition is perfect, such a body lasts for ever. The continuance of the *organised* body, on the contrary, just depends upon continual *movement* and the constant reception of external influences. As soon as these are wanting and the movement in it stops it is dead, and thereby ceases to be organic, although the trace of the organism that has been still remains for a while. Therefore the talk, which is so much affected in our own day, of the life of what is unorganised, indeed of the globe itself, and that it, and also the planetary system, is an organism, is entirely inadmissible. The predicate life belongs only to what is organised. Every organism, how-

ever, is throughout organised, is so in all its parts; and nowhere are these, even in their smallest particles, composed by aggregation of what is unorganised. Thus if the earth were an organism, all mountains and rocks, and the whole interior of their mass, would necessarily be organised, and accordingly really nothing unorganised would exist; and therefore the whole conception of it would be wanting.

On the other hand, that the manifestation of a *will* is as little bound up with life and organisation as with knowledge, and that therefore the unorganised has also a will, the manifestations of which are all its fundamental qualities, which cannot be further explained,—this is an essential point in my doctrine; although the trace of such a thought is far seldomer found in writers who have preceded me than that of the will in plants, where, however, it is still unconscious.

In the forming of the crystal we see, as it were, a tendency towards an attempt at life, to which, however, it does not attain, because the fluidity of which, like a living thing, it is composed at the moment of that movement is not enclosed in a *skin*, as is always the case with the latter, and consequently it has neither vessels in which that movement could go on, nor does anything separate it from the external world. Therefore, rigidity at once seizes that momentary movement, of which only the trace remains as the crystal.

The thought that the will, which constitutes the basis of our own nature, is also the same will which shows itself even in the lowest unorganised phenomena, on account of which the conformity to law of both phenomena shows a perfect analogy, lies at the foundation of Goethe's "*Wahlverwandtschaften*," as the title indeed indicates, although he himself was unconscious of this.

Mechanics and astronomy specially show us how this will conducts itself so far as it appears at the lowest grade of its manifestation merely as gravity, rigidity, and

inertia. Hydraulics shows us the same thing where rigidity is wanting and the fluid material is now unrestrainedly surrendered to its predominating passion, gravity. In this sense hydraulics may be conceived as a characteristic sketch of water, for it presents to us the manifestations of will to which water is moved by gravity; these always correspond exactly to the external influences, for in the case of all non-individual existences there is no particular character in addition to the general one; thus they can easily be referred to fixed characteristics, which are called laws, and which are learned by experience of water. These laws accurately inform us how water will conduct itself under all different circumstances, on account of its gravity, the unconditioned mobility of its parts, and its want of elasticity. Hydrostatics teaches how it is brought to rest through gravity; hydrodynamics, how it is set in motion; and the latter has also to take account of hindrances which adhesion opposes to the will of water: the two together constitute hydraulics. In the same way Chemistry teaches us how the will conducts itself when the inner qualities of materials obtain free play by being brought into a fluid state, and there appears that wonderful attraction and repulsion, separating and combining, leaving go of one to seize upon another, from which every precipitation originates, and the whole of which is denoted by "elective affinity" (an expression which is entirely borrowed from the conscious will). But Anatomy and Physiology allow us to see how the will conducts itself in order to bring about the phenomenon of life and sustain it for a while. Finally, the poet shows us how the will conducts itself under the influence of motives and reflection. He exhibits it therefore for the most part in the most perfect of its manifestations, in rational beings, whose character is individual, and whose conduct and suffering he brings before us in the Drama, the Epic, the Romance, &c. The more correctly, the more strictly according to the laws of nature his characters are there presented, the

greater is his fame; hence Shakespeare stands at the top. The point of view which is here taken up corresponds at bottom to the spirit in which Goethe followed and loved the natural sciences, although he was not conscious of the matter in the abstract. Nay more, this not only appears from his writings, but is also known to me from his personal utterances.

If we consider the will, where no one denies it, in conscious beings, we find everywhere, as its fundamental effort, the *self-preservation* of every being: *omnis natura vult esse conservatrix sui.* But all manifestations of this fundamental effort may constantly be traced back to a seeking or pursuit and a shunning or fleeing from, according to the occasion. Now this also may be shown even at the lowest grades of nature, that is, of the objectification of the will, where the bodies still act only as bodies in general, thus are the subject-matter of mechanics, and are considered only with reference to the manifestations of impenetrability, cohesion, rigidity, elasticity, and gravity. Here also the *seeking* shows itself as gravitation, and the *shunning* as the receiving of motion; and the *movableness* of bodies by pressure or impact, which constitutes the basis of mechanics, is at bottom a manifestation of the effort after *self-preservation,* which dwells in them also. For, since as bodies they are impenetrable, this is the sole means of preserving their cohesion, thus their continuance at any time. The body which is impelled or exposed to pressure would be crushed to pieces by the impelling or pressing body if it did not withdraw itself from its power by flight, in order to preserve its cohesion; and when flight is impossible for it this actually happens. Indeed, one may regard *elastic* bodies as the more *courageous,* which seek to repel the enemy, or at least to prevent him from pursuing further. Thus in the one secret which (besides gravity) is left by mechanics otherwise so clear, in the communicability of motion, we see a manifestation of the fundamental effort of the will in all its phenomena, the

effort after self-preservation, which shows itself even at the lowest grades as that which is essential.

In unorganised nature the will objectifies itself primarily in the universal forces, and only by means of these in the phenomena of the particular things which are called forth by causes. In § 26 of the first volume I have fully explained the relation between cause, force of nature, and will as thing in itself. One sees from that explanation that metaphysics never interrupts the course of physics, but only takes up the thread where physics leaves it, at the original forces in which all causal explanation has its limits. Only here does the metaphysical explanation from the will as the thing in itself begin. In the case of every physical phenomenon, of every *change* of material things, its cause is primarily to be looked for; and this cause is just such a particular *change* which has appeared immediately before it. Then, however, the original force of nature is to be sought by virtue of which this cause was capable of acting. And first of all the *will* is to be recognised as the inner nature of this force in opposition to its manifestation. Yet the will shows itself just as directly in the fall of a stone as in the action of the man; the difference is only that its particular manifestation is in the one case called forth by a motive, in the other by a mechanically acting cause, for example, the taking away of what supported the stone; yet in both cases with equal necessity; and that in the one case it depends upon an individual character, in the other upon an universal force of nature. This identity of what is fundamentally essential is even made palpable to the senses. If, for instance, we carefully observe a body which has lost its equilibrium, and on account of its special form rolls back and foward for a long time till it finds its centre of gravity again, a certain appearance of life forces itself upon us, and we directly feel that something analogous to the foundation of life is also active here. This is certainly the universal force of nature, which, however, in itself identical with the *will*, becomes

here, as it were, the soul of a very brief *quasi* life. Thus what is identical in the two extremes of the manifestation of the will makes itself faintly known here even to direct perception, in that this raises a feeling in us that here also something entirely original, such as we only know in the acts of our own will, directly succeeded in manifesting itself.

We may attain to an intuitive knowledge of the existence and activity of the will in unorganised nature in quite a different and a sublime manner if we study the problem of the three heavenly bodies, and thus learn more accurately and specially the course of the moon round the earth. By the different combinations which the constant change of the position of these three heavenly bodies towards each other introduces, the course of the moon is now accelerated; now retarded, now it approaches the earth, and again recedes from it; and this again takes place differently in the perihelion of the earth from in its aphelion, all of which together introduces such irregularity into the moon's course that it really obtains a capricious appearance; for, indeed, Kepler's third law is no longer constantly valid, but in equal times it describes unequal areas. The consideration of this course is a small and separate chapter of celestial mechanics, which is distinguished in a sublime manner from terrestrial mechanics by the absence of all impact and pressure, thus of the *vis a tergo* which appears to us so intelligible, and indeed of the actually completed case, for besides *vis inertiæ* it knows no other moving and directing force, except only gravitation, that longing for union which proceeds from the very inner nature of bodies. If now we construct for ourselves in imagination the working of this given case in detail, we recognise distinctly and directly in the moving force here that which is given to us in self-consciousness as will. For the alterations in the course of the earth and the moon, according as one of them is by its position more or less exposed to the influence of the sun, are evidently analogous to the influence of newly appearing motives

upon our wills, and to the modifications of our action which result.

The following is an illustrative example of another kind. Liebig (*Chemie in Anwendung auf Agrikultur*, p. 501), says: "If we bring moist copper into air which contains carbonic acid, the affinity of the metal for the oxygen of the air will be increased by the contact with this acid to such a degree that the two will combine with each other; its surface will be coated with green carbonic oxide of copper. But now two bodies which have the capacity of combining, the moment they meet assume opposite electrical conditions. Therefore if we touch the copper with iron, by producing a special electrical state, the capacity of the copper to enter into combination with the oxygen is destroyed; even under the above conditions it remains bright." The fact is well known and of technical use. I quote it in order to say that here the will of the copper, laid claim to and occupied by the electrical opposition to iron, leaves unused the opportunity which presents itself for its chemical affinity for oxygen and carbonic acid. Accordingly it conducts itself exactly as the will in a man who omits an action which he would otherwise feel himself moved to in order to perform another to which a stronger motive urges him.

I have shown in the first volume that the forces of nature lie outside the chain of causes and effects, because they constitute their accompanying condition, their metaphysical foundation, and therefore prove themselves to be eternal and omnipresent, *i.e.*, independent of time and space. Even in the uncontested truth that what is essential to a *cause* as such consists in this, that it will produce the same effect at any future time as it does now, it is already involved that something lies in the cause which is independent of the course of time, *i.e.*, is outside of all time; this is the force of nature which manifests itself in it. One can even convince oneself to a certain extent empirically and as a matter of fact of the *ideality* of this

form of our perception by fixing one's eyes upon the powerlessness of time as opposed to natural forces. If, for example, a rotatory motion is imparted to a planet by some external cause, if no new cause enters to stop it, this motion will endure for ever. This could not be so if time were something in itself and had an objective, real existence; for then it would necessarily also produce some effect. Thus we see here, on the one hand, the *forces of nature*, which manifest themselves in that rotation, and, if it is once begun, carry it on for ever without becoming weary or dying out, prove themselves to be eternal or timeless, and consequently absolutely real and existing in themselves; and, on the other hand, *time* as something which consists only in the manner in which we apprehend that phenomenon, since it exerts no power and no influence upon the phenomenon itself; for *what does not act is not.*

We have a natural inclination whenever it is possible to explain every natural phenomenon *mechanically;* doubtless because mechanics calls in the assistance of the fewest original, and hence inexplicable, forces, and, on the other hand, contains much that can be known *a priori*, and therefore depends upon the forms of our own intellect, which as such carries with it the highest degree of comprehensibility and clearness. However, in the "Metaphysical First Principles of Natural Science" Kant has referred mechanical activity itself to a dynamical activity. On the other hand, the application of mechanical explanatory hypotheses, beyond what is demonstrably mechanical, to which, for example, Acoustics also belongs, is entirely unjustified, and I will never believe that even the simplest chemical combination or the dfference of the three states of aggregation will ever admit of mechanical explanation, much less the properties of light, of heat, and electricity. These will always admit only of a dynamical explanation, *i.e.*, one which explains the phenomenon from orginal forces which are entirely different from those of impact, pressure,

weight, &c., and are therefore of a higher kind, *i.e.*, are more distinct objectifications of that will which obtains visible form in all things. I am of opinion that light is neither an emanation nor a vibration; both views are akin to that which explains transparency from pores and the evident falseness of which is proved by the fact that light is subject to no mechanical laws. In order to obtain direct conviction of this one only requires to watch the effects of a storm of wind, which bends, upsets, and scatters everything, but during which a ray of light shooting down from a break in the clouds is entirely undisturbed and steadier than a rock, so that with great directness it imparts to us the knowledge that it belongs to another order of things than the mechanical: it stands there unmoved like a ghost. Those constructions of light from molecules and atoms which have originated with the French are indeed a revolting absurdity. An article by Ampère, who is otherwise so acute, upon light and heat, which is to be found in the April number of the "*Annales de chimie et physique*," of 1835, may be considered as a flagrant expression of this, and indeed of the whole of atomism in general. There the solid, the fluid, and the elastic consist of the same atoms, and all differences arise solely from their aggregation; nay, it is said that space indeed is infinitely divisible, but not matter; because, if the division has been carried as far as the atoms, the further divison must fall in the spaces between the atoms! Light and heat, then, are here vibrations of the atoms; and sound, on the other hand, is a vibration of the molecules composed of the atoms. In truth, however, these atoms are a fixed idea of the French savants, and therefore they just speak of them as if they had seen them. Otherwise one would necessarily marvel that such a matter-of-fact nation as the French can hold so firmly to a completely transcendent hypothesis, which is quite beyond the possibility of experience, and confidently build upon it up to the sky. This is just a consequence of the backward

state of the metaphysics they shun so much, which is poorly represented by M. Cousin, who, with all good will, is shallow and very scantily endowed with judgment. At bottom they are still Lockeians, owing to the earlier influence of Condillac. Therefore for them the thing in itself is really matter, from the fundamental properties of which, such as impenetrability, form, hardness, and the other primary qualities, everything in the world must be ultimately explicable. They will not let themselves be talked out of this, and their tacit assumption is that matter can only be moved by mechanical forces. In Germany Kant's teaching has prevented the continuance of the absurdities of the atomistic and purely mechanical physics for any length of time; although at the present moment these views prevail here also, which is a consequence of the shallowness, crudeness, and folly introduced by Hegel. However, it cannot be denied that not only the evidently porous nature of natural bodies, but also two special doctrines of modern physics, apparently render assistance to the atomic nuisance. These are, Hauz's Crystallography, which traces every crystal back to its kernel form, which is an ultimate form, though only *relatively* indivisible; and Berzelius's doctrine of chemical atoms, which are yet mere expressions for combining proportions, thus only arithmetical quantities, and at bottom nothing more than counters. On the other hand, Kant's thesis in the second antinomy in defence of atoms, which is certainly only set up for dialectical purposes, is a mere sophism, as I have proved in my criticism of his philosophy, and our understanding itself by no means leads us necessarily to the assumption of atoms. For just as little as I am obliged to think that the slow but constant and uniform *motion* of a body before my eyes is composed of innumerable motions which are absolutely quick, but broken and interrupted by just as many absolutely short moments of rest, but, on the contrary, know very well that the stone that has been thrown flies more

slowly than the projected bullet, yet never pauses for an instant on the way, so little am I obliged to think of the mass of a body as consisting of atoms and the spaces between them, *i.e.*, of absolute density and absolute vacuity; but I comprehend those two phenomena without difficulty as constant *continua*, one of which uniformly fills time and the other space. But just as the one motion may yet be quicker than another, *i.e.*, in an equal time can pass through more space, so also one body may have a greater specific gravity than another, *i.e.*, in equal space may contain more matter: in both cases the difference depends upon the intensity of the acting force; for Kant (following Priestley) has quite correctly reduced matter to forces. But even if the analogy here set up should not be admitted as valid, and it should be insisted upon that the difference of specific gravity can only have its ground in porosity, even this assumption would always lead, not to atoms, but only to a perfectly dense matter, unequally distributed among different bodies; a matter which would certainly be no longer *compressible*, when no pores ran through it, but yet, like the space which it fills, would always remain infinitely *divisible*. For the fact that it would have no pores by no means involves that no possible force could do away with the continuity of its spatial parts. For to say that everywhere this is only possible by extending the already existing intervals is a purely arbitrary assertion.

The assumption of atoms rests upon the two phenomena which have been touched upon, the difference of the specific gravity of bodies and that of their compressibility, for both are conveniently explained by the assumption of atoms. But then both must also always be present in like measure, which is by no means the case. For, for example, water has a far lower specific gravity than all metals properly so called. It must thus have fewer atoms and greater interstices between them, and consequently be very compressible: but it is almost entirely incompressible.

The defence of atoms might be conducted in this way. One may start from porosity and say something of this sort: All bodies have pores, and therefore so also have all parts of a body: now if this were carried out to infinity, there would ultimately be nothing left of a body but pores. The refutation would be that what remained over would certainly have to be assumed as without pores, and so far as absolutely dense, yet not on that account as consisting of absolutely indivisible particles, atoms; accordingly it would certainly be absolutely incompressible, but not absolutely indivisible. It would therefore be necessary that it should be asserted that the division of a body is only possible by penetrating into its pores; which, however, is entirely unproved. If, however, this is assumed, then we certainly have atoms, *i.e.*, absolutely indivisible bodies, thus bodies of such strong cohesion of their spatial parts that no possible power can separate them: but then one may just as well assume such bodies to be large as small, and an atom might be as big as an ox, if it only would resist all possible attacks upon it.

Imagine two bodies of very different kinds, entirely freed from all pores by compression, as by means of hammering, or by pulverisation;—would their specific gravity then be the same? This would be the criterion of dynamics.

CHAPTER XXIV.

ON MATTER.

MATTER has already been spoken of in the fourth chapter of the supplements to the first book, when we were considering the part of our knowledge of which we are conscious *a priori*. But it could only be considered there from a one-sided point of view, because we were then concerned merely with its relation to the forms of our intellect, and not to the thing in itself, and therefore we investigated it only from the subjective side, *i.e.*, so far as it is an idea, and not from the objective side, *i.e.*, with regard to what it may be in itself. In the first respect, our conclusion was that it is objective *activity* in general, yet conceived without fuller determination; therefore it takes the place of causality in the table of our *a priori* knowledge which is given there. For what is material is that which *acts* (the actual) in general, and regarded apart from the specific nature of its action. Hence also matter, merely as such, is not an object of *perception*, but only of *thought*, and thus is really an abstraction. It only comes into perception in connection with form and quality, as a body, *i.e.*, as a fully determined kind of activity. It is only by abstracting from this fuller determination that we think of matter as such, *i.e.*, separated from form and quality; consequently under matter we think of *acting* absolutely and in general, thus of *activity* in the abstract. The more fully determined acting we then conceive as the *accident* of matter; but only by means of this does matter become preceptible, *i.e.*, present itself as a body and an

object of experience. Pure matter, on the other hand, which, as I have shown in the Criticism of the Kantian Philosophy, alone constitutes the true and admissible content of the conception of *substance*, is causality itself, thought objectively, consequently as in space, and therefore filling it. Accordingly the whole being of matter consists in *acting*. Only thus does it occupy space and last in time. It is through and through pure causality. Therefore wherever there is action there is matter, and the material is the active in general. But causality itself is the form of our understanding; for it is known to us *a priori*, as well as time and space. Thus matter also, *so far* and up to this point, belongs to the formal part of our knowledge, and is consequently that form of the understanding, *causality* itself, bound up with space and time, hence objectified, *i.e.*, conceived as that which fills space. (The fuller explanation of this doctrine will be found in the second edition of the essay on the principle of sufficient reason, p. 77; third edition, p. 82.) So far, however, matter is properly not the *object* but the *condition* of experience; like the pure understanding itself, whose function it so far is. Therefore of pure matter there is also only a *conception*, no *perception*. It enters into all external experience as a necessary constituent part of it; yet it cannot be given in any experience, but is only *thought*, and thought indeed as that which is absolutely inert, inactive, formless, and without qualities, and which is yet the supporter of all forms, qualities, and effects. Accordingly, of all fleeting phenomena, thus of all manifestations of natural forces and all living beings, matter is the *permanent substratum* which is necessarily produced by the forms of our intellect in which the world as *idea* exhibits itself. As such, and as having sprung from the forms of the intellect, it is entirely *indifferent* to those phenomena themselves, *i.e.*, it is just as ready to be the supporter of this force of nature as of that, whenever, under the guidance of causality, the necessary

conditions appear; while it itself, just because its existence is really only *formal, i.e.*, is founded in the *intellect* must be thought as that which under all that change is absolutely permanent, thus with regard to time is without beginning and without end. This is why we cannot give up the thought that anything may be made out of anything, for example, gold out of lead; for this would only require that we should find out and bring about the intermediate states which matter, in itself indifferent, would have to pass through upon that path. For *a priori* we can never see why the same matter which is now the supporter of the quality lead could not some time become the supporter of the quality gold. Matter, as that which is only *thought a priori*, is distinguished from the *a priori intuitions* or *perceptions* proper by the fact that we can also think it entirely away; space and time, on the contrary, never. But this only shows that we can present to ourselves space and time in imagination without matter. For the matter which has once been placed in them, and accordingly thought as *existing*, we can never again absolutely think away, *i.e.*, imagine it as vanished and annihilated, but are always forced to think of it merely as transferred to another space. So far, then, matter is as inseparably connected with our faculty of knowledge as space and time themselves. Yet even the difference that it must first be voluntarily thought as existing indicates that it does not belong so entirely and in every regard to the *formal* part of our knowledge as space and time, but also contains an element which is only given *a posteriori*. It is, in fact, the point of connection of the empirical part of our knowledge with the pure and *a priori* part, consequently the peculiar foundation-stone of the world of experience.

Only where all *a priori* assertions cease, therefore in the *entirely empirical* part of our knowledge of bodies, in their form, quality, and definite manner of acting, does that *will* reveal itself which we have already recognised and established as the true inner nature of

things. But these forms and qualities always appear only as the properties and manifestations of that very *matter* the existence and nature of which depends upon the subjective forms of our intellect, *i.e.*, they only become visible in it, and therefore by means of it. For that which always exhibits itself to us is only *matter* acting in some specially determined manner. Out of the inner properties of such matter, properties which cannot be further explained, proceeds every definite kind of effect of given bodies; and yet the matter itself is never perceived, but only these effects, and the definite properties which lie at their foundation, after separating which, matter, as that which then remains over, is necessarily added in thought by us; for, according to the exposition given above, it is objectified *causality itself.* Accordingly matter is that whereby the *will,* which constitutes the inner nature of things, becomes capable of being apprehended, perceptible, *visible.* In this sense, then, matter is simply the *visibility* of the will, or the bond between the world as will and the world as idea. It belongs to the latter inasmuch as it is the product of the functions of the intellect, to the former inasmuch as that which manifests itself in all material existences, *i.e.*, phenomena is the will. Therefore every object is, as thing in itself, will, and as phenomenon, matter. If we could strip any given matter of all the properties that come to it *a priori, i.e.*, of all the forms of our perception and apprehension, we would have left the thing in itself, that which, by means of those forms, appears as the purely empirical in matter, but which would then itself no longer appear as something extended and active; *i.e.*, we would no longer have matter before us, but the will. This very thing in itself, or the will, in that it becomes a phenomenon, *i.e.*, enters the forms of our intellect, appears as matter, *i.e.*, as the invisible but necessarily assumed supporter of the properties which are only visible through it. In this sense, then, matter is the visibility of the *will.* Consequently Plotinus and Giordano Bruno

were right, not only in their sense but also in ours, when they made the paradoxical assertion already referred to in chapter 4: Matter itself is not extended, consequently it is incorporeal. For space, which is our form of perception, imparts extension to matter, and corporeal existence consists in acting, which depends upon causality, and consequently upon the form of our understanding. On the other hand, every definite property, thus everything empirical in matter, even gravity, depends upon that which only becomes visible by means of matter, the thing in itself, the will. Gravity is yet the lowest of all grades of the objectification of the will; therefore it appears in all matter without exception, thus is inseparable from matter in general. Yet, just because it is a manifestation of the will, it belongs to knowledge *a posteriori*, not to knowledge *a priori*. Therefore we can always picture to ourselves matter without weight, but not without extension, repulsive force, and stability, for then it would be without impenetrability, and consequently would not occupy space, *i.e.*, it would be without *the power of acting;* but the nature of matter as such just consists in *acting, i.e.*, in causality in general; and causality depends upon the *a priori* form of our understanding, and therefore cannot be thought away.

Matter is accordingly the *will* itself, but no longer in itself, but so far as it is *perceived, i.e.*, assumes the form of the objective idea. Thus what objectively is matter is subjectively will. Exactly corresponding to this, as was proved above, our body is just the visibility, objectivity of our will, and so also every body is the objectivity of the will at some one of its grades. Whenever the will exhibits itself to objective knowledge it enters into the forms of perception of the intellect, time, space, and causality. But on account of this it exists at once as a *material* object. We can present to our minds form without matter, but not the reverse; because matter deprived of form would be the will itself, and the will

only becomes objective by entering the forms of perception of our intellect, and therefore only by means of the assumption of form. Space is the form of perception of matter because the latter is the substance (Stoff) of mere form, but matter can *appear* only in form.

Since the will becomes objective, *i.e.*, passes over into the idea, matter is the universal substratum of this objectification, or rather it is this objectification itself taken abstractly, *i.e.*, regarded apart from all form. Matter is accordingly the *visibility* of the will in general, while the character of its definite manifestations has its expression in form and quality. Hence what in the manifestation, *i.e.*, for the idea, is *matter* is in itself *will*. Therefore, under the conditions of experience and perception, everything holds good of it that holds good of the will in itself, and it repeats all the relations and properties of the will in temporal images. Accordingly it is the substance of the world of perception, as the will is the inner nature of all things. The forms are innumerable, the matter is one; just as the will is one in all its objectifications. As the will never objectifies itself as general, *i.e.*, as absolute will, but always as particular, *i.e.*, under special determinations and a given character, so matter never appears as such, but always in connection with some particular form and quality. In the manifestation or objectification of the will matter represents its totality, it itself, which in all is one, as matter is one in all bodies. As the will is the inmost kernel of all phenomenal beings, so matter is the substance which remains after all the accidents have been taken away. As the will is that which is absolutely indestructible in all existence, so matter is that which is imperishable in time and permanent through all changes. That matter for itself, thus separated from form, cannot be perceived or presented in imagination depends upon the fact that in itself, and as the pure substantiality of bodies, it is really the *will* itself. But the will cannot be apprehended

objectively, or perceived in itself, but only under all the conditions of the *idea*, and therefore only as *phenomenon*. Under these conditions, however, it exhibits itself at once as body, *i.e.*, as matter clothed in form and quality. But form is conditioned by space, and quality or power of acting by causality; thus both depend upon the functions of the intellect. Matter without them would just be the thing in itself, *i.e.*, the will itself. Therefore, as has been said, Plotinus and Giordano Bruno could only be brought by a completely objective path to the assertion that matter in and for itself is without extension, consequently without spatial properties, consequently incorporeal.

Because, then, matter is the visibility of the will, and every force in itself is will, no force can appear without a material substratum, and conversely no body can be without forces dwelling in it which constitute its quality. Therefore a body is the union of matter and form which is called substance (Stoff). Force and substance are inseparable because at bottom they are one; for, as Kant has shown, matter itself is given us only as the union of two forces, the force of expansion and that of attraction. Thus there is no opposition between force and substance, rather they are precisely one.

Led by the course of our consideration to this standpoint, and having attained to this metaphysical view of matter, we will confess without reluctance that the temporal *origin* of forms, shapes, or species cannot reasonably be sought elsewhere than in matter. Some time or other they must have come forth from it, just because it is the mere *visibility of the will* which constitutes the inner nature of all phenomena. In that the will manifests itself, *i.e.*, presents itself *objectively* to the intellect, matter, as its visibility, assumes *form* by means of the functions of the intellect. Hence the Schoolmen said: "*Materia appetit formam.*" That such was the origin of all forms of life cannot be doubted: we cannot even conceive it otherwise. Whether, however, now, since the paths to the

perpetuation of the forms stand open, and are secured and sustained by nature with boundless care and jealousy, *generatio æquivoca* still takes place, can only be decided by experience; especially since the saying, *Natura nihil facit frustra*, might, with reference to the paths of regular propagation, be used as a valid argument against it. Yet in spite of the most recent objections to it, I hold that at very low grades *generatio æquivoca* is very probable, and primarily indeed in the case of entozoa and epizoa, particularly such as appear in consequence of special cachexia of the animal organism. For the conditions of their life only appear exceptionally; consequently their species cannot propagate itself in the regular manner, and therefore has always to arise anew whenever opportunity offers. Therefore as soon as the conditions of life of epizoa have appeared in consequence of certain chronic diseases, or cachexia, and in accordance with them, *pediculus capitis* or *pubis* or *corporis* appears entirely of itself, and without any egg; and this notwithstanding the complex structure of these insects, for the putrefaction of a living animal body affords material for higher productions than that of hay in water, which only produces infusoria. Or is it thought more likely that the eggs of the epizoa are constantly floating about in the air in expectation? (Fearful to think of!) Let us rather remember the disease of phthiriasis, which occurs even now. An analogous case takes place when through special circumstances the conditions of life appear of a species which up till then was foreign to that *place*. Thus August St. Hilaire saw in Brazil, after the burning of a primitive forest, as soon as ever the ashes had cooled, a number of plants grow up out of them, the species of which was not to be found far and wide; and quite recently Admiral Petit-Thouars informed the *Académie des sciences* that upon the growing coral islands in Polynesia a soil gradually deposits itself which is now dry, now lies in water, and which vegetation soon takes possession of, bringing forth trees which are abso-

lutely peculiar to these islands (*Comptes rendus*, 17th Jan. 1859, p. 147). Whenever putrefaction takes place mould, fungi, and in liquids infusoria appear. The assumption now in favour that spores and eggs of the innumerable species of all those kinds of animal life are everywhere floating in the air, and wait through long years for a favourable opportunity, is more paradoxical than that of *generatio æquivoca*. Putrefaction is the decomposition of an organised body, first into its *more immediate* chemical constituents. Since now these are more or less the same in all living beings, the omnipresent will to live can possess itself of them, in order, in accordance with the circumstances, to produce new existences from them; and these forming themselves according to design, *i.e.*, objectifying the volition of the will at the time, solidify out of the chemical elements, as the chicken out of the fluidity of the egg. When, however, this does not take place, the putrefying matter is resolved into its *ultimate* constituent parts, which are the chemical elements, and now passes over again into the great course of nature. The war which has been waged for the last ten or fifteen years against *generatio æquivoca*, with its premature shouts of victory, was the prelude to the denial of the vital force, and related to it. Let no one, however, be deceived by dogmatic assertions and brazen assurances that the questions are decided, settled, and generally recognised. On the contrary, the whole mechanical and atomistic view of nature is approaching its bankruptcy, and its defenders have to learn that something more is concealed behind nature than action and reaction. The reality of *generatio æquivoca* and the folly of the extraordinary assumption that in the atmosphere, everywhere and always, billions of seeds of all possible kinds of fungi, and eggs of all possible kinds of infusoria, are floating about, till now one and then another by chance finds its suitable medium, has quite recently (1859) been thoroughly and victoriously shown by Pouchet

before the French Academy, to the great vexation of the other members.

Our wonder at the origin of forms in matter is at bottom like that of the savage who looks for the first time in a mirror and marvels at his own image which he sees there. For our own inner nature is the will, whose mere *visibility* is matter. Yet matter never appears otherwise than with the *visible, i.e.*, under the outer shell of form and quality, and therefore is never directly apprehended, but always merely added in thought as that which is identical in all things, under all differences of quality and form. On this account it is more a metaphysical than a physical principle of explanation of things, and to make all existences arise from it is really to explain them from something which is very mysterious; which all know it to be except those who confound attacking with comprehending. In truth, the ultimate and exhaustive explanation of things is by no means to be sought in matter, although certainly the temporal origin both of unorganised forms and of organised beings is to be sought in it. Yet it seems that the origination of organised forms, the production of the species themselves, is almost as difficult for nature to accomplish as it is for us to comprehend. This is indicated by the entirely extravagant provision which nature always makes for maintaining the species which once exist. Yet on the present surface of this planet the will to live has gone through the scale of its objectification three times, quite independently of each other, in a different modulation, and also with great difference of perfection and fulness. The old world, America, and Australia have, it is well known, each their peculiar independent fauna, entirely different from that of the other two. Upon each of these great continents the species are throughout different, but yet, because all three belong to the same planet, they have a thorough analogy with each other running parallel through them; therefore the *genera* are for the most part the same. In Australia

this analogy can only be very imperfectly followed because its fauna is very poor in mammalia, and contains neither beasts of prey nor apes. On the other hand, between the old world and America it is obvious, and in the following manner. In mammals America always produces the inferior analogue, but in birds and reptiles the better. Thus it has the advantage in the condor, the macaw, the humming-bird, and the largest batrachia and ophidia; but, for example, instead of the elephant it has only the tapir, instead of the lion the puma, instead of the tiger the jaguar, instead of the camel the lama, and instead of apes proper only monkeys. Even from this last defect it may be concluded that in America nature was not able to rise to man; for even from the nearest grade below man, the chimpanzee and the orang-outang or pongo, the step to man was still an excessively great one. Correspondingly we find that the three races of men which, both upon physiological and linguistic grounds, are undoubtedly equally original, the Caucasian, the Mongolian, and the Ethiopian, are only at home in the old world; while America, on the other hand, is peopled by a mixed or climatically modified Mongolian race, which must have come over from Asia. On the surface of the earth which immediately preceded the present surface apes were reached here and there, but not men.

From this standpoint of our consideration, which shows us matter as the direct visibility of the will which manifests itself in all things, nay, indeed, for the merely physical investigation which follows the guidance of time and causality, lets it pass as the origin of things, we are easily led to the question whether even in philosophy we could not just as well start from the objective as from the subjective side, and accordingly set up as the fundamental truth the proposition: "There is in general nothing but matter and its indwelling forces." But, with regard to these "indwelling forces" here so easily used, we must remember that their assumption leads every explanation

back to a completely incomprehensible miracle, and then leaves it beside it, or rather leaves it to begin from it. For every definite, inexplicable force of nature which lies at the foundation of the most different kinds of effects of an unorganised body, not less than the vital force which manifests itself in every organised body, is such an incomprehensible miracle, as I have fully explained in chap. 17, and have also shown that physics can never be set upon the throne of metaphysics, just because it leaves quite untouched the assumption referred to and also many others; whereby from the beginning it renounces all claim to give an ultimate explanation of things. I must further remind the reader here of the proof of the insufficiency of materialism, which is given towards the end of the first chapter, because, as was said there, it is the philosophy of the subject which forgets itself in its calculation. But all these truths rest upon the fact that everything *objective*, everything external, since it is always only something apprehended, something known, remains also always indirect and secondary, therefore absolutely never can become the ultimate ground of explanation of things or the starting-point of philosophy. Philosophy necessarily requires what is absolutely immediate for its starting-point. But clearly only that which is given in *self-consciousness* fulfils this condition, that which is within, the *subjective*. And hence it is so eminent a merit of Descartes that he first made philosophy start from self-consciousness. Since then, upon this path, the genuine philosophers, especially Locke, Berkeley, and Kant, have gone even further, each in his own manner, and in consequence of their investigations I was led to recognise and make use, not of one, but of two completely different data of immediate knowledge in self-consciousness, the idea and the will, by the combined application of which one can go further in philosophy, in the same proportion as in the case of an algebraical problem one can accomplish more if two known quantities are given than if only one is given.

In accordance with what has been said, the ineradicable falseness of materialism primarily consists in the fact that it starts from a *petitio principii*, which when more closely considered turns out indeed to be a πρωτον φευδος. It starts from the assumption that matter is something absolutely and unconditionally given, something existing independently of the knowledge of the subject, thus really a thing in itself. It attributes to matter (and consequently also to its presuppositions time and space) an *absolute* existence, *i.e.*, an existence independent of the perceiving subject; this is its fundamental error. Then, if it will go honestly to work, it must leave the qualities inherent in the given materials, *i.e.*, in the substances, together with the natural forces which manifest themselves in these, and finally also the vital force, unexplained, as unfathomable *qualitates occultæ*, and start from them; as physics and physiology actually do, because they make no claim to be the ultimate explanation of things. But just to avoid this, materialism—at least as it has hitherto appeared—has not proceeded honestly. It denies all those original forces, for it pretends and seems to reduce them all, and ultimately also the vital force, to the mere mechanical activity of matter, thus to manifestations of impenetrability, form, cohesion, impulsive power, inertia, gravity, &c., qualities which certainly have least that is inexplicable in themselves, just because they partly depend upon what is known *a priori*, consequently on the forms of our own intellect, which are the principle of all comprehensibility. But the intellect as the condition of all objects, and consequently of the whole phenomenal world, is entirely ignored by materialism. Its plan is now to refer everything qualitative to something merely quantitative, for it attributes the former to mere *form* in opposition to *matter* proper. To matter it leaves, of the properly *empirical* qualities, only gravity, because it already appears as something quantitative, the only measure of the quantity of the matter. This path neces-

sarily leads it to the fiction of atoms, which now become the material out of which it thinks to construct the mysterious manifestations of all original forces. But here it has really no longer to do with empirically *given* matter, but with a matter which is not to be found *in rerum natura*, but is rather a mere abstraction of that real matter, a matter which would absolutely have no other than those mechanical qualities which, with the exception of gravity, can be pretty well construed *a priori*, just because they depend upon the forms of space, time, and causality, and consequently upon our intellect; to this poor material, then, it finds itself reduced for the construction of its castle in the air.

In this way it inevitably becomes *atomism;* as happened to it already in its childhood in the hands of Leucippus and Democritus, and happens to it again now that it has come to a second childhood through age; with the French because they have never known the Kantian philosophy, and with the Germans because they have forgotten it. And indeed it carries it further in this its second childhood than in its first. Not merely *solid* bodies are supposed to consist of atoms, but liquids, water, air, gas, nay, even light, which is supposed to be the undulations of a completely hypothetical and altogether unproved ether, consisting of atoms, the difference of the rapidity of these undulations causing colours. This is an hypothesis which, like the earlier Newtonian seven-colour theory, starts from an analogy with music, entirely arbitrarily assumed, and then violently carried out. One must really be credulous to an unheard-of degree to let oneself be persuaded that the innumerable different ether vibrations proceeding from the infinite multiplicity of coloured surfaces in this varied world could constantly, and each in its own time, run through and everywhere cross each other without ever disturbing each other, but should rather produce through such tumult and confusion the profoundly peaceful aspect of illumined nature and art.

Credat Judæus Apella! Certainly the nature of light is to us a secret; but it is better to confess this than to bar the way of future knowledge by bad theories. That light is something quite different from a mere mechanical movement, undulation, or vibration and tremor, indeed that it is material, is shown by its chemical effects, a beautiful series of which was recently laid before the *Académie des sciences* by Chevreul, who let sunlight act upon different coloured materials. The most beautiful thing in these experiments is, that a white roll of paper which has been exposed to the sunlight exhibits the same effects, nay, does so even after six months, if during this time it has been secured in a firmly closed metal tube. Has, then, the tremulation paused for six months, and does it now fall into time again? (*Comptes rendus* of 20th December 1858.) This whole hypothesis of vibrating ether atoms is not only a chimera, but equals in awkward crudeness the worst of Democritus, and yet is shameless enough, at the present day, to profess to be an established fact, and has thus brought it about that it is orthodoxly repeated by a thousand stupid scribblers of all kinds, who are devoid of all knowledge of such things, and is believed in as a gospel. But the doctrine of atoms in general goes still further: it is soon a case of *Spartam, quam nactus es, orna!* Different perpetual motions are then ascribed to all the atoms, revolving, vibrating, &c., according to the office of each; in the same way every atom has its atmosphere of ether, or something else, and whatever other similar fancies there may be. The fancies of Schelling's philosophy of nature and its disciples were for the most part ingenious, lofty, or at least witty; but these, on the contrary, are clumsy, insipid, paltry, and awkward, the production of minds which, in the first place, are unable to think any other reality than a fabulous, qualityless matter, which is also an absolute object, *i.e.*, an object without a subject; and secondly can think of no other activity than motion and impact: these two alone are comprehensible to them, and that every-

thing runs back to these is their *a priori* assumption; for these are their *thing in itself.* To attain this end the vital force is reduced to chemical forces (which are insidiously and unjustifiably called molecular forces), and all processes of unorganised nature to mechanism, *i.e.*, to action and reaction. And thus at last the whole world and everything in it becomes merely a piece of mechanical ingenuity, like the toys worked by levers, wheels, and sand, which represent a mine or the work on a farm. The source of the evil is, that through the amount of hand-work which experimenting requires the head-work of thinking has been allowed to get out of practice. The crucible and the voltaic pile are supposed to assume its functions; hence also the profound abhorrence of all philosophy.

But the matter might be put in this way. One might say that materialism, as it has hitherto appeared, has only failed because it did not adequately *know* the matter out of which it thought to construct the world, and therefore was dealing, not with matter itself, but with a propertyless substitute for it. If, on the contrary, instead of this, it had taken the actual and *empirically* given matter (*i.e.*, material substance, or rather substances), endowed as it is with all physical, chemical, electrical properties, and also with the power of spontaneously producing life out of itself, thus the true *mater rerum*, from the obscurity of whose womb all phenomena and forms come forth, to fall back into it some time again; from this, *i.e.*, from matter fully comprehended and exhaustively known, a world might have been constructed of which materialism would not need to be ashamed. Quite true: only the trick would then consist in this, that the *Quæsita* had been placed in the *Data*, for professedly what was taken as given, and made the starting-point of the deduction, was mere matter, but really it included all the mysterious forces of nature which cling to it, or more correctly, by means of it become visible to us, much the same as if

under the name of the dish we understand what lies upon it. For in fact, for our knowledge, matter is really merely the *vehicle* of the qualities and natural forces, which appear as its accidents, and just because I have traced these back to the will I call matter the mere *visibility of the will.* Stripped of all these qualities, matter remains behind as that which is without qualities, the *caput mortuum* of nature, out of which nothing can honestly be made. If, on the contrary, in the manner referred to, one leaves it all these properties, one is guilty of a concealed *petitio principii,* for one has assumed the *Quæsita* beforehand as *Data.* But what is accomplished with *this* will no longer be a proper *materialism,* but merely *naturalism, i.e.,* an absolute system of *physics,* which, as was shown in chap. 17 already referred to, can never assume and fill the place of metaphysics, just because it only begins after so many assumptions, thus never undertakes to explain things from the foundation. Mere naturalism is therefore essentially based simply upon *qualitates occultæ,* which one can never get beyond except, as I have done, by calling in the aid of the *subjective* source of knowledge, which then certainly leads to the long and toilsome round-about path of metaphysics, for it presupposes the complete analysis of self-consciousness and of the intellect and will given in it. However, the starting from what is *objective,* at the foundation of which lies *external perception,* so distinct and comprehensible, is a path so natural and which presents itself of its own accord to man, that *naturalism,* and consequently, because this cannot satisfy as it is not exhaustive, *materialism,* are systems to which the speculative reason must necessarily have come, nay, must have come first of all. Therefore at the very beginning of the history of philosophy we meet naturalism, in the systems of the Ionic philosophers, and then materialism in the teaching of Leucippus and Democritus, and also later we see them ever appear anew from time to time.

CHAPTER XXV.

TRANSCENDENT CONSIDERATIONS CONCERNING THE WILL AS THING IN ITSELF.

EVEN the merely empirical consideration of nature recognises a constant transition from the simplest and most necessary manifestation of a universal force of nature up to the life and consciousness of man himself, through gentle gradations, and with only relative, and for the most part fluctuating, limits. Reflection, following this view, and penetrating somewhat more deeply into it, will soon be led to the conviction that in all these phenomena, the inner nature, that which manifests itself, that which appears, is one and the same, which comes forth ever more distinctly; and accordingly that what exhibits itself in a million forms of infinite diversity, and so carries on the most varied and the strangest play without beginning or end, this is one being which is so closely disguised behind all these masks that it does not even recognise itself, and therefore often treats itself roughly. Thus the great doctrine of the ἓν και παν early appeared both in the east and in the west, and, in spite of all contradiction, has asserted itself, or at least constantly revived. We, however, have now entered even deeper into the secret, since by what has already been said we have been led to the insight that when in any phenomenon a *knowing consciousness* is added to that inner being which lies at the foundation of all phenomena, a consciousness which when directed inwardly becomes *self-consciousness*, then that inner being presents itself to this self-consciousness as that which is so familiar and

so mysterious, and is denoted by the word *will.* Accordingly we have called that universal fundamental nature of all phenomena *the will,* after that manifestation in which it unveils itself to us most fully; and by this word nothing is further from our intention than to denote an unknown x; but, on the contrary, we denote that which at least on one side is infinitely better known and more intimate than anything else.

Let us now call to mind a truth, the fullest and most thorough proof of which will be found in my prize essay on the freedom of the will—the truth that on account of the absolutely universal validity of the law of causality, the conduct or the action of all existences in this world is always strictly *necessitated* by the causes which in each case call it forth. And in this respect it makes no difference whether such an action has been occasioned by causes in the strictest sense of the word, or by stimuli, or finally by motives, for these differences refer only to the grade of the susceptibility of the different kinds of existences. On this point we must entertain no illusion: the law of causality knows no exception; but everything, from the movement of a mote in a sunbeam to the most deeply considered action of man, is subject to it with equal strictness. Therefore, in the whole course of the world, neither could a mote in a sunbeam describe any other line in its flight than it has described, nor a man act any other way than he has acted; and no truth is more certain than this, that all that happens, be it small or great, happens with absolute *necessity.* Consequently, at every given moment of time, the whole condition of all things is firmly and accurately determined by the condition which has just preceded it, and so is it with the stream of time back to infinity and on to infinity. Thus the course of the world is like that of a clock after it has been put together and wound up; thus from this incontestable point of view it is a mere machine, the aim of which we cannot see. Even if, quite without justification, nay, at bottom, in spite of all conceivability

and its conformity to law, one should assume a first beginning, nothing would thereby be essentially changed. For the arbitrarily assumed first condition of things would at its origin have irrevocably determined and fixed, both as a whole and down to the smallest detail, the state immediately following it; this state, again, would have determined the one succeeding it, and so on *per secula seculorum*, for the chain of causality, with its absolute strictness—this brazen bond of necessity and fate—introduces every phenomenon irrevocably and unalterably, just as it is. The difference merely amounts to this, that in the case of the one assumption we would have before us a piece of clockwork which had once been wound up, but in the case of the other a perpetual motion; the necessity of the course, on the other hand, would remain the same. In the prize essay already referred to I have irrefutably proved that the action of man can make no exception here, for I showed how it constantly proceeds with strict necessity from two factors—his character and the motives which come to him. The character is inborn and unalterable; the motives are introduced with necessity under the guidance of causality by the strictly determined course of the world.

Accordingly then, from one point of view, which we certainly cannot abandon, because it is established by the objective laws of the world, which are *a priori* valid, the world, with all that is in it, appears as an aimless, and therefore incomprehensible, play of an eternal necessity, an inscrutable and inexorable *Αναγκη*. Now, what is objectionable, nay, revolting, in this inevitable and irrefutable view of the world cannot be thoroughly done away with by any assumption except this, that as in one aspect every being in the world is a phenomenon, and necessarily determined by the laws of the phenomenon, in another aspect it is in itself *will*, and indeed absolutely *free will*, for necessity only arises through the forms which belong entirely to the phenomenon, through the principle of sufficient reason

in its different modes. Such a will, then, must be self-dependent, for, as free, *i.e.*, as a thing in itself, and therefore not subject to the principle of sufficient reason, it cannot depend upon another in its being and nature any more than in its conduct and action. By this assumption alone will as much *freedom* be supposed as is needed to counterbalance the inevitable strict *necessity* which governs the course of the world. Accordingly one has really only the choice either of seeing that the world is a mere machine which runs on of necessity, or of recognising a free will as its inner being whose manifestation is not directly the action but primarily the *existence and nature* of things. This freedom is therefore transcendental, and consists with empirical necessity, in the same way as the transcendental ideality of phenomena consists with their empirical reality. That only under this assumption the action of a man, in spite of the necessity with which it proceeds from his character and the motives, is yet *his own* I have shown in my prize essay on the freedom of the will; with this, however, self-dependency is attributed to his nature. The same relation holds good of all things in the world. The strictest *necessity*, carried out honestly with rigid consistency, and the most perfect *freedom*, rising to omnipotence, had to appear at once and together in philosophy; but, without doing violence to truth, this could only take place by placing the whole *necessity* in the *acting and doing* (*Operari*), and the whole *freedom* in the *being and nature* (*Esse*). Thereby a riddle is solved which is as old as the world, simply because it has hitherto always been held upside down and the freedom persistently sought in the *Operari*, the necessity in the *Esse*. I, on the contrary, say: Every being without exception *acts* with strict necessity, but it *exists* and is what it is by virtue of its *freedom*. Thus with me freedom and necessity are to be met with neither more nor less than in any earlier system; although now one and now the other must be conspicuous according as one takes offence that *will* is attributed to pro-

cesses of nature which hitherto were explained from necessity, or that the same strict necessity is recognised in motivation as in mechanical causality. The two have merely changed places: freedom has been transferred to the *Esse*, and necessity limited to the *Operari*.

In short, *Determinism* stands firm. For fifteen hundred years men have wearied themselves in vain to shake it, influenced by certain crotchets, which are well known, but dare scarcely yet be called by their name. Yet in accordance with it the world becomes a mere puppet-show, drawn by wires (motives), without it being even possible to understand for whose amusement. If the piece has a plan, then fate is the director; if it has none, then blind necessity. There is no other deliverance from this absurdity than the knowledge that the *being and nature* of all things is the manifestation of a really *free will*, which knows itself in them; for their *doing and acting* cannot be delivered from necessity. To save freedom from fate and chance, it had to be transferred from the action to the existence.

As now necessity only affects the phenomenon, not the thing in itself, *i.e.*, the true nature of the world, so also does *multiplicity*. This is sufficiently explained in § 25 of the first volume. I have only to add here one remark in confirmation and illustration of this truth.

Every one knows only *one* being quite immediately—his own will in self-consciousness. Everything else he knows only indirectly, and then judges it by analogy with this; a process which he carries further in proportion to the grade of his reflective powers. Even this ultimately springs from the fact that there really is *only one being;* the illusion of multiplicity (*Maja*), which proceeds from the forms of external, objective comprehension, could not penetrate to inner, simple consciousness; therefore this always finds before it only one being.

If we consider the perfection of the works of nature, which can never be sufficiently admired, and which even

in the lowest and smallest organisms, for example, in the fertilising parts of plants or in the internal construction of insects, is carried out with as infinite care and unwearied labour as if each work of nature had been its only one, upon which it was therefore able to expend all its art and power; if we yet find this repeated an infinite number of times in each one of innumerable individuals of every kind, and not less carefully worked out in that one whose dwelling-place is the most lonely, neglected spot, to which, till then, no eye had penetrated; if we now follow the combination of the parts of every organism as far as we can, and yet never come upon one part which is quite simple, and therefore ultimate, not to speak of one which is inorganic; if, finally, we lose ourselves in calculating the design of all those parts of the organism for the maintenance of the whole by virtue of which every living thing is complete in and for itself; if we consider at the same time that each of these masterpieces, itself of short duration, has already been produced anew an innumerable number of times, and yet every example of a species, every insect, every flower, every leaf, still appears just as carefully perfected as was the first of its kind; thus that nature by no means wearies and begins to bungle, but, with equally patient master-hand, perfects the last like the first: then we become conscious, first of all, that all human art is completely different, not merely in degree, but in kind, from the works of nature; and, next, that the working force, the *natura naturans*, in each of its innumerable works, in the least as in the greatest, in the last as in the first, *is immediately present whole and undivided*, from which it follows that, as such and in itself, it knows nothing of space and time. If we further reflect that the production of these hyperboles of all works of art costs nature absolutely nothing, so that, with inconceivable prodigality, she creates millions of organisms which never attain to maturity, and without sparing exposes every living thing to a thousand accidents, yet, on the other

hand, if favoured by chance or directed by human purpose, readily affords millions of examples of a species of which hitherto there was only one, so that millions cost her no more than one; this also leads us to see that the multiplicity of things has its root in the nature of the knowledge of the subject, but is foreign to the thing in itself, *i.e.*, to the inner primary force which shows itself in things; that consequently space and time, upon which the possibility of all multiplicity depends, are mere forms of our perception; nay, that even that whole inconceivable ingenuity of structure associated with the reckless prodigality of the works upon which it has been expended ultimately springs simply from the way in which things are apprehended by us; for when the simple and indivisible original effort of the will exhibits itself as object in our cerebral knowledge, it must appear as an ingenious combination of separate parts, as means and ends of each other, accomplished with wonderful completeness.

The *unity of that will*, here referred to, which lies beyond the phenomenon, and in which we have recognised the inner nature of the phenomenal world, is a metaphysical unity, and consequently transcends the knowledge of it, *i.e.*, does not depend upon the functions of our intellect, and therefore can not really be comprehended by it. Hence it arises that it opens to the consideration an abyss so profound that it admits of no thoroughly clear and systematically connected insight, but grants us only isolated glances, which enable us to recognise this unity in this and that relation of things, now in the subjective, now in the objective sphere, whereby, however, new problems are again raised, all of which I will not engage to solve, but rather appeal here to the words *est quadam prodire tenus*, more concerned to set up nothing false or arbitrarily invented than to give a thorough account of all;—at the risk of giving here only a fragmentary exposition.

If we call up to our minds and distinctly go through in

thought the exceedingly acute theory of the origin of the planetary system, first put forth by Kant and later by Laplace, a theory of which it is scarcely possible to doubt the correctness, we see the lowest, crudest, and blindest forces of nature bound to the most rigid conformity to law, by means of their conflict for one and the same given matter, and the accidental results brought about by this produce the framework of the world, thus of the designedly prepared future dwelling-place of innumerable living beings, as a system of order and harmony, at which we are the more astonished the more distinctly and accurately we come to understand it. For example, if we see that every planet, with its present velocity, can only maintain itself exactly where it actually has its place, because if it were brought nearer to the sun it would necessarily fall into it, or if placed further from it would necessarily fly away from it; how, conversely, if we take the place as given, it can only remain there with its present velocity and no other, because if it went faster it would necessarily fly away from the sun, and if it went slower it would necessarily fall into it; that thus only one definite place is suitable to each definite velocity of a planet; and if we now see this solved by the fact that the same physical, necessary, and blindly acting cause which appointed it its place, at the same time and just by doing so, imparted to it exactly the only velocity suitable for this place, in consequence of the law of nature that a revolving body increases its velocity in proportion as its revolution becomes smaller; and, moreover, if finally we understand how endless permanence is assured to the whole system, by the fact that all the mutual disturbances of the course of the planets which unavoidably enter, must adjust themselves in time; how then it is just the irrationality of the periods of revolution of Jupiter and Saturn to each other that prevents their respective perturbations from repeating themselves at one place, whereby they would become dangerous, and brings it about that, appear-

ing seldom and always at a different place, they must sublate themselves again, like dissonances in music which are again resolved into harmony. By means of such considerations we recognise a design and perfection, such as could only have been brought about by the freest absolute will directed by the most penetrating understanding and the most acute calculation. And yet, under the guidance of that cosmogony of Laplace, so well thought out and so accurately calculated, we cannot prevent ourselves from seeing that perfectly blind forces of nature, acting according to unalterable natural laws, through their conflict and aimless play among themselves, could produce nothing else but this very framework of the world, which is equal to the work of an extraordinarily enhanced power of combination. Instead now, after the manner of Anaxagoras, of dragging in the aid of an *intelligence* known to us only from animal nature, and adapted only to its aims, an intelligence which, coming from without, cunningly made use of the existing forces of nature and their laws in order to carry out its ends, which are foreign to these,—we recognise in these lowest forces of nature themselves that same, one will, which indeed first manifests itself in them, and already in this manifestation striving after its goal, through its original laws themselves works towards its final end, to which therefore all that happens according to blind laws of nature must minister and correspond. And this indeed cannot be otherwise, because everything material is nothing but just the phenomenal appearance, the visibility, the objectivity of the will to live which is one. Thus even the lowest forces of nature themselves are animated by that same will, which afterwards, in the individual beings provided with intelligence, marvels at its own work, as the somnambulist wonders in the morning at what he has done in his sleep; or, more accurately, which is astonished at its own form which it beholds in the mirror. This unity which is here proved of the accidental with the intentional, of the necessary with the free,

on account of which the blindest chances, which, however, rest upon universal laws of nature, are as it were the keys upon which the world-spirit plays its melodies so full of significance,—this unity, I say, is, as has already been remarked, an abyss in the investigation into which even philosophy can throw no full light, but only a glimmer.

But I now turn to a *subjective* consideration belonging to this place, to which, however, I am able to give still less distinctness than to the objective consideration which has just been set forth; for I shall only be able to express it by images and similes. Why is our consciousness brighter and more distinct the further it extends towards without, so that its greatest clearness lies in sense perception, which already half belongs to things outside us,—and, on the other hand, grows dimmer as we go in, and leads, if followed to its inmost recesses, to a darkness in which all knowledge ceases? Because, I say, consciousness presupposes *individuality;* but this belongs to the mere phenomenon, for it is conditioned by the forms of the phenomenon, space and time, as multiplicity of the similar. Our inner nature, on the other hand, has its root in that which is no longer phenomenon, but thing in itself, to which, therefore, the forms of the phenomenon do not extend; and thus the chief conditions of individuality are wanting, and with these the distinctness of consciousness falls off. In this root of existence the difference of beings ceases, like that of the radii of a sphere in the centre; and as in the sphere the surface is produced by the radii ending and breaking off, so consciousness is only possible where the true inner being runs out into the phenomenon, through whose forms the separate individuality becomes possible upon which consciousness depends, which is just on that account confined to phenomena. Therefore all that is distinct and thoroughly comprehensible in our consciousness always lies without upon this surface of the sphere. Whenever, on the contrary, we withdraw entirely from this, conscious-

ness forsakes us,—in sleep, in death, to a certain extent also in magnetic or magic influences; for these all lead through the centre. But just because distinct consciousness, being confined to the surface of the sphere, is not directed towards the centre, it recognises other individuals certainly as of the same kind, but not as identical, which yet in themselves they are. Immortality of the individual might be compared to a point of the surface flying off at a tangent. But immortality, by virtue of the eternal nature of the inner being of the whole phenomenon, may be compared to the return of that point, on the radius, to the centre, of which the whole surface is just the extension. The will as the thing in itself is whole and undivided in every being, as the centre is an integral part of every radius; while the peripherical end of this radius is in the most rapid revolution, with the surface, which represents time and its content, the other end, at the centre, which represents eternity, remains in the profoundest peace, because the centre is the point of which the rising half is not different from the sinking. Therefore in the Bhagavad-gita it is said: "*Haud distributum animantibus, et quasi distributum tamen insidens, animantiumque sustentaculum id cognoscendum, edax et rursus genitale*" (Lect. 13, 16 vers. Schlegel). Certainly we fall here into mystical and figurative language, but it is the only language in which anything can be said on this entirely transcendent theme. So this simile also may pass. The human race may be imagined as an *animal compositum*, a form of life of which many polypi, especially those which swim, such as *Veretillum*, *Funiculina*, and others, afford examples. As in these the head isolates each individual animal, and the lower part, with the common stomach, combines them all in the unity of one life process, so the brain with its consciousness isolates the human individual, while the unconscious part, the vegetative life with its ganglion system, into which in sleep the brain-consciousness disappears, like a lotus which nightly

sinks in the flood, is a common life of all, by means of which in exceptional cases they can even communicate, as, for example, occurs when dreams communicate themselves directly, the thoughts of the mesmeriser pass into the somnambulist, and finally also in the magnetic or generally magical influence proceeding from intentional willing. Such an influence, if it occurs, is *toto genere* different from every other on account of the *influxus physicus* which takes place, for it is really an *actio in distans* which the will, certainly proceeding from the individual, yet performs in its metaphysical quality as the omnipresent substratum of the whole of nature. One might also say that as in the *generatio æquivoca* there sometimes and as an exception appears a weak residue of the original *creative power* of the will, which in the existing forms of nature has already done its work and is extinguished, so there may be, exceptionally, acting in these magical influences, as it were, a surplus of its original *omnipotence*, which completes its work and spends itself in the construction and maintenance of the organisms. I have spoken fully of this magical property of the will in "The Will in Nature," and I gladly omit here discussions which have to appeal to uncertain facts, which yet cannot be altogether ignored or denied.

CHAPTER XXVI.[1]

ON TELEOLOGY.

THE universal teleology or design of organised nature relative to the continuance of every existing being, together with the adaptation of organised to unorganised nature, cannot without violence enter into the connection of any philosophical system except that one which makes a *will* the basis of the existence of every natural being; a will which accordingly expresses its nature and tendency not merely in the actions, but already in the *form* of the phenomenal organism. In the preceding chapter I have merely indicated the account which our system of thought gives of this subject, since I have already expounded it in the passage of the first volume referred to below, and with special clearness and fulness in "The Will in Nature," under the rubric "Comparative Anatomy."

The astounding amazement which is wont to take possession of us when we consider the endless design displayed in the construction of organised beings ultimately rests upon the certainly natural but yet false assumption that that *adaptation* of the parts to each other, to the whole of the organism and to its aims in the external world, as we comprehend it and judge of it by means of *knowledge*, thus upon the path of the *idea*, has also come into being upon the same path; thus that as it exists *for* the intellect, it was also brought about *by* the intellect. We certainly can only bring about something

[1] This chapter and the following one are connected with § 28 of the first volume.

regular and conforming to law, such, for example, as every crystal is, under the guidance of the law and the rule; and in the same way, we can only bring about something designed under the guidance of the conception of the end; but we are by no means justified in imputing this limitation of ours to nature, which is itself prior to all intellect, and whose action is entirely different in kind from ours, as was said in the preceding chapter. It accomplishes that which appears so designed and planned without reflection and without conception of an end, because without idea, which is of quite secondary origin. Let us first consider what is merely according to rule, not yet adapted to ends. The six equal radii of a snowflake, separating at equal angles, are measured beforehand by no knowledge; but it is the simple tendency of the original will, which so exhibits itself to knowledge when knowledge appears. As now here the will brings about the regular figure without mathematics, so also without physiology does it bring about the form which is organised and furnished with organs evidently adapted to special ends. The regular form in space only exists for the perception, the perceptive form of which is space; so the design of the organism only exists for the knowing reason, the reflection of which is bound to the conceptions of end and means. If direct insight into the working of nature was possible for us, we would necessarily recognise that the wonder excited by teleology referred to above is analogous to that which that savage referred to by Kant in his explanation of the ludicrous felt when he saw the froth irresistibly foaming out of a bottle of beer which had just been opened, and expressed his wonder not that it should come out, but that any one had ever been able to get it in; for we also assume that the teleology of natural productions has been put in the same as it comes out for us. Therefore our astonishment at design may likewise be compared to that which the first productions of the art of printing excited in those who considered them under the supposition that

they were works of the pen, and therefore had to resort to the assumption of the assistance of a devil in order to explain them. For, let it be said again, it is our intellect which by means of its own forms, space, time, and causality, apprehends as object the act of will, in itself metaphysical and indivisible, which exhibits itself in the phenomenon of an animal,—it is our intellect which first produces the multiplicity and diversity of the parts, and is then struck with amazement at their perfect agreement and conspiring together, which proceeds from the original unity; whereby then, in a certain sense, it marvels at its own work.

If we give ourselves up to the contemplation of the indescribably and infinitely ingenious construction of any animal, even if it were only the commonest insect, lose ourselves in admiration of it, and it now occurs to us that nature recklessly exposes even this exceedingly ingenious and highly complicated organism daily and by thousands to destruction by accident, animal rapacity, and human wantonness, this wild prodigality fills us with amazement; but our amazement is based upon an ambiguity of the conceptions, for we have in our minds the human work of art which is accomplished by the help of the intellect and by overcoming a foreign and resisting material, and therefore certainly costs much trouble. Nature's works, on the contrary, however ingenious they may be, cost her absolutely no trouble; for here the will to work is already the work itself, since, as has already been said, the organism is merely the visibility of the will which is here present, brought about in the brain.

In consequence of the nature of organised beings which has been set forth, teleology, as the assumption of the adaptation of every part to its end, is a perfectly safe guide in considering the whole of organised nature; on the other hand, in a metaphysical regard, for the explanation of nature beyond the possibility of experience, it must only be regarded as valid in a secondary and subsidiary manner for the confirmation of principles of

explanation which are otherwise established: for here it belongs to the problems which have to be given account of. Accordingly, if in some animal a part is found of which we do not see any use, we must never venture the conjecture that nature has produced it aimlessly, perhaps trifling, or out of mere caprice. Certainly it is possible to conceive something of this kind under the Anaxagorean assumption that the disposition of nature has been brought about by means of an ordering understanding, which, as such, obeys a foreign will; but not under the assumption that the true inner being (*i.e.*, outside of our idea) of every organism is simply and solely *its own will;* for then the existence of every part is conditioned by the circumstance that in some way it serves the will which here lies at its foundation, expresses and realises some tendency of it, and consequently in some way contributes to the maintenance of this organism. For apart from *the will which manifests itself in it*, and the conditions of the external world under which this has voluntarily undertaken to live, for the conflict with which its whole form and disposition is already adapted, nothing can have influenced it and determined its form and parts, thus no arbitrary power, no caprice. On this account everything in it must be designed; and therefore final causes (*causæ finales*) are the clue to the understanding of organised nature, as efficient causes (*causæ efficientes*) are the clue to the understanding of unorganised nature. It depends upon this, that if in anatomy or zoology, we cannot find the end or aim of an existing part, our understanding receives a shock similar to that which it receives in physics from an effect whose cause remains concealed; and as we assume the latter as necessary, so also we assume the former, and therefore go on searching for it, however long we may already have done so in vain. This is, for example, the case with the spleen, as to the use of which men never cease inventing hypotheses, till some day one shall have proved itself correct. So is it also with the large spiral-formed teeth

of the babyroussa, the horn-shaped excrescences of certain caterpillars, and more of the like. Negative cases are also judged by us according to the same rule; for example, that in a class which, as a whole, is so uniform as that of lizards, so important a part as the bladder is present in many species, while it is wanting in others; similarly that dolphins and certain cetacea related to them are entirely without olfactory nerves, while the rest of the cetacea and even fishes have them: there must be a reason which determines this.

Individual real exceptions to this universal law of design in organised nature have indeed been discovered, and with great surprise; but in these cases that *exceptio firmat regulam* applies, since they can be accounted for upon other grounds. Such, for example, is the fact that the tadpoles of the pipa toad have tails and gills, although, unlike all other tadpoles, they do not swim, but await their metamorphosis on the back of the mother; that the male kangaroo has the marsupial bones which in the female carry the pouch; that male mammals have breasts; that the *Mus typhlus*, a rat, has eyes, although very small ones, without any opening for them in the outer skin, which thus covers them, clothed with hair; and that the moles of the Apennines, and also two fishes—*Murena cæcilia* and *Gastrobrauchus cæcus*—are in the same case; of like kind is the *Proteus anguinus*. These rare and surprising exceptions to the rule of nature, which is otherwise so rigid, these contradictions with itself into which it falls, we must explain from the inner connection which the different kinds of phenomena have with each other, by virtue of the unity of that which manifests itself in them, and in consequence of which nature must hint at some thing in one, simply because another of the same type actually has it. Accordingly the male animal has a rudimentary form of an organ which is actually present in the female. As now here the difference of the *sex* cannot abolish the type of the *species*, so also the type of a

whole order—for example, of the batrachia—asserts itself even where in one particular species (pipa) one of its determinations is superfluous. Still less can nature allow a determination (eyes) which belongs to the type of a whole division (Vertebrata) to vanish entirely without a trace, even if it is wanting in some particular species (*Mus typhlus*) as superfluous; but here also it must at least indicate in a rudimentary manner what it carries out in all the others.

Even from this point of view it is to some extent possible to see upon what depends that *homology* in the skeleton primarily of mammals, and in a wider sense of all vertebrates, which has been so fully explained, especially by Richard Owen in his "*Ostéologie comparée,*" and on account of which, for example, all mammals have seven cervical vertebræ, every bone of the human hand and arm finds its analogue in the fin of the whale, the skull of the bird in the egg has exactly as many bones as that of the human fœtus, &c. All this points to a principle which is independent of teleology, but which is yet the foundation upon which teleology builds, or the already given material for its works, and just that which Geoffroy St. Hilaire has explained as the "anatomical element." It is the *unité de plan*, the fundamental type of the higher animal world, as it were the arbitrarily chosen key upon which nature here plays.

Aristotle has already correctly defined the difference between the efficient cause (*causa efficiens*) and the final cause (*causa finalis*) in these words: "*Δυο τροποι της αιτιας, το οὑ ἑνεκα και το εξ αναγκης, και δει λεγοντας τυγχανειν μαλιστα μεν αμφοιν.*" (*Duo sunt causæ modi: alter cujus gratia, et alter e necessitate; ac potissimum utrumque eruere oportet.*) *De part. anim.*, i. 1. The efficient cause is that *whereby* something is, the final cause that *on account of which* it is; the phenomenon to be explained has, in time, the former *behind* it, and the latter *before* it. Only in the case of the voluntary actions of

animal beings do the two directly unite, for here the final cause, the end, appears as the motive; a motive, however, is always the true and proper *cause* of the action, is wholly and solely its *efficient* cause, the change preceding it which calls it forth, by virtue of which it necessarily appears, and without which it could not happen; as I have shown in my prize essay upon freedom. For whatever of a physiological nature one might wish to insert between the act of will and the corporeal movement, the *will* always remains here confessedly that which moves, and what moves *it* is the *motive* coming from without, thus the *causa finalis;* which consequently appears here as *causa efficiens.* Besides, we know from what has gone before that the bodily movement is one with the act of will, for it is merely its phenomenal appearance in cerebral perception. This union of the *causa finalis* with the efficient cause in the one phenomenon *intimately* known to us. which accordingly remains throughout our typical phenomenon, is certainly to be firmly retained; for it leads precisely to the conclusion that at least in organised nature, the knowledge of which has throughout final causes for its clue, a *will* is the forming power. In fact, we cannot otherwise distinctly think a final cause except as an end in view, *i.e.*, a motive. Indeed, if we carefully consider the final causes in nature in order to express their transcendent nature, we must not shrink from a contradiction, and boldly say: the final cause is a motive which acts upon a being, by which it is not known. For certainly the termite nests are the motive which has produced the toothless muzzle of the ant-bear, and also its long extensile, glutinous tongue: the hard egg-shell which holds the chicken imprisoned is certainly the motive for the horny point with which its beak is provided in order to break through that shell, after which it throws it off as of no further use. And in the same way the laws of the reflection and refraction of light are the motive for the wonderfully ingenious and complex optical instrument, the human eye, which has the transparency

of its cornea, the different density of its three humours, the form of its lens, the blackness of its choroid, the sensitiveness of its retina, the contracting power of its pupil, and its muscular system, accurately calculated according to those laws. But those motives acted before they were apprehended; it is not otherwise, however contradictory it may sound. For here is the transition of the physical into the metaphysical. But the latter we have already recognised in the *will;* therefore we must see that the will which extends an elephant's trunk towards an object is the same will which has also called it forth and formed it, anticipating objects.

It is in conformity with this that in the investigation of *organised* nature we are entirely referred to *final causes,* everywhere seek for these and explain everything from them. The *efficient causes,* on the contrary, here assume only a quite subordinate position as the mere tools of the final causes, and, just as in the case of the voluntary movement of the limbs, which is confessedly effected by external motives, they are rather assumed than pointed out. In explaining the physiological *functions* we certainly look about for the efficient causes, though for the most part in vain; but in explaining the origin of the parts we again look for them no more, but are satisfied with the final causes alone. At the most we have here some such general principle as that the larger the part is to be the stronger must be the artery that conducts blood to it; but of the actually efficient causes which bring about, for example, the eye, the ear, the brain, we know absolutely nothing. Indeed, even in explaining the mere functions the final cause is far more important and more to the point than the efficient; therefore, if the former alone is known we are instructed and satisfied with regard to the principal matter, while, on the other hand, the efficient cause alone helps us little. For example, if we really knew the *efficient cause* of the circulation of the blood, as we do not, but still seek it, this would help us little unless

we knew the final cause, that the blood must go into the lungs for the purpose of oxidation, and again flow back for the purpose of nourishing; but by the knowledge of this, even without the knowledge of the efficient cause, we have gained much light. Moreover, I am of opinion, as was said above, that the circulation of the blood has no properly efficient cause, but that the will is here as immediately active as in muscular movement where motives determine it by means of nerve conduction, so that here also the movement is called forth directly by the final cause; thus by the need of oxidation in the lungs, which here to a certain extent acts as a motive upon the blood, yet so that the mediation of knowledge is in this case wanting, because everything takes place in the interior of the organism. The so-called metamorphosis of plants, a thought lightly thrown out by Kaspar Wolf, which, under this hyperbolic title, Goethe pompously and with solemn delivery expounds as his own production, belongs to the class of explanations of organic nature from the efficient cause; although ultimately he only says that nature does not in the case of every production begin from the beginning and create out of nothing, but as it were, writing on in the same style, adds on to what already exists, makes use of the earlier forms, developed, and raised to higher power, to carry its work further: just as it has done in the ascending series of animals entirely in accordance with the law: *Natura non facit saltus, et quod commodissimum in omnibus suis operationibus sequitur* (*Arist. de incessu animalium, c. 2 et 8*). Indeed, to explain the blossom by pointing out in all its parts the form of the leaf seems to me almost the same as explaining the structure of a house by showing that all its parts, storeys, balconies, and garrets, are only composed of bricks and mere repetitions of the original unity of the brick. And not much better, though much more problematical, seems to me the explanation of the skull from vertebræ, although even here also it is a matter of course that the covering or case of the brain

will not be absolutely different and entirely disparate from that of the spinal cord, of which it is the continuation and terminal knob, but will rather be a carrying out of the same kind of thing. This whole method of consideration belongs to the Homology of Richard Owen referred to above. On the other hand, it seems to me that the following explanation of the nature of the flower from its *final cause,* suggested by an Italian whose name has escaped me, is a far more satisfactory account to give. The end of the *corolla* is—(1.) Protection of the pistil and the *stamina ;* (2.) by means of it the purified saps are prepared, which are concentrated in the *pollen* and *germs ;* (3.) from the glands of its base the essential oil distils which, for the most part as a fragrant vapour, surrounding the anthers and pistil, protects them to a certain extent from the influence of the damp air. It is also one of the advantages of final causes that every *efficient* cause always ultimately rests upon something that cannot be fathomed, a force of nature, *i.e.*, a *qualitas occulta*, and, therefore, it can only give a *relative* explanation ; while the final cause within its sphere affords a sufficient and perfect explanation. It is true we are only perfectly content when we know both the efficient cause, also called by Aristotle *ἡ αιτια εξ αναγκης*, and the final cause, *ἡ χαριν του βελτιονος*, at once and yet separately, as their concurrence, their wonderful working together, then surprises us, and on account of it the best appears as the absolutely necessary, and the necessary again as if it were merely the best and not necessary ; for then arises in us the dim perception that both causes, however different may be their origin, are yet connected in the root, in the nature of the thing in itself. But such a twofold knowledge is seldom attainable ; in *organised* nature, because the efficient cause is seldom known to us ; in *unorganised* nature, because the final cause remains problematical. However, I will illustrate this by a couple of examples as good as I find within the range of my physiological knowledge, for

which physiologists may be able to substitute clearer and more striking ones. The louse of the negro is black. Final cause: its own safety. Efficient cause: because its nourishment is the black *rete Malpighi* of the negro. The multifarious, brilliant, and gay colouring of the plumage of tropical birds is explained, although only very generally, from the strong effect of the light in the tropics, as its efficient cause. As the final cause I would assign that those brilliant feathers are the gorgeous uniform in which the individuals of the innumerable species there, often belonging to the same genus, may recognise each other; so that each male may find his female. The same holds good of butterflies of different zones and latitudes. It has been observed that consumptive women, in the last stage of their illness, readily become pregnant, that the disease stops during pregnancy, but after delivery appears again worse than before, and now generally results in death: similarly that consumptive men generally beget another child in the last days of their life. The *final cause* here is that nature, always so anxiously concerned for the maintenance of the species, seeks to replace by a new individual the approaching loss of one in the prime of life; the *efficient cause*, on the other hand, is the unusually excited state of the nervous system which occurs in the last period of consumption. From the same final cause is to be explained the analogous phenomenon that (according to Oken, *Die Zeugung*, p. 65) flies poisoned with arsenic still couple, and die in the act of copulation. The final cause of the pubes in both sexes, and of the Mons Veneris in the female, is that even in the case of very thin subjects the Ossa pubis shall not be felt, which might excite antipathy; the efficient cause, on the other hand, is to be sought in the fact that wherever the mucous membrane passes over to the outer skin, hair grows in the vicinity; and, secondly, also that the head and the genitals are to a certain extent opposite poles of each other, and therefore have various relations and

analogies between them, among which is that of being covered with hair. The same efficient cause holds good also of the beard of the man; the final cause of it, I suppose, lies in the fact that the pathogonomic signs, thus the rapid alterations of the countenance betraying every movement of the mind, are principally visible in the mouth and its vicinity; therefore, in order to conceal these from the prying eye of the adversary, as something dangerous in bargaining, or in sudden emergencies, nature gave man the beard (which shows that *homo homini lupus*). The woman, on the other hand, could dispense with this; for with her dissimulation and command of countenance are inborn. As I have said, there must be far more apt examples to be found to show how the completely blind working of nature unites in the result with the apparently intentional, or, as Kant calls it, the mechanism of nature with its technic; which points to the fact that both have their common origin beyond their difference in the will as the thing in itself. Much would be achieved for the elucidation of this point of view, if, for example, we could find the efficient cause which carries the drift-wood to the treeless polar lands, or that which has concentrated the dry land of our planet principally in the northern half of it; while it is to be regarded as the final cause of this that the winter of that half, because it occurs in the perihelion which accelerates the course of the earth, is eight days shorter, and hereby is also milder. Yet in considering *unorganised* nature the final cause is always ambiguous, and, especially when the *efficient* cause is found, leaves us in doubt whether it is not a merely subjective view, an aspect conditioned by our point of view. In this respect, however, it may be compared to many works of art; for example, to coarse mosaics, theatre decorations, and to the god Apennine at Pratolino, near Florence, composed of large masses of rock, all of which only produce their effect at a distance, and vanish when we come near, because instead of them the efficient cause of their appear-

ance now becomes visible: but the forms are yet actually existent, and are no mere imagination. Analogous to this, then, are the final causes in unorganised nature, if the efficient causes appear. Indeed, those who take a wide view of things would perhaps allow it to pass if I added that something similar is the case with omens.

For the rest, if any one desires to misuse the *external* design, which, as has been said, always remains ambiguous for physico-theological demonstrations, which is done even at the present day, though it is to be hoped only by Englishmen, there are in this class enough examples *in contrarium*, thus ateleological instances, to derange his conception. One of the strongest is presented by the unsuitableness of sea-water for drinking, in consequence of which man is never more exposed to the danger of dying of thirst than in the midst of the greatest mass of water on his planet. "Why, then, does the sea need to be salt?" let us ask our Englishman.

That in *unorganised* nature the final causes entirely withdraw into the background, so that an explanation from them alone is here no longer valid, but the efficient causes are rather indispensably required, depends upon the fact that the will which objectifies itself here also no longer appears in individuals which constitute a whole for themselves, but in forces of nature and their action, whereby end and means are too far separated for their relation to be clear and for us to recognise a manifestation of will in it. This already occurs in organised nature, in a certain degree, when the design is an external one, *i.e.*, the end lies in *one* individual and the means in *another*. Yet even here it remains unquestionable so long as the two belong to the same species, indeed it then becomes the more striking. Here we have first to count the reciprocally adapted organisation of the genitals of the two sexes, and then also many circumstances that assist the propagation of the species, for example, in the case of the *Lampyris noctiluca* (the glowworm) the circum-

stance that only the male, which does not shine, has wings to enable it to seek out the female; the wingless female, on the other hand, since it only comes out in the evening, possesses the phosphorescent light, so that the male may be able to find it. Yet in the case of the *Lampyris Italica* both sexes shine, which is an instance of the natural luxury of the South. But a striking, because quite special, example of the kind of design we are speaking of is afforded by the discovery made by Geoffroy St. Hilaire, in his last years, of the more exact nature of the sucking apparatus of the cetacea. Since all sucking requires the action of respiration, it can only take place in the respirable medium itself, and not under water, where, however, the sucking young of the whale hangs on to the teats of the mother; now to meet this the whole mammary apparatus of the cetacea is so modified that it has become an injecting organ, and placed in the mouth of the young injects the milk into it without it requiring to suck. When, on the contrary, the individual that affords essential help to another belongs to an entirely different species, and even to another kingdom of nature, we will doubt this external design just as in unorganised nature; unless it is evident that the maintenance of the species depends upon it. But this is the case with many plants whose fructification only takes place by means of insects, which either bear the pollen to the stigma or bend the stamina to the pistil. The common barberry, many kinds of iris, and *Aristolochia Clematitis* cannot fructify themselves at all without the help of insects (*Chr. Cour.* Sprengel, *Entdecktes Geheimniss, &c.*, 1793; Wildenow, *Grundriss der Kräuterkunde*, 353). Very many diœcia, monœcia, and polygamia are in the same position. The reciprocal support which the plant and the insect worlds receive from each other will be found admirably described in Burdach's large Physiology, vol. i. § 263. He very beautifully adds: "This is no mechanical assistance, no make-shift, as if nature had made the plants yester-

day, and had committed an error which she tries to correct to-day through the insect; it is rather a deep-lying sympathy between the plant and the animal worlds. It ought to reveal the identity of the two. Both, children of one mother, ought to subsist with each other and through each other." And further on: "But the organised world stands in such a sympathy with the unorganised world also," &c. A proof of this *consensus naturæ* is also afforded by the observation communicated in the second volume of the "Introduction into Entomology" by Kirby and Spence, that the insect eggs that pass the winter attached to the twigs of the trees, which serve as nourishment for their larvæ, are hatched exactly at the time at which the twig buds; thus, for example, the aphis of the birch a month earlier than that of the ash. Similarly, that the insects of perennial plants pass the winter upon these as eggs; but those of mere annuals, since they cannot do this, in the state of pupæ.

Three great men have entirely rejected teleology, or the explanation from final causes, and many small men have echoed them. These three are, Lucretius, Bacon of Verulam, and Spinoza. But in the case of all three we know clearly enough the source of this aversion, namely, that they regarded it as inseparable from speculative theology, of which, however, they entertained so great a distrust (which Bacon indeed prudently sought to conceal) that they wanted to give it a wide berth. We find Leibnitz also entirely involved in this prejudice, for, with characteristic naïveté, he expresses it as something self-evident in his *Lettre à M. Nicaise* (*Spinozæ op. ed Paulus*, vol. ii. p. 672): "*Les causes finales, ou ce qui est la même chose, la consideration de la sagesse divine dans l'ordre des choses.*" (The devil also *même chose!*) At the same point of view we find, indeed, Englishmen even at the present day. The Bridgewater-Treatise-men — Lord Brougham, &c. — nay, even Richard Owen also, in his "*Ostéologie Comparée,*" thinks precisely as Leibnitz, which I have already found

fault with in the first volume. To all these teleology is at once also theology, and at every instance of design recognised in nature, instead of thinking and learning to understand nature, they break at once into the childish cry, "Design! design!" then strike up the refrain of their old wives' philosophy, and stop their ears against all rational arguments, such as, however, the great Hume has already advanced against them.[1]

The ignorance of the Kantian philosophy now, after seventy years, which is really a disgrace to Englishmen of learning, is principally responsible for this whole outcast position of the English; and this ignorance, again, depends, at least in great measure, upon the nefarious influence of the detestable English clergy, with whom stultification of every kind is a thing after their own hearts, so that only they may be able still to hold the English nation, otherwise so intelligent, involved in the most degrading bigotry; therefore, inspired by the basest obscurantism, they oppose with all their might the education of the people, the investigation of nature, nay, the advancement of all human knowledge in general; and both by means of their connections and by means of their scandalous, unwarrantable wealth, which increases the misery of the people, they extend their influence even to university teachers and authors, who accordingly (for example, Th. Brown, "On Cause and Effect") resort to suppressions and perversions of every kind simply in order to avoid opposing even in a distant manner that "cold superstition" (as Pückler very happily designates their religion, or the current arguments in its favour).

[1] Let me here remark in passing that, judging from the German literature since Kant, one would necessarily believe that Hume's whole wisdom had consisted in his obviously false scepticism with regard to the law of causality, for this alone is everywhere referred to. In order to know Hume one must read his "Natural History of Religion" and his "Dialogues on Natural Religion." There one sees him in his greatness, and these, together with Essay 21 "Of National Characters," are the writings on account of which —I know of nothing that says more for his fame—even to the present day, he is everywhere hated by the English clergy.

But, on the other hand, the three great men of whom we are speaking, since they lived long before the dawn of the Kantian philosophy, are to be pardoned for their distrust of teleology on account of its origin; yet even Voltaire regarded the physico-theological proof as irrefutable. In order, however, to go into this somewhat more fully: first of all, the polemic of Lucretius (iv. 824–858) against teleology is so crude and clumsy that it refutes itself and convinces us of the opposite. But as regards Bacon (*De augm. scient.*, iii. 4), he makes, in the first place, no distinction with reference to the use of final causes between organised and unorganised nature (which is yet just the principal matter), for, in his examples of final causes, he mixes the two up together. Then he banishes final causes from physics to metaphysics; but the latter is for him, as it is still for many at the present day, identical with speculative theology. From this, then, he regards final causes as inseparable, and goes so far in this respect that he blames Aristotle because he has made great use of final causes, yet without connecting them with speculative theology (which I shall have occasion immediately especially to praise). Finally, Spinoza (*Eth.* i. *prop.* 36, *appendix*) makes it abundantly clear that he identifies teleology so entirely with physico-theology, against which he expresses himself with bitterness, that he explains *Natura nihil frustra agere: hoc est, quod in usum hominum non sit:* similarly, *Omnia naturalia tanquam ad suum utile media considerant, et credunt aliquem alium esse, qui illa media paraverit;* and also: *Hinc statuerunt, Deos omnia in usum hominum fecisse et dirigere.* Upon this, then, he bases his assertion: *Naturam finem nullum sibi præfixum habere et omnes causas finales nihil, nisi humana esse figmenta.* His aim merely was to block the path of theism; and he had quite rightly recognised the physico-theological proof as its strongest weapon. But it was reserved for Kant really to refute this proof, and for me to give the correct exposition of its material, whereby

I have satisfied the maxim: *Est enim verum index sui et falsi.* But Spinoza did not know how else to help himself but by the desperate stroke of denying teleology itself, thus design in the works of nature—an assertion the monstrosity of which is at once evident to every one who has gained any accurate knowledge of organised nature. This limited point of view of Spinoza, together with his complete ignorance of nature, sufficiently prove his entire incompetence in this matter, and the folly of those who, upon his authority, believe they must judge contemptuously of final causes.

Aristotle, who just here shows his brilliant side, contrasts very advantageously with these modern philosophers. He goes unprejudiced to nature, knows of no physico-theology—such a thing has never entered his mind,—and he has never looked at the world for the purpose of seeing whether it was a bungled piece of work. He is in his heart pure from all this, for he also sets up hypotheses as to the origin of animals and men (*De generat. anim.*, iii. 11) without lighting upon the physico-theological train of thought. He always says: "ἡ φυσις ποιει (*natura facit*), never ἡ φυσις πεποιηται" (*natura facta est*). But after he has truly and diligently studied nature, he finds that it everywhere proceeds teleologically, and he says: "ματην ὁρωμεν ουδεν ποιουσαν την φυσιν" (*naturam nihil frustra facere cernimus*), *De respir.*, c. 10; and in the books, *De partibus animalium*, which are a comparative anatomy: "Ουδε περιεργον ουδεν, ουτε ματην ἡ φυσις ποιει.—Ἡ φυσις ἑνεκα του ποιει παντα.—Πανταχου δε λεγομεν τοδε τουδε ἑνεκα, ὁπου αν φαινηται τελος τι, προς ὁ ἡ κινησις περαινει· ὡστε ειναι φανερον, ὁτι εστι τι τοιουτον, ὁ δη και καλουμεν φυσιν. Επει το σωμα οργανον· ἑνεκα τινος γαρ ἑκαστον των μοριων, ομοιως τε και το ὁλον." (*Nihil supervacaneum, nihil frustra natura facit.—Natura rei alicujus gratia facit omnia.—Rem autem hanc esse illius gratia asserere ubique solemus, quoties finem intelligimus aliquem, in quem motus terminetur; quocirca ejusmodi aliquid esse constat, quod Naturam vocamus. Est enim corpus instrumentum: nam membrum unumquod-*

que rei alicujus gratia est, tum vero totum ipsum.) At greater length, p. 633 and 645 of the Berlin quarto edition, and also *De incessu animalium*, c. 2: "Ἡ φυσις ουδεν ποιει ματην, αλλ' αει, εκ των ενδεχομενων τῃ ουσιᾳ, περι ἑκαστον γενος ζωου το αριστον." (*Natura nihil frustra facit, sed semper ex iis, quæ cuique animalium generis essentiæ contingunt, id quod optimum est.*) But he expressly recommends teleology at the end of the books *De generatione animalium*, and blames Democritus for having denied it, which is just what Bacon, in his prejudice, praises in him. Especially, however, in the "Physica," ii. 8, p. 198, Aristotle speaks *ex professo* of final causes, and establishes them as the true principle of the investigation of nature. In fact, every good and regular mind must, in considering organised nature, hit upon teleology, but unless it is determined by the preconceived opinions, by no means either upon physico-theology or upon the anthropo-teleology condemned by Spinoza. With regard to Aristotle generally, I wish further to draw attention to the fact here, that his teaching, so far as it concerns *unorganised* nature, is very defective and unserviceable, as in the fundamental conceptions of mechanics and physics he accepts the most gross errors, which is the less pardonable, since before him the Pythagoreans and Empedocles had been upon the right path and had taught much better. Empedocles indeed, as we learn from Aristotle's second book, *De cœlo* (c. 1, p. 284), had already grasped the conception of a tangential force arising from rotation, and counteracting gravity, which Aristotle again rejects. Quite the reverse, however, is Aristotle's relation to the investigation of *organised* nature. This is his field; here the wealth of his knowledge, the keenness of his observation, nay, sometimes the depth of his insight, astonish us. Thus, to give just one example, he already knew the antagonism in which in the ruminants the horns and the teeth of the upper jaw stand to each other, on account of which, therefore, the latter are wanting where the former are found, and conversely (*De partib. anim.*, iii. 2). Hence then, also his correct estimation of final causes.

CHAPTER XXVII.

ON INSTINCT AND MECHANICAL TENDENCY.

It is as if nature had wished, in the mechanical tendencies of animals, to give the investigator an illustrative commentary upon her works, according to final causes and the admirable design of her organised productions which is thereby introduced. For these mechanical tendencies show most clearly that creatures can work with the greatest decision and definiteness towards an end which they do not know, nay, of which they have no idea. Such, for instance, is the bird's nest, the spider's web, the ant-lion's pitfall, the ingenious bee-hive, the marvellous termite dwelling, &c., at least for those individual animals that carry them out for the first time; for neither the form of the perfected work nor the use of it can be known to them. Precisely so, however, does *organising* nature work; and therefore in the preceding chapter I gave the paradoxical explanation of the final cause, that it is a motive which acts without being known. And as in working from mechanical tendency that which is active is evidently and confessedly the *will*, so is it also really the will which is active in the working of organising nature.

One might say, the will of animal creatures is set in motion in two different ways: either by motivation or by instinct; thus from without, or from within; by an external occasion, or by an internal tendency; the former is explicable because it lies before us without, the latter is inexplicable because it is merely internal. But, more

closely considered, the contrast between the two is not so sharp, indeed ultimately it runs back into a difference of degree. The motive also only acts under the assumption of an inner tendency, *i.e.*, a definite quality of will which is called its *character*. The motive in each case only gives to this a definite direction—individualises it for the concrete case. So also instinct, although a definite tendency of the will, does not act entirely, like a spring, from within; but it also waits for some external circumstance necessarily demanded for its action, which at least determines the time of its manifestation; such is, for the migrating bird, the season of the year; for the bird that builds its nest, the fact of pregnancy and the presence of the material for the nest; for the bee it is, for the beginning of the structure, the basket or the hollow tree, and for the following work many individually appearing circumstances; for the spider, it is a well-adapted corner; for the caterpillar, the suitable leaf; for egg-laying insects, the for the most part very specially determined and often rare place, where the hatched larvæ will at once find their nourishment, and so on. It follows from this that in works of mechanical tendency it is primarily the instinct of these animals that is active, yet subordinated also to their intellect. The instinct gives the universal, the rule; the intellect the particular, the application, in that it directs the detail of the execution, in which therefore the work of these animals clearly adapts itself to the circumstances of the existing case. According to all this, the difference between instinct and mere character is to be fixed thus: Instinct is a character which is only set in motion by a *quite specially determined* motive, and on this account the action that proceeds from it is always exactly of the same kind; while the character which is possessed by every species of animal and every individual man is certainly a permanent and unalterable quality of will, which can yet be set in motion by very different motives, and adapts itself to these; and on account of

this the action proceeding from it may, according to its material quality, be very different, but yet will always bear the stamp of the same character, and will therefore express and reveal this; so that for the knowledge of this character the material quality of the action in which it appears is essentially a matter of indifference. Accordingly we might explain instinct as a character which is beyond all measure one-sided and strictly determined. It follows from this exposition that being determined by mere motivation presupposes a certain width of the sphere of knowledge, and consequently a more fully developed intellect: therefore it is peculiar to the higher animals, quite preeminently, however, to man; while being determined by instinct only demands as much intellect as is necessary to apprehend the one quite specially determined motive, which alone and exclusively becomes the occasion for the manifestation of the instinct. Therefore it is found in the case of an exceedingly limited sphere of knowledge, and consequently, as a rule, and in the highest degree, only in animals of the lower classes, especially insects. Since, accordingly, the actions of these animals only require an exceedingly simple and small motivation from without, the medium of this, thus the intellect or the brain, is very slightly developed in them, and their outward actions are for the most part under the same guidance as the inner, follow upon mere stimuli, physiological functions, thus the ganglion system. This is, then, in their case excessively developed; their principal nerve-stem runs under the belly in the form of two cords, which at every limb of the body form a ganglion little inferior to the brain in size, and, according to Cuvier, this nerve-stem is an analogue not so much of the spinal cord as of the great sympathetic nerve. According to all this, instinct and action through mere motivation, stand in a certain antagonism, in consequence of which the former has its maximum in insects, and the latter in man, and the actuation of other animals lies between the two in mani-

fold gradations according as in each the cerebral or the ganglion system is preponderatingly developed. Just because the instinctive action and the ingenious contrivances of insects are principally directed from the ganglion system, if we regard them as proceeding from the brain alone, and wish to explain them accordingly, we fall into absurdities, because we then apply a false key. The same circumstance, however, imparts to their action a remarkable likeness to that of somnambulists, which indeed is also explained as arising from the fact that, instead of the brain, the sympathetic nerve has undertaken the conduct of the outward actions also; insects are accordingly, to a certain extent, natural somnambulists. Things which we cannot get at directly we must make comprehensible to ourselves by means of an analogy. What has just been referred to will accomplish this in a high degree when assisted by the fact that in Kieser's "*Tellurismus*" (vol. ii. p. 250) a case is mentioned "in which the command of the mesmerist to the somnambulist to perform a definite action in a waking state was carried out by him when he awoke, without remembering the command." Thus it was as if he must perform that action without rightly knowing why. Certainly this has the greatest resemblance to what goes on in the case of mechanical instincts in insects. The young spider feels that it must spin its web, although it neither knows nor understands the aim of it. We are also reminded here of the dæmon of Socrates, on account of which he had the feeling that he must leave undone some action expected of him, or lying near him, without knowing why—for his prophetic dream about it was forgotten. We have in our own day quite well-authenticated cases analogous to this; therefore I only briefly call these to mind. One had taken his passage on a ship, but when it was about to sail he positively would not go on board without being conscious of a reason;—the ship went down. Another goes with companions to a powder magazine; when he

has arrived in its vicinity he absolutely will not go any further, but turns hastily back, seized with anxiety he knows not why;—the magazine blows up. A third upon the ocean feels moved one night, without any reason, not to undress, but lays himself on the bed in his clothes and boots, and even with his spectacles on;—in the night the ship goes on fire, and he is among the few who save themselves in the boat. All this depends upon the dull after-effect of forgotten fatidical dreams, and gives us the key to an analogous understanding of instinct and mechanical tendencies.

On the other hand, as has been said, the mechanical tendencies of insects reflect much light upon the working of the unconscious will in the inner functions of the organism and in its construction. For without any difficulty we can see in the ant-hill or the beehive the picture of an organism explained and brought to the light of knowledge. In this sense Burdach says (*Physiologie*, vol. ii. p. 22): "The formation and depositing of the eggs is the part of the queen-bee, and the care for the cultivation of them falls to the workers; thus in the former the ovary, and in the latter the uterus, is individualised." In the insect society, as in the animal organism, the *vita propria* of each part is subordinated to the life of the whole, and the care for the whole precedes that for particular existence; indeed the latter is only conditionally willed, the former unconditionally; therefore the individuals are even sacrificed occasionally for the whole, as we allow a limb to be taken off in order to save the whole body. Thus, for example, if the path is closed by water against the march of the ants, those in front boldly throw themselves in until their corpses are heaped up into a dam for those that follow. When the drones have become useless they are stung to death. Two queens in the hive are surrounded, and must fight with each other till one of them loses its life. The ant-mother bites its own wings off after it has been impregnated, for they would only be a hindrance

to it in the work that is before it of tending the new family it is about to found under the earth (Kirby and Spence, vol. i.) As the liver will do nothing more than secrete gall for the service of the digestion, nay, will only itself exist for this end—and so with every other part—the working bees also will do nothing more than collect honey, secrete wax, and make cells for the brood of the queen; the drones nothing more than impregnate; the queen nothing but deposit eggs; thus all the parts work only for the maintenance of the whole which alone is the unconditional end, just like the parts of the organism. The difference is merely that in the organism the will acts perfectly blindly in its primary condition; in the insect society, on the other hand, the thing goes on already in the light of knowledge, to which, however, a decided co-operation and individual choice is only left in the accidents of detail, where it gives assistance and adopts what has to be carried out to the circumstances. But the insects will the end as a whole without knowing it; just like organised nature working according to final causes; even the choice of the means is not as a whole left to their knowledge, but only the more detailed disposition of them. Just on this account, however, their action is by no means automatic, which becomes most distinctly visible if one opposes obstacles to their action. For example, the caterpillar spins itself in leaves without knowing the end; but if we destroy the web it skilfully repairs it. Bees adapt their hive at the first to the existing circumstances, and subsequent misfortunes, such as intentional destruction, they meet in the way most suitable to the special case (Kirby and Spence, *Introduc. to Entomol.;* Huber, *Des abeilles*). Such things excite our astonishment, because the apprehension of the circumstances and the adaptation to these is clearly a matter of knowledge; while we believe them capable once for all of the most ingenious preparation for the coming race and the distant future, well knowing that in this they are not guided by knowledge, for a forethought of

that kind proceeding from knowledge demands an activity of the brain rising to the level of reason. On the other hand, the intellect even of the lower animals is sufficient for the modifying and arranging of the particular case according to the existing or appearing circumstances; because, guided by instinct, it has only to fill up the gaps which this leaves. Thus we see ants carry off their larvæ whenever the place is too damp, and bring them back again when it becomes dry. They do not know the aim of this, thus are not guided in it by knowledge; but the choice of the time at which the place is no longer suitable for the larvæ, and also of the place to which they now bring them, is left to their knowledge. I wish here also to mention a fact which some one related to me verbally from his own experience, though I have since found that Burdach quotes it from Gleditsch. The latter, in order to test the burying-beetle (*Necrophorus vespillo*), had tied a dead frog lying upon the ground to a string, the upper end of which was fastened to a stick stuck obliquely in the ground. Now after several burying-beetles had, according to their custom, undermined the frog, it could not, as they expected, sink into the ground; after much perplexed running hither and thither they undermined the stick also. To this assistance rendered to instinct, and that repairing of the works of mechanical tendency, we find in the organism the *healing power* of nature analogous, which not only heals wounds, replacing even bone and nerve substance, but, if through the injury of a vein or nerve branch a connection is interrupted, opens a new connection by means of enlargement of other veins or nerves, nay, perhaps even by producing new branches; which further makes some other part or function take the place of a diseased part or function; in the case of the loss of an eye sharpens the other, or in the case of the loss of one of the senses sharpens all the rest; which even sometimes closes an intestinal wound, in itself fatal, by the adhesion of the mesentery or the peritoneum; in short, seeks to meet every

injury and every disturbance in the most ingenious manner. If, on the other hand, the injury is quite incurable, it hastens to expedite death, and indeed the more so the higher is the species of the organism, thus the greater its sensibility. Even this has its analogue in the instinct of insects. The wasps, for instance, who through the whole summer have with great care and labour fed their larvæ on the produce of their plundering, but now, in October, see the last generation of them facing starvation, sting them to death (Kirby and Spence, vol. i. p. 374). Nay, still more curious and special analogies may be found; for example, this: if the female humble-bee (*Apis terrestris, bombylius*) lays eggs, the working humble-bees are seized with a desire to devour them, which lasts from six to eight hours and is satisfied unless the mother keeps them off and carefully guards the eggs. But after this time the working humble-bees show absolutely no inclination to eat the eggs even when offered to them; on the contrary, they now become the zealous tenders and nourishers of the larvæ now being hatched out. This may without violence be taken as an analogue of children's complaints, especially teething, in which it is just the future nourishers of the organism making an attack upon it which so often costs it its life. The consideration of all these analogies between organised life and the instinct, together with the mechanical tendencies of the lower animals, serves ever more to confirm the conviction that the *will* is the basis of the one as of the other, for it shows here also the subordinate rôle of knowledge in the action of the will, sometimes more, sometimes less, confined, and sometimes wanting altogether.

But in yet another respect instincts and the animal organisation reciprocally illustrate each other: through the *anticipation of the future* which appears in both. By means of instincts and mechanical tendencies animals care for the satisfaction of wants which they do not yet feel, nay, not only for their own wants, but even for those

of the future brood. Thus they work for an end which is as yet unknown to them. This goes so far, as I have illustrated by the example of the Bombex in "The Will in Nature" (second edit. p. 45, third edit. p. 47), that they pursue and kill in advance the enemies of their future eggs. In the same way we see the future wants of an animal, its prospective ends, anticipated in its whole corporisation by the organised implements for their attainment and satisfaction; from which, then, proceeds that perfect adaptation of the structure of every animal to its manner of life, that equipment of it with the needful weapons to attack its prey and to ward off its enemies, and that calculation of its whole form with reference to the element and the surroundings in which it has to appear as a pursuer, which I have fully described in my work on the will in nature under the rubric "Comparative Anatomy." All these anticipations, both in the instinct and in the organisation of animals, we might bring under the conception of a knowledge *a priori*, if *knowledge* lay at their foundation at all. But this is, as we have shown, not the case. Their source lies deeper than the sphere of knowledge, in the will as the thing in itself, which as such remains free even from the *forms* of knowledge; therefore with reference to it time has no significance, consequently the future lies as near it as the present.

CHAPTER XXVIII.[1]

CHARACTERISATION OF THE WILL TO LIVE.

Our second book closed with the question as to the goal and aim of that will which had shown itself to be the inner nature of all things in the world. The following remarks may serve to supplement the answer to this question given there in general terms, for they lay down the character of the will as a whole.

Such a characterisation is possible because we have recognised as the inner nature of the world something thoroughly real and empirically given. On the other hand, the very name "world-soul," by which many have denoted that inner being, gives instead of this a mere *ens rationis;* for "soul" signifies an individual unity of consciousness which clearly does not belong to that nature, and in general, since the conception "soul" supposes knowing and willing in inseparable connection and yet independent of the animal organism, it is not to be justified, and therefore not to be used. The word should never be applied except in a metaphorical sense, for it is much more insidious than ψυχη or anima, which signify breath.

Much more unsuitable, however, is the way in which so-called pantheists express themselves, whose whole philosophy consists chiefly in this, that they call the inner nature of the world, which is unknown to them, "God;" by which indeed they imagine they have achieved much. According to this, then, the world would be a theophany. But let one only look at it: this world of constantly needy

[1] This chapter is connected with § 29 of the first volume.

creatures, who continue for a time only by devouring one another, fulfil their existence in anxiety and want, and often suffer terrible miseries, till at last they fall into the arms of death; whoever distinctly looks upon this will allow that Aristotle was right in saying: "ἡ φυσις δαιμονια, αλλ' ου θεια εστι" (*Natura dæmonia est, non divina*), *De divinat.*, c. 2, p. 463; nay, he will be obliged to confess that a God who could think of changing Himself into such a world as this must certainly have been tormented by the devil. I know well that the pretended philosophers of this century follow Spinoza in this, and think themselves thereby justified. But Spinoza had special reasons for thus naming his one substance, in order, namely, to preserve at least the word, although not the thing. The stake of Giordano Bruno and of Vanini was still fresh in the memory; they also had been sacrificed to that God for whose honour incomparably more human sacrifices have bled than on the altars of all heathen gods of both hemispheres together. If, then, Spinoza calls the world God, it is exactly the same thing as when Rousseau in the "*Contrat social*," constantly and throughout denotes the people by the word *le souverain;* we might also compare it with this, that once a prince who intended to abolish the nobility in his land, in order to rob no one of his own, hit upon the idea of ennobling all his subjects. Those philosophers of our day have certainly one other ground for the nomenclature we are speaking of, but it is no more substantial. In their philosophising they all start, not from the world or our consciousness of it, but from God, as something given and known; He is not their *quæsitum*, but their *datum*. If they were boys I would then explain to them that this is a *petitio principii*, but they know this as well as I do. But since Kant has shown that the path of the earlier dogmatism, which proceeded honestly, the path from the world to a God, does not lead there, these gentlemen now imagine they have found a fine way of escape and made it cunningly. Will

the reader of a later age pardon me for detaining him with persons of whom he has never heard.

Every glance at the world, to explain which is the task of the philosopher, confirms and proves that *will to live*, far from being an arbitrary hypostasis or an empty word, is the only true expression of its inmost nature. Everything presses and strives towards *existence*, if possible *organised existence*, i.e., *life*, and after that to the highest possible grade of it. In animal nature it then becomes apparent that *will to live* is the keynote of its being, its one unchangeable and unconditioned quality. Let any one consider this universal desire for life, let him see the infinite willingness, facility, and exuberance with which the will to live presses impetuously into existence under a million forms everywhere and at every moment, by means of fructification and of germs, nay, when these are wanting, by means of *generatio æquivoca*, seizing every opportunity, eagerly grasping for itself every material capable of life: and then again let him cast a glance at its fearful alarm and wild rebellion when in any particular phenomenon it must pass out of existence; especially when this takes place with distinct consciousness. Then it is precisely the same as if in this single phenomenon the whole world would be annihilated for ever, and the whole being of this threatened living thing is at once transformed into the most desperate struggle against death and resistance to it. Look, for example, at the incredible anxiety of a man in danger of his life, the rapid and serious participation in this of every witness of it, and the boundless rejoicing at his deliverance. Look at the rigid terror with which a sentence of death is heard, the profound awe with which we regard the preparations for carrying it out, and the heartrending compassion which seizes us at the execution itself. We would then suppose there was something quite different in question than a few less years of an empty, sad existence, embittered by troubles of every kind, and always un-

certain: we would rather be amazed that it was a matter of any consequence whether one attained a few years earlier to the place where after an ephemeral existence he has billions of years to be. In such phenomena, then, it becomes visible that I am right in declaring that *the will to live* is that which cannot be further explained, but lies at the foundation of all explanations, and that this, far from being an empty word, like the absolute, the infinite, the idea, and similar expressions, is the most real thing we know, nay, the kernel of reality itself.

But if now, abstracting for a while from this interpretation drawn from our inner being, we place ourselves as strangers over against nature, in order to comprehend it objectively, we find that from the grade of organised life upwards it has only one intention—that of the *maintenance of the species.* To this end it works, through the immense superfluity of germs, through the urgent vehemence of the sexual instinct, through its willingness to adapt itself to all circumstances and opportunities, even to the production of bastards, and through the instinctive maternal affection, the strength of which is so great that in many kinds of animals it even outweighs self-love, so that the mother sacrifices her life in order to preserve that of the young. The individual, on the contrary, has for nature only an indirect value, only so far as it is the means of maintaining the species. Apart from this its existence is to nature a matter of indifference; indeed nature even leads it to destruction as soon as it has ceased to be useful for this end. Why the individual exists would thus be clear; but why does the species itself exist? That is a question which nature when considered merely objectively cannot answer. For in vain do we seek by contemplating her for an end of this restless striving, this ceaseless pressing into existence, this anxious care for the maintenance of the species. The strength and time of the individuals are consumed in the effort to procure sustenance for themselves and their young, and are only just sufficient, sometimes even

not sufficient, for this. Even if here and there a surplus of strength, and therefore of comfort—in the case of the *one* rational species also of knowledge—remains, this is much too insignificant to pass for the end of that whole process of nature. The whole thing, when regarded thus purely objectively, and indeed as extraneous to us, looks as if nature was only concerned that of all her (Platonic) *Ideas*, *i.e.*, permanent forms, none should be lost. Accordingly, as if she had so thoroughly satisfied herself with the fortunate discovery and combination of these Ideas (for which the three preceding occasions on which she stocked the earth's surface with animals were only the preparation), that now her only fear is lest any one of these beautiful fancies should be lost, *i.e.*, lest any one of these forms should disappear from time and the causal series. For the individuals are fleeting as the water in the brook; the Ideas, on the contrary, are permanent, like its eddies: but the exhaustion of the water would also do away with the eddies. We would have to stop at this unintelligible view if nature were known to us only from without, thus were given us merely *objectively*, and we accepted it as it is comprehended by knowledge, and also as sprung from knowledge, *i.e.*, in the sphere of the idea, and were therefore obliged to confine ourselves to this province in solving it. But the case is otherwise, and a glance at any rate is afforded us into the *interior of nature;* inasmuch as this is nothing else than *our own inner being*, which is precisely where nature, arrived at the highest grade to which its striving could work itself up, is now by the light of knowledge found directly in self-consciousness. Here the will shows itself to us as something *toto genere* different from the idea, in which nature appears unfolded in all her (Platonic) Ideas; and it now gives us, at one stroke, the explanation which could never be found upon the objective path of the idea. Thus the subjective here gives the key for the exposition of the objective. In order to recognise, as something original and unconditioned, that exceedingly strong

tendency of all animals and men to retain life and carry it on as long as possible—a tendency which was set forth above as characteristic of the subjective, or of the will—it is necessary to make clear to ourselves that this is by no means the result of any objective *knowledge* of the worth of life, but is independent of all knowledge; or, in other words, that those beings exhibit themselves, not as drawn from in front, but as impelled from behind.

If with this intention we first of all review the interminable series of animals, consider the infinite variety of their forms, as they exhibit themselves always differently modified according to their element and manner of life, and also ponder the inimitable ingenuity of their structure and mechanism, which is carried out with equal perfection in every individual; and finally, if we take into consideration the incredible expenditure of strength, dexterity, prudence, and activity which every animal has ceaselessly to make through its whole life; if, approaching the matter more closely, we contemplate the untiring diligence of wretched little ants, the marvellous and ingenious industry of the bees, or observe how a single burying-beetle (*Necrophorus vespillo*) buries a mole of forty times its own size in two days in order to deposit its eggs in it and insure nourishment for the future brood (*Gleditsch, Physik. Bot. Œkon. Abhandl.*, iii. 220), at the same time calling to mind how the life of most insects is nothing but ceaseless labour to prepare food and an abode for the future brood which will arise from their eggs, and which then, after they have consumed the food and passed through the chrysalis state, enter upon life merely to begin again from the beginning the same labour; then also how, like this, the life of the birds is for the most part taken up with their distant and laborious migrations, then with the building of their nests and the collecting of food for the brood, which itself has to play the same rôle the following year; and so all work constantly for the future, which afterwards makes bankrupt;—then we cannot avoid looking round for the reward

of all this skill and trouble, for the end which these animals have before their eyes, which strive so ceaselessly—in short, we are driven to ask: What is the result? what is attained by the animal existence which demands such infinite preparation? And there is nothing to point to but the satisfaction of hunger and the sexual instinct, or in any case a little momentary comfort, as it falls to the lot of each animal individual, now and then in the intervals of its endless need and struggle. If we place the two together, the indescribable ingenuity of the preparations, the enormous abundance of the means, and the insufficiency of what is thereby aimed at and attained, the insight presses itself upon us that life is a business, the proceeds of which are very far from covering the cost of it. This becomes most evident in some animals of a specially simple manner of life. Take, for example, the mole, that unwearied worker. To dig with all its might with its enormous shovel claws is the occupation of its whole life; constant night surrounds it; its embryo eyes only make it avoid the light. It alone is truly an *animal nocturnum;* not cats, owls, and bats, who see by night. But what, now, does it attain by this life, full of trouble and devoid of pleasure? Food and the begetting of its kind; thus only the means of carrying on and beginning anew the same doleful course in new individuals. In such examples it becomes clear that there is no proportion between the cares and troubles of life and the results or gain of it. The consciousness of the world of perception gives a certain appearance of objective worth of existence to the life of those animals which can see, although in their case this consciousness is entirely subjective and limited to the influence of motives upon them. But the *blind* mole, with its perfect organisation and ceaseless activity, limited to the alternation of insect larvæ and hunger, makes the disproportion of the means to the end apparent. In this respect the consideration of the animal world left to itself in lands uninhabited by men is also specially instruc-

tive. A beautiful picture of this, and of the suffering which nature prepares for herself without the interference of man, is given by Humboldt in his "*Ansichten der Natur*" (second edition, p. 30 *et seq.*); nor does he neglect to cast a glance (p. 44) at the analogous suffering of the human race, always and everywhere at variance with itself. Yet in the simple and easily surveyed life of the brutes the emptiness and vanity of the struggle of the whole phenomenon is more easily grasped. The variety of the organisations, the ingenuity of the means, whereby each is adapted to its element and its prey contrasts here distinctly with the want of any lasting final aim; instead of which there presents itself only momentary comfort, fleeting pleasure conditioned by wants, much and long suffering, constant strife, *bellum omnium*, each one both a hunter and hunted, pressure, want, need, and anxiety, shrieking and howling; and this goes on *in secula seculorum*, or till once again the crust of the planet breaks. Yunghahn relates that he saw in Java a plain far as the eye could reach entirely covered with skeletons, and took it for a battlefield; they were, however, merely the skeletons of large turtles, five feet long and three feet broad, and the same height, which come this way out of the sea in order to lay their eggs, and are then attacked by wild dogs (*Canis rutilans*), who with their united strength lay them on their backs, strip off their lower armour, that is, the small shell of the stomach, and so devour them alive. But often then a tiger pounces upon the dogs. Now all this misery repeats itself thousands and thousands of times, year out, year in. For this, then, these turtles are born. For whose guilt must they suffer this torment? Wherefore the whole scene of horror? To this the only answer is: it is thus that the will to live objectifies itself.[1] Let one

[1] In the *Siècle*, 10th April 1859, there appears, very beautifully written, the story of a squirrel that was magically drawn by a serpent into its very jaws: "Un voyageur qui vient de parcourir plusieurs provinces de l'île de Java cite un exemple remarqueable du pouvoir facinateur des serpens. Le voyageur dont il est question commençait à

consider it well and comprehend it in all its objectifications; and then one will arrive at an understanding of its nature and of the world; but not if one frames general conceptions and builds card houses out of them. The comprehension of the great drama of the objectification of

gravir Junjind, un des monts appelés par les Hollandais Pepergebergte. Après avoir pénétré dans une épaisse forêt, il aperçut sur les branches d'un kijatile un écureuil de Java à tête blanche, folâtrant avec la grâce et l'agilité qui distinguent cette charmante espèce de rongeurs. Un nid sphérique, formé de brins flexible et de mousse, placé dans les parties les plus élevées de l'arbre, a l'enfourchure de deux branches, et une cavité dans le tronc, semblaient les points de mire de ses jeux. A peine s'en était-il éloigné qu'il y revenait avec une ardeur extrême. On était dans le mois de Juillet, et probablement l'écureuil avait en haut ses petits, et dans le bas le magasin à fruits. Bientôt il fut comme saisi d'effroi, ses mouvemens devinrent désordonnés, on eut dit qu'il cherchait toujours à mettre un obstacle entre lui et certaines parties de l'arbre : puis il se tapit et resta immobile entre deux branches. Le voyageur eut le sentiment d'un danger pour l'innocente bête, mais il ne pouvait deviner lequel. Il approcha, et un examen attentif lui fit découvrir dans un creux du tronc une couleuvre lieu, dardant ses yeux fixes dans la direction de l'écureuil. Notre voyageur trembla pour le pauvre écureuil. La couleuvre était si attentive à sa proie qu'elle ne semblait nullement remarquer la présence d'un homme. Notre voyageur, qui était armé, aurait donc prevenir en aide à l'infortuné rongeur en tuant le serpent. Mais la science l'emporta sur la pitié, et il voulut voir quelle issue aurait le drame. Le dénoûment fut tragique. L'écureuil ne tarda point à pousser un cri plaintif qui, pour tous ceux qui le connaissent, dénote le voisinage d'un serpent. Il avança un peu, essaya de reculer, revint encore en avant, tâche de retourner en arrière. Mais s'approcha toujours plus du reptile. La couleuvre, roulée en spirale, la tête au dessus des anneaux, et immobile comme un morceau de bois, ne le quittait pas du regard. L'écureuil, de branche en branche, et descendant toujours plus bas, arriva jusqu'à la partie nue du tronc. Alors le pauvre animal ne tenta même plus de fuir le danger. Attiré par une puissance invincible, et comme poussé par le vertige, il se précipita dans la gueule du serpent, qui s'ouvrit tout à coup démesurément pour le recevoir. Autant la couleuvre avait été inerte jusque là autant elle devint active dès qu'elle fut en possession de sa proie. Déroulant ses anneaux et prenant sa course de bas en haut avec une agilité inconcevable, sa reptation la porta en un clin d'œil au sommet de l'arbre, où elle alla sans doute digérer et dormir."

In this example we see what spirit animates nature, for it reveals itself in it, and how very true is the saying of Aristotle quoted above (p. 106). This story is not only important with regard to fascination, but also as an argument for pessimism. That an animal is surprised and attacked by another is bad; still we can console ourselves for that; but that such a poor innocent squirrel sitting beside its nest with its young is compelled, step by step, reluctantly, battling with itself and lamenting, to approach the wide, open jaws of the serpent and consciously throw itself into them is revolting and atrocious. What monstrous kind of nature is this to which we belong!

the will to live, and the characterisation of its nature, certainly demands somewhat more accurate consideration and greater thoroughness than the dismissal of the world by attributing to it the title of God, or, with a silliness which only the German fatherland offers and knows how to enjoy, explaining it as the "Idea in its other being," in which for twenty years the simpletons of my time have found their unutterable delight. Certainly, according to pantheism or Spinozism, of which the systems of our century are mere travesties, all that sort of thing reels itself off actually without end, straight on through all eternity. For then the world is a God, *ens perfectissimum, i.e.*, nothing better can be or be conceived. Thus there is no need of deliverance from it; and consequently there is none. But why the whole tragi-comedy exists cannot in the least be seen; for it has no spectators, and the actors themselves undergo infinite trouble, with little and merely negative pleasure.

Let us now add the consideration of the human race. The matter indeed becomes more complicated, and assumes a certain seriousness of aspect; but the fundamental character remains unaltered. Here also life presents itself by no means as a gift for enjoyment, but as a task, a drudgery to be performed; and in accordance with this we see, in great and small, universal need, ceaseless cares, constant pressure, endless strife, compulsory activity, with extreme exertion of all the powers of body and mind. Many millions, united into nations, strive for the common good, each individual on account of his own; but many thousands fall as a sacrifice for it. Now senseless delusions, now intriguing politics, incite them to wars with each other; then the sweat and the blood of the great multitude must flow, to carry out the ideas of individuals, or to expiate their faults. In peace industry and trade are active, inventions work miracles, seas are navigated, delicacies are collected from all ends of the world, the waves engulf thousands. All strive, some planning,

others acting; the tumult is indescribable. But the ultimate aim of it all, what is it? To sustain ephemeral and tormented individuals through a short span of time in the most fortunate case with endurable want and comparative freedom from pain, which, however, is at once attended with ennui; then the reproduction of this race and its striving. In this evident disproportion between the trouble and the reward, the will to live appears to us from this point of view, if taken objectively, as a fool, or subjectively, as a delusion, seized by which everything living works with the utmost exertion of its strength for something that is of no value. But when we consider it more closely, we shall find here also that it is rather a blind pressure, a tendency entirely without ground or motive.

The law of motivation, as was shown in § 29 of the first volume, only extends to the particular actions, not to willing *as a whole and in general.* It depends upon this, that if we conceive of the human race and its action *as a whole and universally,* it does not present itself to us, as when we contemplate the particular actions, as a play of puppets who are pulled after the ordinary manner by threads outside them; but from this point of view, as puppets which are set in motion by internal clockwork. For if, as we have done above, one compares the ceaseless, serious, and laborious striving of men with what they gain by it, nay, even with what they ever can gain, the disproportion we have pointed out becomes apparent, for one recognises that that which is to be gained, taken as the motive-power, is entirely insufficient for the explanation of that movement and that ceaseless striving. What, then, is a short postponement of death, a slight easing of misery or deferment of pain, a momentary stilling of desire, compared with such an abundant and certain victory over them all as death? What could such advantages accomplish taken as actual moving causes of a human race, innumerable because constantly renewed, which unceasingly moves, strives, struggles, grieves, writhes, and

performs the whole tragi-comedy of the history of the world, nay, what says more than all, *perseveres* in such a mock-existence as long as each one possibly can? Clearly this is all inexplicable if we seek the moving causes outside the figures and conceive the human race as striving, in consequence of rational reflection, or something analogous to this (as moving threads), after those good things held out to it, the attainment of which would be a sufficient reward for its ceaseless cares and troubles. The matter being taken thus, every one would rather have long ago said, "*Le jeu ne vaut pas la chandelle,*" and have gone out. But, on the contrary, every one guards and defends his life, like a precious pledge intrusted to him under heavy responsibility, under infinite cares and abundant misery, even under which life is tolerable. The wherefore and the why, the reward for this, certainly he does not see; but he has accepted the worth of that pledge without seeing it, upon trust and faith, and does not know what it consists in. Hence I have said that these puppets are not pulled from without, but each bears in itself the clockwork from which its movements result. This is *the will to live,* manifesting itself as an untiring machine, an irrational tendency, which has not its sufficient reason in the external world. It holds the individuals firmly upon the scene, and is the *primum mobile* of their movements; while the external objects, the motives, only determine their direction in the particular case; otherwise the cause would not be at all suitable to the effect. For, as every manifestation of a force of nature has a cause, but the force of nature itself none, so every particular act of will has a motive, but the will in general has none: indeed at bottom these two are one and the same. The will, as that which is metaphysical, is everywhere the boundary-stone of every investigation, beyond which it cannot go. From the original and unconditioned nature of the will, which has been proved, it is explicable that man loves beyond everything

else an existence full of misery, trouble, pain, and anxiety, and, again, full of ennui, which, if he considered and weighed it purely objectively, he would certainly abhor, and fears above all things the end of it, which is yet for him the one thing certain.[1] Accordingly we often see a miserable figure, deformed and shrunk with age, want, and disease, implore our help from the bottom of his heart for the prolongation of an existence, the end of which would necessarily appear altogether desirable if it were an objective judgment that determined here. Thus instead of this it is the blind will, appearing as the tendency to life, the love of life, and the sense of life; it is the same which makes the plants grow. This sense of life may be compared to a rope which is stretched above the puppet-show of the world of men, and on which the puppets hang by invisible threads, while apparently they are supported only by the ground beneath them (the objective value of life). But if the rope becomes weak the puppet sinks; if it breaks the puppet must fall, for the ground beneath it only seemed to support it: *i.e.*, the weakening of that love of life shows itself as hypochondria, spleen, melancholy: its entire exhaustion as the inclination to suicide, which now takes place on the slightest occasion, nay, for a merely imaginary reason, for now, as it were, the man seeks a quarrel with himself, in order to shoot himself dead, as many do with others for a like purpose;—indeed, upon necessity, suicide is resorted to without any special occasion. (Evidence of this will be found in Esquirol, *Des maladies mentales*, 1838.) And as with the persistence in life, so is it also with its action and movement. This is not something freely chosen; but while every one would really gladly rest, want and ennui are the whips that keep the top spinning. Therefore the whole and every individual bears the stamp of a forced condition; and every one, in that, inwardly weary, he longs for rest, but

[1] "*Augustini de civit. Dei*," L. xi. c. 27, deserves to be compared as an interesting commentary on what is said here.

yet must press forward, is like his planet, which does not fall into the sun only because a force driving it forward prevents it. Therefore everything is in continual strain and forced movement, and the course of the world goes on, to use an expression of Aristotle's (*De cœlo*, ii. 13), "*ου φυσει, αλλα βιᾳ*" (*Motu, non naturali sed violento*). Men are only apparently drawn from in front; really they are pushed from behind; it is not life that tempts them on, but necessity that drives them forward. The law of motivation is, like all causality, merely the form of the phenomenon. We may remark in passing that this is the source of the comical, the burlesque, the grotesque, the ridiculous side of life; for, urged forward against his will, every one bears himself as best he can, and the straits that thus arise often look comical enough, serious as is the misery which underlies them.

In all these considerations, then, it becomes clear to us that the will to live is not a consequence of the knowledge of life, is in no way a *conclusio ex præmissis*, and in general is nothing secondary. Rather, it is that which is first and unconditioned, the premiss of all premisses, and just on that account that from which philosophy must *start*, for the will to live does not appear in consequence of the world, but the world in consequence of the will to live.

I scarcely need to draw attention to the fact that the considerations with which we now conclude the second book already point forcibly to the serious theme of the fourth book, indeed would pass over into it directly if it were not that my architectonic symmetry makes it necessary that the third book, with its fair contents, should come between, as a second consideration of *the world as idea*, the conclusion of which, however, again points in the same direction.

Supplements to the Third Book.

"*Et is similis spectatori est, quod ab omni separatus spectaculum videt.*"

—OUPNEKHAT, vol. i. p. 304.

SUPPLEMENTS TO THE THIRD BOOK.

CHAPTER XXIX.[1]

ON THE KNOWLEDGE OF THE IDEAS.

THE intellect, which has hitherto only been considered in its original and natural condition of servitude under the will, appears in the third book in its deliverance from that bondage; with regard to which, however, it must at once be observed that we have not to do here with a lasting emancipation, but only with a brief hour of rest, an exceptional and indeed only momentary release from the service of the will. As this subject has been treated with sufficient fulness in the first volume, I have here only to add a few supplementary remarks.

As, then, was there explained, the intellect in its activity in the service of the will, thus in its natural function, knows only the mere *relations* of things; primarily to the will itself, to which it belongs, whereby they become motives of the will; but then also, just for the sake of the completeness of this knowledge, the relations of things to each other. This last knowledge first appears in some extent and importance in the human intellect; in the case of the brutes, on the other hand, even where the intellect is considerably developed, only within very narrow limits. Clearly even the apprehension of the relations which things have to each other only takes place,

[1] This chapter is connected with §§ 30–32 of the first volume.

indirectly, in the service of the will. It therefore forms the transition to the purely objective knowledge, which is entirely independent of the will; it is scientific knowledge, the latter is artistic knowledge. If many and various relations of an object are immediately apprehended, from these the peculiar and proper nature of the object appears ever more distinctly, and gradually constructs itself out of mere relations: although it itself is entirely different from them. In this mode of apprehension the subjection of the intellect to the will at once becomes ever more indirect and less. If the intellect has strength enough to gain the preponderance, and let go altogether the relations of things to the will, in order to apprehend, instead of them, the purely objective nature of a phenomenon, which expresses itself through all relations, it also forsakes, along with the service of the will, the apprehension of mere relations, and thereby really also that of the individual thing as such. It then moves freely, no longer belonging to a will. In the individual thing it knows only the *essential*, and therefore its whole *species;* consequently it now has for its object the *Ideas*, in my sense, which agrees with the original, Platonic meaning of this grossly misused word; thus the permanent, unchanging forms, independent of the temporal existence of the individuals, the *species rerum*, which really constitute what is purely objective in the phenomena. An Idea so apprehended is not yet indeed the essence of the thing in itself, just because it has sprung from knowledge of mere relations; yet, as the result of the sum of all the relations, it is the peculiar *character* of the thing, and thereby the complete expression of the essence which exhibits itself as an object of perception, comprehended, not in relation to an individual will, but as it expresses itself spontaneously, whereby indeed it determines all its relations, which till then alone were known. The Idea is the root point of all these relations, and thereby the complete and perfect phenomenon, or, as I have expressed

it in the text, the adequate objectivity of the will at this grade of its manifestation. Form and colour, indeed, which in the apprehension of the Idea by perception are what is immediate, belong at bottom not to the Idea itself, but are merely the medium of its expression; for, strictly speaking, space is as foreign to it as time. In this sense the Neo-Platonist Olympiodorus already says in his commentary on Plato's Alcibiades (Kreuzer's edition of Proclus and Olympiodorus, vol. ii. p. 82): "*το ειδος μεταδεδωκε μεν της μορφης τῃ ὑλῃ· αμερες δε ον μετελαβεν εξ αυτης του δεαστατου*:" *i.e.*, the Idea, in itself unextended, imparted certainly the form to the matter, but first assumed extension from it. Thus, as was said, the Ideas reveal not the thing in itself, but only the objective character of things, thus still only the phenomenon; and we would not even understand this character if the inner nature of things were not otherwise known to us at least obscurely and in feeling. This nature itself cannot be understood from the Ideas, nor in general through any merely *objective* knowledge; therefore it would remain an eternal secret if we were not able to approach it from an entirely different side. Only because every knowing being is also an individual, and thereby a part of nature, does the approach to the inner being of nature stand open to him in his own self-consciousness, where, as we have found, it makes itself known in the most immediate manner as will.

Now what the Platonic Idea is, regarded as a merely objective image, mere form, and thereby lifted out of time and all relations—that, taken empirically and in time, is the *species* or kind. This, then, is the empirical correlative of the Idea. The Idea is properly eternal, but the species is of endless duration, although its appearance upon one planet may become extinct. Even the names of the two pass over into each other: *ιδεα, ειδος, species*, kind. The Idea is the species, but not the genus: therefore the *species* are the work of nature, the *genera* the work of man; they are mere conceptions. There are *species*

naturales, but only *genera logica*. Of manufactured articles there are no Ideas, but only conceptions; thus *genera logica*, and their subordinate classes are *species logicæ*. To what is said in this reference in vol. i. § 41, I will add here that Aristotle also (*Metaph.* i. 9 and xiii. 5) says that the Platonists admitted no ideas of manufactured articles: "*οιον οικια, και δακτυλιος, ων ου φασιν ειναι ειδη*" (*Ut domus et annulus, quorum ideas dari negant*). With which compare the Scholiast, p. 562, 563 of the Berlin quarto edition. Aristotle further says (*Metaph.* xi. 3): "*αλλ ειπερ* (Supple., *ειδη εστι*) *επι των φυσει* (*εστι·*) *διο δη ου κακως ὁ Πλατων εφη, ὁτι ειδη εστι ὁποσα φυσει*" (*Si quidem ideæ sunt, in iis sunt, quæ natura fiunt: propter quod non male Plato dixit, quod species eorum sunt, quæ natura sunt*). On which the Scholiast remarks, p. 800: "*και τουτο αρεσκει και αυτοις τοις τας ιδεας θεμενοις· των γαρ ὑπο τεχνης γινομενων ιδεας ειναι ουκ ελεγον, αλλα των ὑπο φυσεως*" (*Hoc etiam ipsis ideas statuentibus placet: non enim arte factorum ideas dari ajebant, sed natura procreatorum*). For the rest, the doctrine of Ideas originated with the Pythagoreans, unless we distrust the assertion of Plutarch in the book, *De placitis philosophorum*, L. i. c. 3.

The individual is rooted in the species, and time in eternity. And as every individual is so only because it has the nature of its species in itself, so also it has only temporal existence because it is in eternity. In the following book a special chapter is devoted to the life of the species.

In § 49 of the first volume I have sufficiently brought out the difference between the Idea and the conception. Their resemblance, on the other hand, rests upon the following ground: The original and essential unity of an Idea becomes broken up into the multiplicity of individual things through the perception of the knowing individual, which is subject to sensuous and cerebral conditions. But that unity is then restored through the reflection of the reason, yet only *in abstracto*, as a concept, *universale*, which indeed is equal to the Idea in extension, but has assumed

quite a different *form*, and has thereby lost its perceptible nature, and with this its thorough determinateness. In this sense (but in no other) we might, in the language of the Scholastics, describe the Ideas as *universalia ante rem*, the conceptions as *universalia post rem*. Between the two stand the individual things, the knowledge of which is possessed also by the brutes. Without doubt the realism of the Scholastics arose from the confusion of the Platonic Ideas, to which, since they are also the species, an objective real being can certainly be attributed, with the mere concepts to which the Realists now wished to attribute such a being, and thereby called forth the victorious opposition of Nominalism.

CHAPTER XXX.[1]

ON THE PURE SUBJECT OF KNOWLEDGE.

THE comprehension of an Idea, the entrance of it into our consciousness, is only possible by means of a change in us, which might also be regarded as an act of self-denial; for it consists in this, that knowledge turns away altogether from our own will, thus now leaves out of sight entirely the valuable pledge intrusted to it, and considers things as if they could never concern the will at all. For thus alone does knowledge become a pure mirror of the objective nature of things. Knowledge conditioned in this way must lie at the foundation of every genuine work of art as its origin. The change in the subject which is required for this cannot proceed from the will, just because it consists in the elimination of all volition; thus it can be no act of the will, *i.e.*, it cannot lie in our choice. On the contrary, it springs only from a temporary preponderance of the intellect over the will, or, physiologically considered, from a strong excitement of the perceptive faculty of the brain, without any excitement of the desires or emotions. To explain this somewhat more accurately I remind the reader that our consciousness has two sides; partly, it is a consciousness of our *own selves*, which is the will; partly a consciousness of other things, and as such primarily, knowledge, *through perception*, of the external world, the apprehension of objects. Now the more one side of the whole consciousness comes to the front, the more the other side withdraws. Accordingly, the consciousness of *other things*, thus knowledge of perception, becomes the more

[1] This chapter is connected with §§ 33–34 of the first volume.

perfect, *i.e.*, the more objective, the less we are conscious of ourselves at the time. Here exists an actual antagonism. The more we are conscious of the object, the less we are conscious of the subject; the more, on the other hand, the latter occupies our consciousness, the weaker and more imperfect is our perception of the external world. The state which is required for pure objectivity of perception has partly permanent conditions in the perfection of the brain and the general physiological qualities favourable to its activity, partly temporary conditions, inasmuch as such a state is favoured by all that increases the attention and heightens the susceptibility of the cerebral nervous system, yet without exciting any passion. One must not think here of spirituous drinks or opium; what is rather required is a night of quiet sleep, a cold bath, and all that procures for the brain activity an unforced predominance by quieting the circulation and calming the passions. It is especially these natural means of furthering the cerebral nervous activity which bring it about, certainly so much the better the more developed and energetic in general the brain is, that the object separates itself ever more from the subject, and finally introduces the state of pure objectivity of perception, which of itself eliminates the will from consciousness, and in which all things stand before us with increased clearness and distinctness, so that we are conscious almost only of them and scarcely at all of ourselves; thus our whole consciousness is almost nothing more than the medium through which the perceived object appears in the world as an idea. Thus it is necessary for pure, will-less knowledge that the consciousness of ourselves should vanish, since the consciousness of other things is raised to such a pitch. For we only apprehend the world in a purely objective manner when we no longer know that we belong to it; and all things appear the more beautiful the more we are conscious merely of them and the less we are conscious of ourselves. Since now all suffering proceeds from the will,

which constitutes the real self, with the withdrawal of this side of consciousness all possibility of suffering is also abolished; therefore the condition of the pure objectivity of perception is one which throughout gives pleasure; and hence I have shown that in it lies one of the two constituent elements of æsthetic satisfaction. As soon, on the other hand, as the consciousness of our own self, thus subjectivity, *i.e.*, the will, again obtains the upper hand, a proportional degree of discomfort or unrest also enters; of discomfort, because our corporealness (the organism which in itself is the will) is again felt; of unrest, because the will, on the path of thought, again fills the consciousness through wishes, emotions, passions, and cares. For the will, as the principle of subjectivity, is everywhere the opposite, nay, the antagonist of knowledge. The greatest concentration of subjectivity consists in the *act of will* proper, in which therefore we have the most distinct consciousness of our own self. All other excitements of the will are only preparations for this; the act of will itself is for subjectivity what for the electric apparatus is the passing of the spark. Every bodily sensation is in itself an excitement of the will, and indeed oftener of the *noluntas* than of the *voluntas*. The excitement of the will on the path of thought is that which occurs by means of motives; thus here the subjectivity is awakened and set in play by the objectivity itself. This takes place whenever any object is apprehended no longer in a purely objective manner, thus without participation in it, but, directly or indirectly, excites desire or aversion, even if it is only by means of a recollection, for then it acts as a motive in the widest sense of the word.

I remark here that abstract thinking and reading, which are connected with words, belong indeed in the wider sense to the consciousness *of other things*, thus to the objective employment of the mind; yet only indirectly, by means of conceptions. But the latter are the artificial product of the reason, and are therefore already a work

of intention. Moreover, the will is the ruler of all abstract exercise of the mind, for, according to its aims, it imparts the direction, and also fixes the attention; therefore such mental activity is always accompanied by some effort; and this presupposes the activity of the will. Thus complete objectivity of consciousness does not exist with this kind of mental activity, as it accompanies the æsthetic apprehension, *i.e.*, the knowledge of the Ideas, as a condition.

In accordance with the above, the pure objectivity of perception, by virtue of which no longer the individual thing as such, but the Idea of its species is known, is conditioned by the fact that one is no longer conscious of oneself, but only of the perceived objects, so that one's own consciousness only remains as the supporter of the objective existence of these objects. What increases the difficulty of this state, and therefore makes it more rare, is, that in it the accident (the intellect) overcomes and annuls the substance (the will), although only for a short time. Here also lies the analogy and, indeed, the relationship of this with the denial of the will expounded at the end of the following book. Although knowledge, as was shown in the preceding book, is sprung from the will and is rooted in the manifestation of the will, the organism, yet it is just by the will that its purity is disturbed, as the flame is by the fuel and its smoke. It depends upon this that we can only apprehend the purely objective nature of things, the Ideas which appear in them, when we have ourselves no interest in them, because they stand in no relation to our will. From this, again, it arises that the Ideas of anything appeal to us more easily from a work of art than from reality. For what we behold only in a picture or in poetry stands outside all possibility of having any relation to our will; for in itself it exists only for knowledge and appeals immediately to knowledge alone. On the other hand, the apprehension of Ideas from reality assumes some measure

of abstraction from our own volition, a rising above its interests which demands a special power of the intellect. In a high degree, and for some duration, this belongs only to genius, which consists indeed in this, that a greater measure of the power of knowledge exists than is required for the service of an individual will, and this surplus becomes free, and now comprehends the world without reference to the will. Thus that the work of art facilitates so greatly the apprehension of the Ideas, in which æsthetic satisfaction consists, depends not merely upon the fact that art, by giving prominence to what is essential and eliminating what is unessential, presents the things more distinctly and characteristically, but just as much on the fact that the absolute silence of the will, which is demanded for the purely objective comprehension of the nature of the things, is attained with the greatest certainty when the perceived object itself lies entirely outside the province of things which are capable of having a relation to the will, because it is nothing real, but a mere picture. Now this holds good, not only of the works of plastic and pictorial art, but also of poetry; the effect of which is also conditioned by indifferent, will-less, and thereby purely objective apprehension. It is exactly this which makes a perceived object *picturesque*, an event of actual life *poetical;* for it is only this that throws over the objects of the real world that magic gleam which in the case of sensibly perceived objects is called the picturesque, and in the case of those which are only perceived in imagination is called the poetical. If poets sing of the blithe morning, the beautiful evening, the still moonlight night, and many such things, the real object of their praise is, unknown to themselves, the pure subject of knowledge which is called forth by those beauties of nature, and on the appearance of which the will vanishes from consciousness, and so that peace of heart enters which, apart from this, is unattainable in the world. How otherwise, for example, could the verse—

"*Nox erat, et cœlo fulgebat luna sereno,*
Inter minora sidera,"

affect us so beneficently, nay, so magically? Further, that the stranger or the mere passing traveller feels the picturesque or poetical effect of objects which are unable to produce this effect upon those who live among them may be explained from the fact that the novelty and complete strangeness of the objects of such an indifferent, purely objective apprehension are favourable to it. Thus, for example, the sight of an entirely strange town often makes a specially agreeable impression upon the traveller, which it by no means produces in the inhabitant of it; for it arises from the fact that the former, being out of all relation to this town and its inhabitants, perceives it purely objectively. Upon this depends partly the pleasure of travelling. This seems also to be the reason why it is sought to increase the effect of narrative or dramatic works by transferring the scene to distant times or lands: in Germany, to Italy or Spain; in Italy, to Germany, Poland, or even Holland. If now perfectly objective, intuitive apprehension, purified from all volition, is the condition of the *enjoyment* of æsthetic objects, so much the more is it the condition of their *production*. Every good picture, every genuine poem, bears the stamp of the frame of mind described. For only what has sprung from perception, and indeed from purely objective perception, or is directly excited by it, contains the living germ from which genuine and original achievements can grow up: not only in plastic and pictorial art, but also in poetry, nay, even in philosophy. The *punctum saliens* of every beautiful work, of every great or profound thought, is a purely objective perception. Such perception, however, is absolutely conditioned by the complete silence of the will, which leaves the man simply the pure subject of knowledge. The natural disposition for the predominance of this state is genius.

With the disappearance of volition from consciousness,

the individuality also, and with it its suffering and misery, is really abolished. Therefore I have described the pure subject of knowledge which then remains over as the eternal eye of the world, which, although with very different degrees of clearness, looks forth from all living creatures, untouched by their appearing and passing away, and thus, as identical with itself, as constantly one and the same, is the supporter of the world of permanent Ideas, *i.e.*, of the adequate objectivity of the will; while the individual subject, whose knowledge is clouded by the individuality which springs from the will, has only particular things as its object, and is transitory as these themselves. In the sense here indicated a double existence may be attributed to every one. As will, and therefore as individual, he is only one, and this one exclusively, which gives him enough to do and to suffer. As the purely objective perceiver, he is the pure subject of knowledge in whose consciousness alone the objective world has its existence; as such he is *all things* so far as he perceives them, and in him is their existence without burden or inconvenience. It is *his* existence, so far as it exists in *his* idea; but it is there without will. So far, on the other hand, as it is will, it is not in him. It is well with every one when he is in that state in which he is all things; it is ill with him when in the state in which he is exclusively one. Every state, every man, every scene of life, requires only to be purely objectively apprehended and be made the subject of a sketch, whether with pencil or with words, in order to appear interesting, charming, and enviable; but if one is in it, if one is it oneself, then (it is often a case of) may the devil endure it. Therefore Goethe says—

> "What in life doth only grieve us,
> That in art we gladly see."

There was a period in the years of my youth when I was always trying to see myself and my action from without, and picture it to myself; probably in order to make it more enjoyable to me.

As I have never spoken before on the subject I have just been considering, I wish to add a psychological illustration of it.

In the immediate perception of the world and of life we consider things, as a rule, merely in their relations, consequently according to their relative and not their absolute nature and existence. For example, we will regard houses, ships, machines, and the like with the thought of their end and their adaptation to it; men, with the thought of their relation to us, if they have any such; and then with that of their relations to each other, whether in their present action or with regard to their position and business, judging perhaps their fitness for it, &c. Such a consideration of the relations we can follow more or less far to the most distant links of their chain: the consideration will thereby gain in accuracy and extent, but in its quality and nature it remains the same. It is the consideration of things in their relations, nay, *by means of these*, thus according to the principle of sufficient reason. Every one, for the most part and as a rule, is given up to this method of consideration; indeed I believe that most men are capable of no other. But if, as an exception, it happens that we experience a momentary heightening of the intensity of our intuitive intelligence, we at once see things with entirely different eyes, in that we now apprehend them no longer according to their relations, but according to that which they are in and for themselves, and suddenly perceive their absolute existence apart from their relative existence. At once every individual represents its species; and accordingly we now apprehend the universal of every being. Now what we thus know are the *Ideas of things;* but out of these there now speaks a higher wisdom than that which knows of mere relations. And we also have then passed out of the relations, and have thus become the pure subject of knowledge. But what now exceptionally brings about this state must be internal physiological processes, which purify the activity

of the brain, and heighten it to such a degree that a sudden spring-tide of activity like this ensues. The external conditions of this are that we remain completely strange to the scene to be considered, and separated from it, and are absolutely not actively involved in it.

In order to see that a purely objective, and therefore correct, comprehension of things is only possible when we consider them without any personal participation in them, thus when the will is perfectly silent, let one call to mind how much every emotion or passion disturbs and falsifies our knowledge, indeed how every inclination and aversion alters, colours, and distorts not only the judgment, but even the original perception of things. Let one remember how when we are gladdened by some fortunate occurrence the whole world at once assumes a bright colour and a smiling aspect, and, on the contrary, looks gloomy and sad when we are pressed with cares; also, how even a lifeless thing, if it is to be made use of in doing something which we abhor, seems to have a hideous physiognomy; for example, the scaffold, the fortress, to which we have been brought, the surgeon's cases of instruments; the travelling carriage of our loved one, &c., nay, numbers, letters, seals, may seem to grin upon us horribly and affect us as fearful monstrosities. On the other hand, the tools for the accomplishment of our wishes at once appear to us agreeable and pleasing; for example, the hump-backed old woman with the love-letter, the Jew with the louis d'ors, the rope-ladder to escape by, &c. As now here the falsification of the idea through the will in the case of special abhorrence or love is unmistakable, so is it present in a less degree in every object which has any even distant relation to our will, that is, to our desire or aversion. Only when the will with its interests has left consciousness, and the intellect freely follows its own laws, and as pure subject mirrors the objective world, yet in doing so, although spurred on by no volition, is of its own inclination in the highest

state of tension and activity, do the colours and forms of things appear in their true and full significance. Thus it is from such comprehension alone that genuine works of art can proceed whose permanent worth and ever renewed approval arises simply from the fact that they express the purely objective element, which lies at the foundation of and shines through the different subjective, and therefore distorted, perceptions, as that which is common to them all and alone stands fast; as it were the common theme of all those subjective variations. For certainly the nature which is displayed before our eyes exhibits itself very differently in different minds; and as each one sees it so alone can he repeat it, whether with the pencil or the chisel, or with words and gestures on the stage. Objectivity alone makes one capable of being an artist; but objectivity is only possible in this way, that the intellect, separated from its root the will, moves freely, and yet acts with the highest degree of energy.

To the youth whose perceptive intellect still acts with fresh energy nature often exhibits itself with complete objectivity, and therefore with perfect beauty. But the pleasure of such a glance is sometimes disturbed by the saddening reflection that the objects present which exhibit themselves in such beauty do not stand in a personal relation to this will, by virtue of which they could interest and delight him; he expects his life in the form of an interesting romance. "Behind that jutting cliff the well-mounted band of friends should await me,—beside that waterfall my love should rest; this beautifully lighted building should be her dwelling, and that vine-clad window hers;—but this beautiful world is for me a desert!" and so on. Such melancholy youthful reveries really demand something exactly contradictory to themselves; for the beauty with which those objects present themselves depends just upon the pure objectivity, *i.e.*, disinterestedness of their perception, and would therefore at once be abolished by the relation to his own will which the youth painfully misses,

and thus the whole charm which now affords him pleasure, even though alloyed with a certain admixture of pain, would cease to exist. The same holds good, moreover, of every age and every relation; the beauty of the objects of a landscape which now delights us would vanish if we stood in personal relations to them, of which we remained always conscious. Everything is beautiful only so long as it does not concern us. (We are not speaking here of sensual passion, but of æsthetic pleasure.) Life is never beautiful, but only the pictures of life are so in the transfiguring mirror of art or poetry; especially in youth, when we do not yet know it. Many a youth would receive great peace of mind if one could assist him to this knowledge.

Why has the sight of the full moon such a beneficent, quieting, and exalting effect? Because the moon is an object of perception, but never of desire:

> "The stars we yearn not after
> Delight us with their glory."—G.

Further, it is sublime, *i.e.*, it induces a lofty mood in us, because, without any relation to us, it moves along for ever strange to earthly doings, and sees all while it takes part in nothing. Therefore, at the sight of it the will, with its constant neediness, vanishes from consciousness, and leaves a purely knowing consciousness behind. Perhaps there is also mingled here a feeling that we share this sight with millions, whose individual differences are therein extinguished, so that in this perception they are one, which certainly increases the impression of the sublime. Finally, this is also furthered by the fact that the moon lights without heating, in which certainly lies the reason why it has been called chaste and identified with Diana. In consequence of this whole beneficent impression upon our feeling, the moon becomes gradually our bosom friend. The sun, again, never does so; but is like an overplenteous benefactor whom we can never look in the face.

The following remark may find room here as an addition to what is said in § 38 of the first volume on the æsthetic pleasure afforded by light, reflection, and colours. The whole immediate, thoughtless, but also unspeakable, pleasure which is excited in us by the impression of colours, strengthened by the gleam of metal, and still more by transparency, as, for example, in coloured windows, and in a greater measure by means of the clouds and their reflection at sunset,—ultimately depends upon the fact that here in the easiest manner, almost by a physical necessity, our whole interest is won for knowledge, without any excitement of our will, so that we enter the state of pure knowing, although for the most part this consists here in a mere sensation of the affection of the retina, which, however, as it is in itself perfectly free from pain or pleasure, and therefore entirely without direct influence on the will, thus belongs to pure knowledge.

CHAPTER XXXI.

ON GENIUS.

WHAT is properly denoted by the name genius is the predominating capacity for that kind of knowledge which has been described in the two preceding chapters, the knowledge from which all genuine works of art and poetry, and even of philosophy, proceed. Accordingly, since this has for its objects the Platonic Ideas, and these are not comprehended in the abstract, but *only perceptibly*, the essence of genius must lie in the perfection and energy of the knowledge of *perception*. Corresponding to this, the works which we hear most decidedly designated works of genius are those which start immediately from perception and devote themselves to perception; thus those of plastic and pictorial art, and then those of poetry, which gets its perceptions by the assistance of the imagination. The difference between genius and mere talent makes itself noticeable even here. For talent is an excellence which lies rather in the greater versatility and acuteness of discursive than of intuitive knowledge. He who is endowed with talent thinks more quickly and more correctly than others; but the genius beholds another world from them all, although only because he has a more profound perception of the world which lies before them also, in that it presents itself in his mind more objectively, and consequently in greater purity and distinctness.

[1] This chapter is connected with § 36 of the first volume.

The intellect is, according to its destination, merely the medium of motives; and in accordance with this it originally comprehends nothing in things but their relations to the will, the direct, the indirect, and the possible. In the case of the brutes, where it is almost entirely confined to the direct relations, the matter is just on that account most apparent: what has no relation to their will does not exist for them. Therefore we sometimes see with surprise that even clever animals do not observe at all something conspicuous to them; for example, they show no surprise at obvious alterations in our person and surroundings. In the case of normal men the indirect, and even the possible, relations to the will are added, the sum of which make up the total of useful knowledge; but here also knowledge remains confined to the relations. Therefore the normal mind does not attain to an absolutely pure, objective picture of things, because its power of perception, whenever it is not spurred on by the will and set in motion, at once becomes tired and inactive, because it has not enough energy of its own elasticity and without an *end* in view to apprehend the world in a purely objective manner. Where, on the other hand, this takes place—where the brain has such a surplus of the power of ideation that a pure, distinct, objective image of the external world exhibits itself *without any aim;* an image which is useless for the intentions of the will, indeed, in the higher degrees, disturbing, and even injurious to them—there, the natural disposition, at least, is already present for that abnormity which the name genius denotes, which signifies that here a *genius* foreign to the will, *i.e.*, to the I proper, as it were coming from without, seems to be active. But to speak without a figure: genius consists in this, that the knowing faculty has received a considerably greater development than the *service of the will*, for which alone it originally appeared, demands. Therefore, strictly speaking, physiology might to a certain extent class such a superfluity of brain activity, and with it of brain itself, among the *monstra per exces-*

sum, which, it is well known, it co-ordinates with *monstra per defectum* and those *per situm mutatum*. Thus genius consists in an abnormally large measure of intellect, which can only find its use by being applied to the universal of existence, whereby it then devotes itself to the service of the whole human race, as the normal intellect to that of the individual. In order to make this perfectly comprehensible one might say: if the normal man consists of two-thirds will and one-third intellect, the genius, on the contrary, has two-thirds intellect and one-third will. This might, then, be further illustrated by a chemical simile: the base and the acid of a neutral salt are distinguished by the fact that in each of the two the radical has the converse relation to oxygen to that which it has in the other. The base or the alkali is so because in it the radical predominates with reference to oxygen, and the acid is so because in it oxygen predominates. In the same way now the normal man and the genius are related in respect of will and intellect. From this arises a thorough distinction between them, which is visible even in their whole nature and behaviour, but comes out most clearly in their achievements. One might add the difference that while that total opposition between the chemical materials forms the strongest affinity and attraction between them, in the human race the opposite is rather wont to be found.

The first manifestation which such a superfluity of the power of knowledge calls forth shows itself for the most part in the most original and fundamental knowledge, *i.e.*, in knowledge of *perception*, and occasions the repetition of it in an image; hence arises the painter and the sculptor. In their case, then, the path between the apprehension of genius and the artistic production is the shortest; therefore the form in which genius and its activity here exhibits itself is the simplest and its description the easiest. Yet here also the source is shown from which all genuine productions in every art, in poetry, and indeed in philosophy,

have their origin, although in the case of these the process is not so simple.

Let the result arrived at in the first book be here borne in mind, that all perception is intellectual and not merely sensuous. If one now adds the exposition given here, and, at the same time, in justice considers that the philosophy of last century denoted the perceptive faculty of knowledge by the name "lower powers of the soul," we will not think it so utterly absurd nor so deserving of the bitter scorn with which Jean Paul quotes it in his "*Vorschule der Æsthetik*," that Adelung, who had to speak the language of his age, placed genius in "a remarkable strength of the lower powers of the soul." The work just referred to of this author, who is so worthy of our admiration, has great excellences, but yet I must remark that all through, whenever a theoretical explanation and, in general, instruction is the end in view, a style of exposition which is constantly indulging in displays of wit and hurrying along in mere similes cannot be well adapted to the purpose.

It is, then, *perception* to which primarily the peculiar and true nature of things, although still in a conditioned manner, discloses and reveals itself. All conceptions and everything thought are mere abstractions, consequently partial ideas taken from perception, and have only arisen by thinking away. All profound knowledge, even wisdom properly so called, is rooted in the *perceptive* apprehension of things, as we have fully considered in the supplements to the first book. A *perceptive* apprehension has always been the generative process in which every genuine work of art, every immortal thought, received the spark of life. All primary thought takes place in pictures. From conceptions, on the other hand, arise the works of mere talent, the merely rational thoughts, imitations, and indeed all that is calculated merely with reference to the present need and contemporary conditions.

But if now our perception were constantly bound to the

real present of things, its material would be entirely under the dominion of chance, which seldom produces things at the right time, seldom arranges them for an end and for the most part presents them to us in very defective examples. Therefore the *imagination* is required in order to complete, arrange, give the finishing touches to, retain, and repeat at pleasure all those significant pictures of life, according as the aims of a profoundly penetrating knowledge and of the significant work whereby they are to be communicated may demand. Upon this rests the high value of imagination, which is an indispensable tool of genius. For only by virtue of imagination can genius ever, according to the requirements of the connection of its painting or poetry or thinking, call up to itself each object or event in a lively image, and thus constantly draw fresh nourishment from the primary source of all knowledge, perception. The man who is endowed with imagination is able, as it were, to call up spirits, who at the right time reveal to him the truths which the naked reality of things exhibits only weakly, rarely, and then for the most part at the wrong time. Therefore the man without imagination is related to him, as the mussel fastened to its rock, which must wait for what chance may bring it, is related to the freely moving or even winged animal. For such a man knows nothing but the actual perception of the senses: till it comes he gnaws at conceptions and abstractions which are yet mere shells and husks, not the kernel of knowledge. He will never achieve anything great, unless it be in calculating and mathematics. The works of plastic and pictorial art and of poetry, as also the achievements of mimicry, may also be regarded as means by which those who have no imagination may make up for this defect as far as possible, and those who are gifted with it may facilitate the use of it.

Thus, although the kind of knowledge which is peculiar and essential to genius is knowledge of *perception*, yet the special object of this knowledge by no means consists of

the particular things, but of the Platonic Ideas which manifest themselves in these, as their apprehension was analysed in chapter 29. Always to see the universal in the particular is just the fundamental characteristic of genius, while the normal man knows in the particular only the particular as such, for only as such does it belong to the actual which alone has interests for him, *i.e.*, relations to his *will.* The degree in which every one not merely thinks, but actually perceives, in the particular thing, only the particular, or a more or less universal up to the most universal of the species, is the measure of his approach to genius. And corresponding to this, only the nature of things generally, the universal in them, the whole, is the special object of genius. The investigation of the particular phenomena is the field of the talents, in the real sciences, whose special object is always only the relations of things to each other.

What was fully shown in the preceding chapter, that the apprehension of the Ideas is conditioned by the fact that the knower is the *pure subject* of knowledge, *i.e.*, that the will entirely vanishes from consciousness, must be borne in mind here. The pleasure which we have in many of Goethe's songs which bring the landscape before our eyes, or in Jean Paul's sketches of nature, depends upon the fact that we thereby participate in the objectivity of those minds, *i.e.*, the purity with which in them the world as idea separated from the world as will, and, as it were, entirely emancipated itself from it. It also follows from the fact that the kind of knowledge peculiar to genius is essentially that which is purified from all will and its relations, that the works of genius do not proceed from intention or choice, but it is guided in them by a kind of instinctive necessity. What is called the awaking of genius, the hour of initiation, the moment of inspiration, is nothing but the attainment of freedom by the intellect, when, delivered for a while from its service under the will, it does not now sink into inactivity or

lassitude, but is active for a short time entirely alone and spontaneously. Then it is of the greatest purity, and becomes the clear mirror of the world; for, completely severed from its origin, the will, it is now the world as idea itself, concentrated in *one* consciousness. In such moments, as it were, the souls of immortal works are begotten. On the other hand, in all intentional reflection the intellect is not free, for indeed the will guides it and prescribes it its theme.

The stamp of commonness, the expression of vulgarity, which is impressed on the great majority of countenances consists really in this, that in them becomes visible the strict subordination of their knowledge to their will, the firm chain which binds these two together, and the impossibility following from this of apprehending things otherwise than in their relation to the will and its aims. On the other hand, the expression of genius which constitutes the evident family likeness of all highly gifted men consists in this, that in it we distinctly read the liberation, the manumission of the intellect from the service of the will, the predominance of knowledge over volition; and because all anxiety proceeds from the will, and knowledge, on the contrary, is in and for itself painless and serene, this gives to their lofty brow and clear, perceiving glance, which are not subject to the service of the will and its wants, that look of great, almost supernatural serenity which at times breaks through, and consists very well with the melancholy of their other features, especially the mouth, and which in this relation may be aptly described by the motto of Giordano Bruno: *In tristitia hilaris, in hilaritate tristis.*

The will, which is the root of the intellect, opposes itself to any activity of the latter which is directed to anything else but its own aims. Therefore the intellect is only capable of a purely objective and profound comprehension of the external world when it has freed itself at least for a while from this its root. So long as it remains bound

to the will, it is of its own means capable of no activity, but sleeps in a stupor, whenever the will (the interests) does not awake it, and set it in motion. If, however, this happens, it is indeed very well fitted to recognise the relations of things according to the interest of the will, as the prudent mind does, which, however, must always be an awakened mind, *i.e.*, a mind actively aroused by volition; but just on this account it is not capable of comprehending the purely objective nature of things. For the willing and the aims make it so one-sided that it sees in things only that which relates to these, and the rest either disappears or enters consciousness in a falsified form. For example, the traveller in anxiety and haste will see the Rhine and its banks only as a line, and the bridges over it only as lines cutting it. In the mind of the man who is filled with his own aims the world appears as a beautiful landscape appears on the plan of a battlefield. Certainly these are extremes, taken for the sake of distinctness; but every excitement of the will, however slight, will have as its consequence a slight but constantly proportionate falsification of knowledge. The world can only appear in its true colour and form, in its whole and correct significance, when the intellect, devoid of willing, moves freely over the objects, and without being driven on by the will is yet energetically active. This is certainly opposed to the nature and determination of the intellect, thus to a certain extent unnatural, and just on this account exceedingly rare; but it is just in this that the essential nature of genius lies, in which alone that condition takes place in a high degree and is of some duration, while in others it only appears approximately and exceptionally. I take it to be in the sense expounded here that Jean Paul (*Vorschule der Æsthetik*, § 12) places the essence of genius in *reflectiveness.* The normal man is sunk in the whirl and tumult of life, to which he belongs through his will; his intellect is filled with the things and events of life; but he does

not know these things nor life itself in their objective significance; as the merchant on 'Change in Amsterdam apprehends perfectly what his neighbour says, but does not hear the hum of the whole Exchange, like the sound of the sea, which astonishes the distant observer. From the genius, on the contrary, whose intellect is delivered from the will, and thus from the person, what concerns these does not conceal the world and things themselves; but he becomes distinctly conscious of them, he apprehends them in and for themselves in objective perception; in this sense he is *reflective.*

It is *reflectiveness* which enables the painter to repeat the natural objects which he contemplates faithfully upon the canvas, and the poet accurately to call up again the concrete present, by means of abstract conceptions, by giving it utterance and so bringing it to distinct consciousness, and also to express everything in words which others only feel. The brute lives entirely without reflection. It has consciousness, *i.e.*, it knows itself and its good and ill, also the objects which occasion these. But its knowledge remains always subjective, never becomes objective; everything that enters it seems a matter of course, and therefore can never become for it a theme (an object of exposition) nor a problem (an object of meditation). Its consciousness is thus entirely *immanent.* Not certainly the same, but yet of kindred nature, is the consciousness of the common type of man, for his apprehension also of things and the world is predominantly subjective and remains prevalently immanent. It apprehends the things in the world, but not the world; its own action and suffering, but not itself. As now in innumerable gradations the distinctness of consciousness rises, reflectiveness appears more and more; and thus it is brought about little by little that sometimes, though rarely, and then again in very different degrees of distinctness, the question passes through the mind like a flash, "What is all this?" or again, "How is it really fashioned?" The

first question, if it attains great distinctness and continued presence, will make the philosopher, and the other, under the same conditions, the artist or the poet. Therefore, then, the high calling of both of these has its root in the reflectiveness which primarily springs from the distinctness with which they are conscious of the world and their own selves, and thereby come to reflect upon them. But the whole process springs from the fact that the intellect through its preponderance frees itself for a time from the will, to which it is originally subject.

The considerations concerning genius here set forth are connected by way of supplement with the exposition contained in chapter 21, of the *ever wider separation of the will and the intellect*, which can be traced in the whole series of existences. This reaches its highest grade in genius, where it extends to the entire liberation of the intellect from its root the will, so that here the intellect becomes perfectly free, whereby the *world as idea* first attains to complete objectification.

A few remarks now concerning the individuality of genius. Aristotle has already said, according to Cicero (*Tusc.*, i. 33), "*Omnes ingeniosos melancholicos esse;*" which without doubt is connected with the passage of Aristotle's "*Problemata*," xxx. 1. Goethe also says: "My poetic rapture was very small, so long as I only encountered good; but it burnt with a bright flame when I fled from threatening evil. The tender poem, like the rainbow, is only drawn on a dark ground; hence the genius of the poet loves the element of melancholy."

This is to be explained from the fact that since the will constantly re-establishes its original sway over the intellect, the latter more easily withdraws from this under unfavourable personal relations; because it gladly turns from adverse circumstances, in order to a certain extent to divert itself, and now directs itself with so much the greater energy to the foreign external world, thus more easily becomes purely objective. Favourable personal

relations act conversely. Yet as a whole and in general the melancholy which accompanies genius depends upon the fact that the brighter the intellect which enlightens the will to live, the more distinctly does it perceive the misery of its condition. The melancholy disposition of highly gifted minds which has so often been observed has its emblem in Mont Blanc, the summit of which is for the most part lost in clouds; but when sometimes, especially in the early morning, the veil of clouds is rent and now the mountain looks down on Chamounix from its height in the heavens above the clouds, then it is a sight at which the heart of each of us swells from its profoundest depths. So also the genius, for the most part melancholy, shows at times that peculiar serenity already described above, which is possible only for it, and springs from the most perfect objectivity of the mind. It floats like a ray of light upon his lofty brow: *In tristitia hilaris, in hilaritate tristis.*

All bunglers are so ultimately because their intellect, still too firmly bound to the will, only becomes active when spurred on by it, and therefore remains entirely in its service. They are accordingly only capable of personal aims. In conformity with these they produce bad pictures, insipid poems, shallow, absurd, and very often dishonest philosophemes, when it is to their interest to recommend themselves to high authorities by a pious disingenuousness. Thus all their action and thought is personal. Therefore they succeed at most in appropriating what is external, accidental, and arbitrary in the genuine works of others as mannerisms, in doing which they take the shell instead of the kernel, and yet imagine they have attained to everything, nay, have surpassed those works. If, however, the failure is patent, yet many hope to attain success in the end through their good intentions. But it is just this good will which makes success impossible; because this only pursues personal ends, and with these neither art nor poetry nor philosophy can ever be taken seriously.

Therefore the saying is peculiarly applicable to such persons: "They stand in their own light." They have no idea that it is only the intellect delivered from the government of the will and all its projects, and therefore freely active, that makes one capable of genuine productions, because it alone imparts true seriousness; and it is well for them that they have not, otherwise they would leap into the water. The *good will* is in *morality* everything; but in art it is nothing. In art, as the word itself indicates (*Kunst*), what alone is of consequence is ability (*Können*). It all amounts ultimately to this, where the true *seriousness* of the man lies. In almost all it lies exclusively in their own well-being and that of their families; therefore they are in a position to promote this and nothing else; for no purpose, no voluntary and intentional effort, imparts the true, profound, and proper seriousness, or makes up for it, or more correctly, takes its place. For it always remains where nature has placed it; and without it everything is only half performed. Therefore, for the same reason, persons of genius often manage so badly for their own welfare. As a leaden weight always brings a body back to the position which its centre of gravity thereby determined demands, so the true seriousness of the man always draws the strength and attention of the intellect back to that in which it lies; everything else the man does *without true seriousness.* Therefore only the exceedingly rare and abnormal men whose true seriousness does not lie in the personal and practical, but in the objective and theoretical, are in a position to apprehend what is essential in the things of the world, thus the highest truths, and reproduce them in any way. For such a seriousness of the individual, falling outside himself in the objective, is something foreign to the nature of man, something unnatural, or really supernatural: yet on account of this alone is the man *great;* and therefore what he achieves is then ascribed to a *genius* different from himself, which takes possession of him. To such a man

his painting, poetry, or thinking is an *end;* to others it is a *means.* The latter thereby seek their own things, and, as a rule, they know how to further them, for they flatter their contemporaries, ready to serve their wants and humours; therefore for the most part they live in happy circumstances; the former often in very miserable circumstances. For he sacrifices his personal welfare to his *objective end;* he cannot indeed do otherwise, because his seriousness lies there. They act conversely; therefore they are *small,* but he is *great.* Accordingly his work is for all time, but the recognition of it generally only begins with posterity: they live and die with their time. In general he only is great who in his work, whether it is practical or theoretical, seeks *not his own concerns,* but pursues an *objective end* alone; he is so, however, even when in the practical sphere this end is a misunderstood one, and even if in consequence of this it should be a crime. *That he seeks not himself and his own concerns,* this makes him under all circumstances *great. Small,* on the other hand, is all action which is directed to personal ends; for whoever is thereby set in activity knows and finds himself only in his own transient and insignificant person. He who is great, again, finds himself in all, and therefore in the whole: he lives not, like others, only in the microcosm, but still more in the macrocosm. Hence the whole interests him, and he seeks to comprehend it in order to represent it, or to explain it, or to act practically upon it. For it is not strange to him; he feels that it concerns him. On account of this extension of his sphere he is called *great.* Therefore that lofty predicate belongs only to the true hero, in some sense, and to genius: it signifies that they, contrary to human nature, have not sought their own things, have not lived for themselves, but for all. As now clearly the great majority must *constantly* be small, and can *never* become great, the converse of this, that one should be great throughout, that is, constantly and every moment, is yet not possible—

"For man is made of common clay,
And custom is his nurse."

Every great man must often be only the individual, have only himself in view, and that means he must be small. Upon this depends the very true remark, that no man is a hero to his valet, and not upon the fact that the valet cannot appreciate the hero; which Goethe, in the "*Wahlverwandhschaften*" (vol. ii. chap. 5), serves up as an idea of Ottilie's.

Genius is its own reward: for the best that one is, one must necessarily be for oneself. "Whoever is born with a talent, to a talent, finds in this his fairest existence," says Goethe. When we look back at a great man of former times, we do not think, "How happy is he to be still admired by all of us!" but, "How happy must he have been in the immediate enjoyment of a mind at the surviving traces of which centuries revive themselves!" Not in the fame, but in that whereby it is attained, lies the value, and in the production of immortal children the pleasure. Therefore those who seek to show the vanity of posthumous fame from the fact that he who obtains it knows nothing of it, may be compared to the wiseacre who very learnedly tried to demonstrate to the man who cast envious glances at a heap of oyster-shells in his neighbour's yard the absolute uselessness of them.

According to the exposition of the nature of genius which has been given, it is so far contrary to nature, inasmuch as it consists in this, that the intellect, whose real destination is the service of the will, emancipates itself from this service in order to be active on its own account. Accordingly genius is an intellect which has become untrue to its destination. Upon this depend the *disadvantages* connected with it, for the consideration of which we shall now prepare the way by comparing genius with the less decided predominance of the intellect.

The intellect of the normal man, strictly bound to the service of the will, and therefore really only occupied

with the apprehension of motives, may be regarded as a complex system of wires, by means of which each of these puppets is set in motion in the theatre of the world. From this arises the dry, grave seriousness of most people, which is only surpassed by that of the brutes, who never laugh. On the other hand, we might compare the genius, with his unfettered intellect, to a living man playing along with the large puppets of the famous puppet-show at Milan, who would be the only one among them who would understand everything, and would therefore gladly leave the stage for a while to enjoy the play from the boxes;—that is the reflectiveness of genius. But even the man of great understanding and reason, whom one might almost call wise, is very different from the genius, and in this way, that his intellect retains a *practical* tendency, is concerned with the choice of the best ends and means, therefore remains in the service of the will, and accordingly is occupied in a manner that is thoroughly in keeping with nature. The firm, practical seriousness of life which the Romans denoted *gravitas* presupposes that the intellect does not forsake the service of the will in order to wander away after that which does not concern the will; therefore it does not admit of that separation of the will and the intellect which is the condition of genius. The able, nay, eminent man, who is fitted for great achievements in the practical sphere, is so precisely because objects rouse his will in a lively manner, and spur him on to the ceaseless investigation of their relations and connections. Thus his intellect has grown up closely connected with his will. Before the man of genius, on the contrary, there floats in his objective comprehension the phenomenon of the world, as something foreign to him, an object of contemplation, which expels his will from consciousness. Round this point turns the distinction between the capacity for *deeds* and for *works*. The latter demand objectivity and depth of knowledge, which presupposes entire separation of the intellect from

the will; the former, on the other hand, demands the application of knowledge, presence of mind, and decision, which required that the intellect should uninterruptedly attend to the service of the will. Where the bond between the intellect and the will is loosened, the intellect, turned away from its natural destination, will neglect the service of the will; it will, for example, even in the need of the moment, preserve its emancipation, and perhaps be unable to avoid taking in the picturesque impression of the surroundings, from which danger threatens the individual. The intellect of the reasonable and understanding man, on the other hand, is constantly at its post, is directed to the circumstances and their requirements. Such a man will therefore in all cases determine and carry out what is suitable to the case, and consequently will by no means fall into those eccentricities, personal slips, nay, follies, to which the genius is exposed, because his intellect does not remain exclusively the guide and guardian of his will, but sometimes more, sometimes less, is laid claim to by the purely objective. In the contrast of Tasso and Antonio, Goethe has illustrated the opposition, here explained in the abstract, in which these two entirely different kinds of capacity stand to each other. The kinship of genius and madness, so often observed, depends chiefly upon that separation of the intellect from the will which is essential to genius, but is yet contrary to nature. But this separation itself is by no means to be attributed to the fact that genius is accompanied by less intensity of will; for it is rather distinguished by a vehement and passionate character; but it is to be explained from this, that the practically excellent person, the man of deeds, has merely the whole, full measure of intellect required for an energetic will while most men lack even this; but genius consists in a completely abnormal, actual superfluity of intellect, such as is required for the service of no will. On this account the men of genuine works are a thousand times rarer than

the men of deeds. It is just that abnormal superfluity of intellect by virtue of which it obtains the decided preponderance, sets itself free from the will, and now, forgetting its origin, is freely active from its own strength and elasticity; and from this the creations of genius proceed.

Now further, just this, that genius in working consists of the free intellect, *i.e.*, of the intellect emancipated from the service of the will, has as a consequence that its productions serve no useful ends. The work of genius is music, or philosophy, or paintings, or poetry; it is nothing to use. To be of no use belongs to the character of the works of genius; it is their patent of nobility. All other works of men are for the maintenance or easing of our existence; only those we are speaking of are not; they alone exist for their own sake, and are in this sense to be regarded as the flower or the net profit of existence. Therefore our heart swells at the enjoyment of them, for we rise out of the heavy earthly atmosphere of want. Analogous to this, we see the beautiful, even apart from these, rarely combined with the useful. Lofty and beautiful trees bear no fruit; the fruit-trees are small, ugly cripples. The full garden rose is not fruitful, but the small, wild, almost scentless roses are. The most beautiful buildings are not the useful ones; a temple is no dwelling-house. A man of high, rare mental endowments compelled to apply himself to a merely useful business, for which the most ordinary man would be fitted, is like a costly vase decorated with the most beautiful painting which is used as a kitchen pot; and to compare useful people with men of genius is like comparing building-stone with diamonds.

Thus the merely practical man uses his intellect for that for which nature destined it, the comprehension of the relations of things, partly to each other, partly to the will of the knowing individual. The genius, on the other hand, uses it, contrary to its destination, for the comprehension of the objective nature of things. His mind, therefore, belongs not to himself, but to the world, to the

illumination of which, in some sense, it will contribute. From this must spring manifold *disadvantages* to the individual favoured with genius. For his intellect will in general show those faults which are rarely wanting in any tool which is used for that for which it has not been made. First of all, it will be, as it were, the servant of two masters, for on every opportunity it frees itself from the service to which it was destined in order to follow its own ends, whereby it often leaves the will very inopportunely in a fix, and thus the individual so gifted becomes more or less useless for life, nay, in his conduct sometimes reminds us of madness. Then, on account of its highly developed power of knowledge, it will see in things more the universal than the particular; while the service of the will principally requires the knowledge of the particular. But, again, when, as opportunity offers, that whole abnormally heightened power of knowledge directs itself with all its energy to the circumstances and miseries of the will, it will be apt to apprehend these too vividly, to behold all in too glaring colours, in too bright a light, and in a fearfully exaggerated form, whereby the individual falls into mere extremes. The following may serve to explain this more accurately. All great theoretical achievements, in whatever sphere they may be, are brought about in this way: Their author directs all the forces of his mind upon one point, in which he lets them unite and concentrate so strongly, firmly, and exclusively that now the whole of the rest of the world vanishes for him, and his object fills all reality. Now this great and powerful concentration which belongs to the privileges of genius sometimes appears for it also in the case of objects of the real world and the events of daily life, which then, brought under such a focus, are magnified to such a monstrous extent that they appear like the flea, which under the solar microscope assumes the stature of an elephant. Hence it arises that highly gifted individuals sometimes are thrown by trifles into violent emotions of

the most various kinds, which are incomprehensible to others, who see them transported with grief, joy, care, fear, anger, &c., by things which leave the every-day man quite composed. Thus, then, the genius lacks *soberness*, which simply consists in this, that one sees in things nothing more than actually belongs to them, especially with reference to our possible ends; therefore no sober-minded man can be a genius. With the disadvantages which have been enumerated there is also associated hyper-sensibility, which an abnormally developed nervous and cerebral system brings with it, and indeed in union with the vehemence and passionateness of will which is certainly characteristic of genius, and which exhibits itself physically as energy of the pulsation of the heart. From all this very easily arises that extravagance of disposition, that vehemence of the emotions, that quick change of mood under prevailing melancholy, which Goethe has presented to us in Tasso. What reasonableness, quiet composure, finished surveyal, certainty and proportionateness of behaviour is shown by the well-endowed normal man in comparison with the now dreamy absentness, and now passionate excitement of the man of genius, whose inward pain is the mother's lap of immortal works! To all this must still be added that genius lives essentially alone. It is too rare to find its like with ease, and too different from the rest of men to be their companion. With them it is the will, with him it is knowledge, that predominates; therefore their pleasures are not his, and his are not theirs. They are merely moral beings, and have merely personal relations; he is at the same time a pure intellect, and as such belongs to the whole of humanity. The course of thought of the intellect which is detached from its mother soil, the will, and only returns to it periodically, will soon show itself entirely different from that of the normal intellect, still cleaving to its stem. For this reason, and also on account of the dissimilarity of the pace, the former is not adapted

for thinking in common, *i.e.*, for conversation with the others: they will have as little pleasure in him and his oppressive superiority as he will in them. They will therefore feel more comfortable with their equals, and he will prefer the entertainment of his equals, although, as a rule, this is only possible through the works they have left behind them. Therefore Chamfort says very rightly: "*Il y a peu de vices qui empêchent un homme d'avoir beaucoup d'amis, autant que peuvent le faire de trop grandes qualités.*" The happiest lot that can fall to the genius is release from action, which is not his element, and leisure for production. From all this it results that although genius may highly bless him who is gifted with it, in the hours in which, abandoned to it, he revels unhindered in its delight, yet it is by no means fitted to procure for him a happy course of life; rather the contrary. This is also confirmed by the experience recorded in biographies. Besides this there is also an external incongruity, for the genius, in his efforts and achievements themselves, is for the most part in contradiction and conflict with his age. Mere men of talent come always at the right time; for as they are roused by the spirit of their age, and called forth by its needs, they are also capable only of satisfying these. They therefore go hand in hand with the advancing culture of their contemporaries or with the gradual progress of a special science: for this they reap reward and approval. But to the next generation their works are no longer enjoyable; they must be replaced by others, which again are not permanent. The genius, on the contrary, comes into his age like a comet into the paths of the planets, to whose well-regulated and comprehensible order its entirely eccentric course is foreign. Accordingly he cannot go hand in hand with the existing, regular progress of the culture of the age, but flings his works far out on to the way in front (as the dying emperor flung his spear among the enemy), upon which time has first to overtake them. His relation

to the culminating men of talent of his time might be expressed in the words of the Evangelist: "Ὁ καιρος ὁ εμος ουπω παρεστιν· ὁ δε καιρος ὁ ὑμετερος παντοτε εστιν ἑτοιμος" (John vii. 6). The man of talent can achieve what is beyond the power of achievement of other men, but not what is beyond their power of apprehension: therefore he at once finds those who prize him. But the achievement of the man of genius, on the contrary, transcends not only the power of achievement, but also the power of apprehension of others; therefore they do not become directly conscious of him. The man of talent is like the marksman who hits a mark the others cannot hit; the man of genius is like the marksman who hits a mark they cannot even see to; therefore they only get news of him indirectly, and thus late; and even this they only accept upon trust and faith. Accordingly Goethe says in one of his letters, "Imitation is inborn in us; what to imitate is not easily recognised. Rarely is what is excellent found; still more rarely is it prized." And Chamfort says: "*Il en est de la valeur des hommes comme de celle des diamans, qui à une certaine mesure de grosseur, de pureté, de perfection, ont un prix fixe et marqué, mais qui, par-delà cette mesure, restent sans prix, et ne trouvent point d'acheteurs.*" And Bacon of Verulam has also expressed it: "*Infimarum virtutum, apud vulgus, laus est, mediarum admiratio, supremarum sensus nullus*" (*De augm. sc.*, L. vi. c. 3). Indeed, one might perhaps reply, *Apud vulgus!* But I must then come to his assistance with Machiavelli's assurance: "*Nel mondo non è se non volgo;*"[1] as also Thilo (*Ueber den Ruhm*) remarks, that to the vulgar herd there generally belongs one more than each of us believes. It is a consequence of this late recognition of the works of the man of genius that they are rarely enjoyed by their contemporaries, and accordingly in the freshness of colour which synchronism and presence imparts, but, like figs and dates, much more in a dry than in a fresh state.

[1] There is nothing else in the world but the vulgar.

If, finally, we consider genius from the somatic side, we find it conditioned by several anatomical and physiological qualities, which individually are seldom present in perfection, and still more seldom perfect together, but which are yet all indispensably required; so that this explains why genius only appears as a perfectly isolated and almost portentous exception. The fundamental condition is an abnormal predominance of sensibility over irritability and reproductive power; and what makes the matter more difficult, this must take place in a male body. (Women may have great talent, but no genius, for they always remain subjective.) Similarly the cerebral system must be perfectly separated from the ganglion system by complete isolation, so that it stands in complete opposition to the latter; and thus the brain pursues its parasitic life on the organism in a very decided, isolated, powerful, and independent manner. Certainly it will thereby very easily affect the rest of the organism injuriously, and through its heightened life and ceaseless activity wear it out prematurely, unless it is itself possessed of energetic vital force and a good constitution: thus the latter belong to the conditions of genius. Indeed even a good stomach is a condition on account of the special and close agreement of this part with the brain. But chiefly the brain must be of unusual development and magnitude, especially broad and high. On the other hand, its depth will be inferior, and the cerebrum will abnormally preponderate in proportion to the cerebellum. Without doubt much depends upon the configuration of the brain as a whole and in its parts; but our knowledge is not yet sufficient to determine this accurately, although we easily recognise the form of skull that indicates a noble and lofty intelligence. The texture of the mass of the brain must be of extreme fineness and perfection, and consist of the purest, most concentrated, tenderest, and most excitable nerve-substance; certainly the quantitative proportion of the white to the grey matter has a decided influence, which, how-

ever, we are also unable as yet to specify. However, the report of the *post-mortem* on the body of Byron[1] shows that in his case the white matter was in unusually large proportion to the grey, and also that his brain weighed six pounds. Cuvier's brain weighed five pounds; the normal weight is three pounds. In contrast to the superior size of the brain, the spinal cord and nerves must be unusually thin. A beautifully arched, high and broad skull of thin bone must protect the brain without in any way cramping it. This whole quality of the brain and nervous system is the inheritance from the mother, to which we shall return in the following book. But it is quite insufficient to produce the phenomenon of genius if the inheritance from the father is not added, a lively, passionate temperament, which exhibits itself somatically as unusual energy of the heart, and consequently of the circulation of the blood, especially towards the head. For, in the first place, that turgescence peculiar to the brain on account of which it presses against its walls is increased by this; therefore it forces itself out of any opening in these which has been occasioned by some injury; and secondly, from the requisite strength of the heart the brain receives that internal movement different from its constant rising and sinking at every breath, which consists in a shaking of its whole mass at every pulsation of the four cerebral arteries, and the energy of which must correspond to the here increased quantity of the brain, as this movement in general is an indispensable condition of its activity. To this, therefore, small stature and especially a short neck is favourable, because by the shorter path the blood reaches the brain with more energy; and on this account great minds have seldom large bodies. Yet that shortness of the distance is not indispensable; for example, Goethe was of more than middle height. If, however, the whole condition connected with the circulation of the blood, and therefore coming

[1] In Medwin's "Conversations of Lord Byron," p. 333.

from the father is wanting, the good quality of the brain coming from the mother, will at most produce a man of talent, a fine understanding, which the phlegmatic temperament thus introduced supports; but a phlegmatic genius is impossible. This condition coming from the father explains many faults of temperament described above. But, on the other hand, if this condition exists without the former, thus with an ordinarily or even badly constructed brain, it gives vivacity without mind, heat without light, hot-headed persons, men of unsupportable restlessness and petulance. That of two brothers only one has genius, and that one generally the elder, as, for example, in Kant's case, is primarily to be explained from the fact that the father was at the age of strength and passion only when he was begotten; although also the other condition originating with the mother may be spoiled by unfavourable circumstances.

I have further to add here a special remark on the *childlike* character of the genius, *i.e.*, on a certain resemblance which exists between genius and the age of childhood. In childhood, as in the case of genius, the cerebral and nervous system decidedly preponderates, for its development hurries far in advance of that of the rest of the organism; so that already at the seventh year the brain has attained its full extension and mass. Therefore, Bichat says: "*Dans l'enfance le système nerveux, comparé au musculaire, est proportionellement plus considérable que dans tous les âges suivans, tandis que par la suite, la plus-part des autres systèmes prédominent sur celui-ci. On sait que, pour bien voir les nerfs, on choisit toujours les enfans*" (*De la vie et de la mort*, art. 8, § 6). On the other hand, the development of the genital system begins latest, and irritability, reproduction, and genital function are in full force only at the age of manhood, and then, as a rule, they predominate over the brain function. Hence it is explicable that children, in general, are so sensible, reasonable, desirous of information, and teachable, nay, on the whole,

are more disposed and fitted for all theoretical occupation than grown-up people. They have, in consequence of that course of development, more intellect than will, *i.e.*, than inclinations, desire, and passion. For intellect and brain are one, and so also is the genital system one with the most vehement of all desires: therefore I have called the latter the focus of the will. Just because the fearful activity of this system still slumbers, while that of the brain has already full play, childhood is the time of innocence and happiness, the paradise of life, the lost Eden on which we look longingly back through the whole remaining course of our life. But the basis of that happiness is that in childhood our whole existence lies much more in knowing than in willing—a condition which is also supported from without by the novelty of all objects. Hence in the morning sunshine of life the world lies before us so fresh, so magically gleaming, so attractive. The small desires, the weak inclinations, and trifling cares of childhood are only a weak counterpoise to that predominance of intellectual activity. The innocent and clear glance of children, at which we revive ourselves, and which sometimes in particular cases reaches the sublime contemplative expression with which Raphael has glorified his cherubs, is to be explained from what has been said. Accordingly the mental powers develop much earlier than the needs they are destined to serve; and here, as everywhere, nature proceeds very designedly. For in this time of predominating intelligence the man collects a great store of knowledge for future wants which at the time are foreign to him. Therefore his intellect, now unceasingly active, eagerly apprehends all phenomena, broods over them and stores them up carefully for the coming time,—like the bees, who gather a great deal more honey than they can consume, in anticipation of future need. Certainly what a man acquires of insight and knowledge up to the age of puberty is, taken as a whole, more than all that he afterwards learns, however learned he may be-

come; for it is the foundation of all human knowledge. Up till the same time plasticity predominates in the child's body, and later, by a metastasis, its forces throw themselves into the system of generation; and thus with puberty the sexual passion appears, and now, little by little, the will gains the upper hand. Then childhood, which is prevailingly theoretical and desirous of learning, is followed by the restless, now stormy, now melancholy, period of youth, which afterwards passes into the vigorous and earnest age of manhood. Just because that impulse pregnant with evil is wanting in the child is its volition so adapted and subordinated to knowledge, whence arises that character of innocence, intelligence, and reasonableness which is peculiar to the age of childhood. On what, then, the likeness between childhood and genius depends I scarcely need to express further: upon the surplus of the powers of knowledge over the needs of the will, and the predominance of the purely intellectual activity which springs from this. Really every child is to a certain extent a genius, and the genius is to a certain extent a child. The relationship of the two shows itself primarily in the naïveté and sublime simplicity which is characteristic of true genius; and besides this it appears in several traits, so that a certain childishness certainly belongs to the character of the genius. In Riemer's "*Mittheilungen über Goethe*" (vol. i. p. 184) it is related that Herder and others found fault with Goethe, saying he was always a big child. Certainly they were right in what they said, but they were not right in finding fault with it. It has also been said of Mozart that all his life he remained a child (Nissen's Biography of Mozart, p. 2 and 529). Schlichtegroll's "*Nekrology*" (for 1791, vol. ii. p. 109) says of him: "In his art he early became a man, but in all other relations he always remained a child." Every genius is even for this reason a big child; he looks out into the world as into something strange, a play, and therefore with purely objective interest. Accordingly

he has just as little as the child that dull gravity of ordinary men, who, since they are capable only of subjective interests, always see in things mere motives for their action. Whoever does not to a certain extent remain all his life a big child, but becomes a grave, sober, thoroughly composed, and reasonable man, may be a very useful and capable citizen of this world; but never a genius. In fact, the genius is so because that predominance of the sensible system and of intellectual activity which is natural to childhood maintains itself in him in an abnormal manner through his whole life, thus here becomes perennial. A trace of this certainly shows itself in many ordinary men up to the period of their youth; therefore, for example, in many students a purely intellectual tendency and an eccentricity suggestive of genius is unmistakable. But nature returns to her track; they assume the chrysalis form and reappear at the age of manhood, as incarnate Philistines, at whom we are startled when we meet them again in later years. Upon all this that has been expounded here depends Goethe's beautiful remark: "Children do not perform what they promise; young people very seldom; and if they do keep their word, the world does not keep its word with them" (*Wahlverwandtschaften*, Pt. i. ch. 10)—the world which afterwards bestows the crowns which it holds aloft for merit on those who are the tools of its low aims or know how to deceive it. In accordance with what has been said, as there is a mere beauty of youth, which almost every one at some time possesses (*beauté du diable*), so there is a mere intellectuality of youth, a certain mental nature disposed and adapted for apprehending, understanding, and learning, which every one has in childhood, and some have still in youth, but which is afterwards lost, just like that beauty. Only in the case of a very few, the chosen, the one, like the other, lasts through the whole life; so that even in old age a trace of it still remains visible: these are the truly beautiful and the men of true genius.

The predominance of the cerebral nervous system and of intelligence in childhood, which is here under consideration, together with the decline of it in riper age, receives important illustration and confirmation from the fact that in the species of animals which stands nearest to man, the apes, the same relation is found in a striking degree. It has by degrees become certain that the highly intelligent orang-outang is a young pongo, which when it has grown up loses the remarkable human look of its countenance, and also its astonishing intelligence, because the lower and brutal part of its face increases in size, the forehead thereby recedes, large *cristæ*, muscular developments, give the skull a brutish form, the activity of the nervous system sinks, and in its place extraordinary muscular strength develops, which, as it is sufficient for its preservation, makes the great intelligence now superfluous. Especially important is what Fréd. Cuvier has said in this reference, and Flourens has illustrated in a review of the "*Histoire Naturelle*" of the former, which appeared in the September number of the "*Journal des Savans*" of 1839, and was also separately printed with some additions, under the title, "*Résumé analytique des observations de Fr. Cuvier sur l'instinct et l'intelligence des animaux,*" *p. Flourens*, 1841. It is there said, p. 50: "*L'intelligence de l'orang-outang, cette intelligence si développée, et développée de si bonne heure, décroit avec l'âge. L'orang-outang, lorsqu'il est jeune, nous étonne par sa pénétration, par sa ruse, par son adresse; l'orang-outang, devenu adulte, n'est plus qu'un animal grossier, brutal, intraitable. Et il en est de tous les singes comme de l'orang-outang. Dans tous, l'intelligence décroit à mesure que les forces s'accroissent. L'animal qui a le plus d'intelligence, n'a toute cette intelligence que dans le jeune âge.*" Further, p. 87: "*Les singes de tous les genres offrent ce rapport inverse de l'âge et de l'intelligence. Ainsi, par exemple, l'Entelle (espèce de guenon du sous-genre des Semno-pithèques et l'un des singes vénérés dans la religion des Brames) a, dans le*

jeune âge, le front large, le museau peu saillant, le crâne élevé, arrondi," etc. Avec l'âge le front disparait, recule, le museau proémine; et le moral ne change pas moins que le physique: l'apathie, la violence, le besoin de solitude, remplacent la pénétration, la docilité, la confiance. "Ces différences sont si grandes," dit Mr. Fréd. Cuvier, "que dans l'habitude où nous sommes de juger des actions des animaux par les nôtres, nous prendrions le jeune animal pour un individu de l'âge, où toutes les qualités morales de l'espèce sont acquises, et l'Entelle adulte pour un individu qui n'aurait encore que ses forces physiques. Mais la nature n'en agit pas ainsi avec ces animaux, qui ne doivent pas sortir de la sphère étroite, qui leur est fixée, et à qui il suffit en quelque sorte de pouvoir veiller à leur conservation. Pour cela l'intelligence était nécessaire, quand la force n'existait pas, et quand celle-ci est acquise, toute autre puissance perd de son utilité." And p. 118: "*La conservation des espèces ne repose pas moins sur les qualités intellectuelles des animaux, que sur leurs qualités organiques.*" This last confirms my principle that the intellect, like the claws and teeth, is nothing else than a weapon in the service of the will.

CHAPTER XXXII.[1]

ON MADNESS.

THE health of the mind properly consists in perfect recollection. Of course this is not to be understood as meaning that our memory preserves everything. For the past course of our life shrinks up in time, as the path of the wanderer looking back shrinks up in space: sometimes it is difficult for us to distinguish the particular years; the days have for the most part become unrecognisable. Really, however, only the exactly similar events, recurring an innumerable number of times, so that their images, as it were, conceal each other, ought so to run together in the memory that they are individually unrecognisable; on the other hand, every event in any way peculiar or significant we must be able to find again in memory, if the intellect is normal, vigorous, and quite healthy. In the text I have explained *madness* as the *broken thread* of this memory, which still runs on regularly, although in constantly decreasing fulness and distinctness. The following considerations may serve to confirm this.

The memory of a healthy man affords a certainty as to an event he has witnessed, which is regarded as just as firm and sure as his present apprehension of things; therefore, if sworn to by him, this event is thereby established in a court of law. On the other hand, the mere suspicion of madness will at once weaken the testimony

[1] This chapter is connected with the second half of § 36 of the first volume.

of a witness. Here, then, lies the criterion between the healthy mind and insanity. Whenever I doubt whether an event which I remember really took place, I throw upon myself the suspicion of madness: unless it is that I am uncertain whether it was not a mere dream. If another doubts the reality of an event, related by me as an eye-witness, without mistrusting my honesty, then he regards me as insane. Whoever comes at last, through constantly recounting an event which originally was fabricated by him, to believe in it himself is, in this one point, really insane. We may ascribe to an insane person flashes of wit, single clever thoughts, even correct judgments, but his testimony as to past events no man will consider valid. In the Lalita-vistara, well known to be the history of Buddha Sakya-Muni, it is related that at the moment of his birth all the sick became well, all the blind saw, all the deaf heard, and all mad people "recovered their memory." This last is mentioned in two passages.[1]

My own experience of many years has led me to the opinion that madness occurs proportionally most frequently among actors. But what a misuse they make of their memory! Daily they have to learn a new part or refresh an old one; but these parts are entirely without connection, nay, are in contradiction and contrast with each other, and every evening the actor strives to forget himself entirely and be some quite different person. This kind of thing paves the way for madness.

The exposition of the origin of madness given in the text will become more comprehensible if it is remembered how unwillingly we think of things which powerfully injure our interests, wound our pride, or interfere with our wishes; with what difficulty do we determine to lay such things before our own intellect for careful and serious investigation; how easily, on the other hand, we uncon-

[1] *Rgya Tcher Rol Pa, Hist. de Bouddha Chakya Mouni, trad. du Tibétain, p. Foucaux,* 1848, *p.* 91 *et* 99.

sciously break away or sneak off from them again; how, on the contrary, agreeable events come into our minds of their own accord, and, if driven away, constantly creep in again, so that we dwell on them for hours together. In that resistance of the will to allowing what is contrary to it to come under the examination of the intellect lies the place at which madness can break in upon the mind. Each new adverse event must be assimilated by the intellect, *i.e.*, it must receive a place in the system of the truths connected with our will and its interests, whatever it may have to displace that is more satisfactory. Whenever this has taken place, it already pains us much less; but this operation itself is often very painful, and also, in general, only takes place slowly and with resistance. However, the health of the mind can only continue so long as this is in each case properly carried out. If, on the contrary, in some particular case, the resistance and struggles of the will against the apprehension of some knowledge reaches such a degree that that operation is not performed in its integrity, then certain events or circumstances become for the intellect completely suppressed, because the will cannot endure the sight of them, and then, for the sake of the necessary connection, the gaps that thus arise are filled up at pleasure; thus madness appears. For the intellect has given up its nature to please the will: the man now imagines what does not exist. Yet the madness which has thus arisen is now the lethe of unendurable suffering; it was the last remedy of harassed nature, *i.e.*, of the will.

Let me mention here in passing a proof of my view which is worth noticing. Carlo Gozzi, in the "*Monstro turchino*," act i. scene 2, presents to us a person who has drunk a magic potion which produces forgetfulness, and this person appears exactly like a madman.

In accordance with the above exposition one may thus regard the origin of madness as a violent "casting out of the mind" of anything, which, however, is only possible

by "taking into the head" something else. The converse process is more rare, that the "taking into the head" comes first, and the "casting out of the mind" second. It takes place, however, in those cases in which the occasion of insanity is kept constantly present to the mind and cannot be escaped from; thus, for example, in the case of many who have gone mad from love, erotomaniacs, where the occasion of their madness is constantly longed after; also in the case of madness which has resulted from the fright of some sudden horrible occurrence. Such patients cling, as it were, convulsively to the thought they have grasped, so that no other, or at least none opposed to it, can arise. In both processes, however, what is essential to madness remains the same, the impossibility of a uniformly connected recollection, such as is the basis of our healthy and rational reflection. Perhaps the contrast of the ways in which they arise, set forth here, might, if applied with judgment, afford a sharp and profound principle of division of delusions proper.

For the rest, I have only considered the physical origin of madness, thus what is introduced by external, objective occasions. More frequently, however, it depends upon purely physical causes, upon malformations or partial disorganisation of the brain or its membranes, also upon the influence which other parts affected with disease exercise upon the brain. Principally in the latter kind of madness false sense-perceptions, hallucinations, may arise. Yet the two causes of madness will generally partake of each other, particularly the psychical of the physical. It is the same as with suicide, which is rarely brought about by an external occasion alone, but a certain physical discomfort lies at its foundation; and according to the degree which this attains to a greater or less external occasion is required; only in the case of the very highest degree is no external occasion at all required. Therefore there is no misfortune so great that it would influence every one to suicide, and none so small that one like it has not already

led to it. I have shown the psychical origin of madness as, at least according to all appearance, it is brought about in the healthy mind by a great misfortune. In the case of those who are already strongly disposed to madness physically a very small disappointment will be sufficient to induce it. For example, I remember a man in a madhouse who had been a soldier, and had gone out of his mind because his officer had addressed him as *Er*.[1] In the case of decided physical disposition no occasion at all is required when this has come to maturity. The madness which has sprung from purely psychical causes may, perhaps, by the violent perversion of the course of thought which has produced it, also introduce a kind of paralysis or other depravity of some part of the brain, which, if not soon done away with, becomes permanent. Therefore madness is only curable at first, and not after a longer time.

Pinel taught that there is a *mania sine delirio*, frenzy without insanity. This was controverted by Esquirol, and since then much has been said for and against it. The question can only be decided empirically. But if such a state really does occur, then it is to be explained from the fact that here the will periodically entirely withdraws itself from the government and guidance of the intellect, and consequently of motives, and thus it then appears as a blind, impetuous, destructive force of nature, and accordingly manifests itself as the desire to annihilate everything that comes in its way. The will thus let loose is like the stream which has broken through the dam, the horse that has thrown his rider, or a clock out of which the regulating screws have been taken. Yet only the reason, thus *reflective* knowledge, is included in that suspension, not *intuitive* knowledge also; otherwise the will would remain entirely without guidance, and consequently the man would be immovable. But, on the

[1] In German inferiors are sometimes addressed as *Er* instead of *Sie*. —*Tra.*

contrary, the man in a frenzy apprehends objects, for he breaks out upon them; thus he has also consciousness of his present action, and afterwards remembrance of it. But he is entirely without reflection, thus without any guidance of the reason, consequently quite incapable of any consideration or regard for the absent, the past, or the future. When the attack is over, and the reason has regained its command, its function is correct, because here its proper activity has not been perverted or destroyed, but only the will has found the means to withdraw itself from it entirely for a while.

CHAPTER XXXIII.[1]

ISOLATED REMARKS ON NATURAL BEAUTY.

WHAT contributes among other things to make the sight of a beautiful landscape so exceedingly delightful is the perfect *truth and consistency* of nature. Certainly nature does not follow here the guidance of logic in the connection of the grounds of knowledge, of antecedents and consequences, premisses and conclusions; but still it follows what is for it analogous to the law of causality in the visible connection of causes and effects. Every modification, even the slightest, which an object receives from its position, foreshortening, concealment, distance, lighting, linear and atmospheric perspective, &c., is, through its effect upon the eye, unerringly given and accurately taken account of: the Indian proverb, "Every corn of rice casts its shadow," finds here its confirmation. Therefore here everything shows itself so consistent, accurately regular, connected, and scrupulously right; here there are no evasions. If now we consider the sight of a beautiful view, merely as a brain-phenomenon, it is the only one among the complicated brain-phenomena which is always absolutely regular, blameless, and perfect; all the rest, especially our own mental operations, are, in form or material, affected more or less with defects or inaccuracies. From this excellence of the sight of beautiful nature, is the harmonious and thoroughly satisfying character of its impression to be explained, and also the favourable effect which

[1] This chapter is connected with § 38 of the first volume.

it has upon our whole thought, which in its formal part thereby becomes more correctly disposed, and to a certain extent purified, for that brain-phenomenon which alone is entirely faultless sets the brain in general in perfectly normal action; and now the thought seeks to follow that method of nature in the consistency, connectedness, regularity, and harmony of all its processes, after being brought by it into the right swing. A beautiful view is therefore a cathartic of the mind, as music, according to Aristotle, is of the feeling, and in its presence one will think most correctly.

That the sight of a mountain chain suddenly rising before us throws us so easily into a serious, and even sublime mood may partly depend upon the fact that the form of the mountains and the outline of the chain arising from it is the only constantly *permanent* line of the landscape, for the mountains alone defy the decay which soon sweeps away everything else, especially our own ephemeral person. Not that at the sight of the mountain chain all this appeared distinctly in our consciousness, but an obscure feeling of it is the fundamental note of our mood.

I would like to know why it is that while for the human form and countenance light from above is altogether the most advantageous, and light from below the most unfavourable, with regard to landscape nature exactly the converse holds good.

Yet how æsthetic is nature! Every spot that is entirely uncultivated and wild, *i.e.*, left free to itself, however small it may be, if only the hand of man remains absent, it decorates at once in the most tasteful manner, clothes it with plants, flowers, and shrubs, whose unforced nature, natural grace, and tasteful grouping bears witness that they have not grown up under the rod of correction of the great egoist, but that nature has here moved freely. Every neglected plant at once becomes beautiful. Upon this rests the principle of the English garden, which is as

much as possible to conceal art, so that it may appear as if nature had here moved freely; for only then is it perfectly beautiful, *i.e.*, shows in the greatest distinctness the objectificaton of the still unconscious will to live, which here unfolds itself with the greatest naïveté, because the forms are not, as in the animal world, determined by external ends, but only immediately by the soil, climate, and a mysterious third influence on account of which so many plants which have originally sprung up in the same soil and climate yet show such different forms and characters.

The great difference between the English, or more correctly the Chinese, garden and the old French, which is now always becoming more rare, yet still exists in a few magnificent examples, ultimately rests upon the fact that the former is planned in an objective spirit, the latter in a subjective. In the former the will of nature, as it objectifies itself in tree and shrub, mountain and waterfall, is brought to the purest possible expression of these its Ideas, thus of its own inner being. In the French garden, on the other hand, only the will of the possessor of it is mirrored, which has subdued nature so that instead of its Ideas it bears as tokens of its slavery the forms which correspond to that will, and which are forcibly imposed upon it—clipped hedges, trees cut into all kinds of forms, straight alleys, arched avenues, &c.

CHAPTER XXXIV.[1]

ON THE INNER NATURE OF ART.

Not merely philosophy but also the fine arts work at bottom towards the solution of the problem of existence. For in every mind that once gives itself up to the purely objective contemplation of nature a desire has been excited, however concealed and unconscious it may be, to comprehend the true nature of things, of life and existence. For this alone has interest for the intellect as such, *i.e.*, for the pure subject of knowledge which has become free from the aims of the will; as for the subject which knows as a mere individual the aims of the will alone have interest. On this account the result of the purely objective apprehension of things is an expression more of the nature of life and existence, more an answer to the question, "What is life?" Every genuine and successful work of art answers this question in its own way with perfect correctness. But all the arts speak only the naive and childish language of perception, not the abstract and serious language of *reflection;* their answer is therefore a fleeting image: not permanent and general knowledge. Thus for *perception* every work of art answers that question, every painting, every statue, every poem, every scene upon the stage: music also answers it; and indeed more profoundly than all the rest, for in its language, which is understood with absolute directness, but which is yet untranslatable into that of the reason, the inner

[1] This chapter is connected with § 49 of the first volume.

nature of all life and existence expresses itself. Thus all the other arts hold up to the questioner a perceptible image, and say, "Look here, this is life." Their answer, however correct it may be, will yet always afford merely a temporary, not a complete and final, satisfaction. For they always give merely a fragment, an example instead of the rule, not the whole, which can only be given in the universality of the *conception.* For this, therefore, thus for reflection and in the abstract, to give an answer which just on that account shall be permanent and suffice for always, is the task of philosophy. However, we see here upon what the relationship of philosophy to the fine arts rests, and can conclude from that to what extent the capacity of both, although in its direction and in secondary matters very different, is yet in its root the same.

Every work of art accordingly really aims at showing us life and things as they are in truth, but cannot be directly discerned by every one through the mist of objective and subjective contingencies. Art takes away this mist.

The works of the poets, sculptors, and representative artists in general contain an unacknowledged treasure of profound wisdom; just because out of them the wisdom of the nature of things itself speaks, whose utterances they merely interpret by illustrations and purer repetitions. On this account, however, every one who reads the poem or looks at the picture must certainly contribute out of his own means to bring that wisdom to light; accordingly he comprehends only so much of it as his capacity and culture admit of; as in the deep sea each sailor only lets down the lead as far as the length of the line will allow. Before a picture, as before a prince, every one must stand, waiting to see whether and what it will speak to him; and, as in the case of a prince, so here he must not himself address it, for then he would only hear himself. It follows from all this that in the works of the representative arts all truth is certainly contained, yet only *virtualiter* or *implicite;* philosophy, on the other hand, endeavours to supply

the same truth *actualiter* and *explicite*, and therefore, in this sense, is related to art as wine to grapes. What it promises to supply would be, as it were, an already realised and clear gain, a firm and abiding possession; while that which proceeds from the achievements and works of art is one which has constantly to be reproduced anew. Therefore, however, it makes demands, not only upon those who produce its works, but also upon those who are to enjoy them which are discouraging and hard to comply with. Therefore its public remains small, while that of art is large.

The co-operation of the beholder, which is referred to above, as demanded for the enjoyment of a work of art, depends partly upon the fact that every work of art can only produce its effect through the medium of the fancy; therefore it must excite this, and can never allow it to be left out of the play and remain inactive. This is a condition of the æsthetic effect, and therefore a fundamental law of all fine arts. But it follows from this that, through the work of art, everything must not be directly given to the senses, but rather only so much as is demanded to lead the fancy on to the right path; something, and indeed the ultimate thing, must always be left over for the fancy to do. Even the author must always leave something over for the reader to think; for Voltaire has very rightly said, "*Le secret d'être ennuyeux, c'est de tout dire.*" But besides this, in art the best of all is too spiritual to be given directly to the senses; it must be born in the imagination of the beholder, although begotten by the work of art. It depends upon this that the sketches of great masters often effect more than their finished pictures; although another advantage certainly contributes to this, namely, that they are completed offhand in the moment of conception; while the perfected painting is only produced through continued effort, by means of skilful deliberation and persistent intention, for the inspiration cannot last till it is completed. From the fundamental æsthetical law we are speaking of, it is

further to be explained why wax figures never produce an æsthetic effect, and therefore are not properly works of fine art, although it is just in them that the imitation of nature is able to reach its highest grade. For they leave nothing for the imagination to do. Sculpture gives merely the form without the colour; painting gives the colour, but the mere appearance of the form; thus both appeal to the imagination of the beholder. The wax figure, on the other hand, gives all, form and colour at once; whence arises the appearance of reality, and the imagination is left out of account. Poetry, on the contrary, appeals indeed to the imagination alone, which it sets in action by means of mere words.

An arbitrary playing with the means of art without a proper knowledge of the end is, in every art, the fundamental characteristic of the dabbler. Such a man shows himself in the pillars that support nothing, aimless volutes, juttings and projections of bad architecture, in the meaningless runs and figures, together with the aimless noise of bad music, in the jingling of the rhymes of senseless poetry, &c.

It follows from the preceding chapter, and from my whole view of art, that its aim is the facilitating of the knowledge of the Ideas of the world (in the Platonic sense, the only one which I recognise for the word Idea). The Ideas, however, are essentially something perceptible, which, therefore, in its fuller determinations, is inexhaustible. The communication of such an Idea can therefore only take place on the path of perception, which is that of art. Whoever, therefore, is filled with the comprehension of an Idea is justified if he chooses art as the medium of its communication. The mere conception, on the other hand, is something completely determinable, therefore exhaustible, and distinctly thought, the whole content of which can be coldly and dryly expressed in words. Now to desire to communicate such a conception by means of a work of art is a very useless circumlocution, indeed belongs to that

playing with the means of art without knowledge of its end which has just been condemned. Therefore a work of art which has proceeded from mere distinct conceptions is always ungenuine. If now, in considering a work of plastic art, or in reading a poem, or in hearing a piece of music (which aims at describing something definite), we see, through all the rich materials of art, the distinct, limited, cold, dry conception shine out, and at last come to the front, the conception which was the kernel of this work, the whole notion of which consequently consisted in the distinct thinking of it, and accordingly is absolutely exhausted by its communication, we feel disgusted and indignant, for we see ourselves deceived and cheated out of our interest and attention. We are only perfectly satisfied by the impression of a work of art when it leaves something which, with all our thinking about it, we cannot bring down to the distinctness of a conception. The mark of that hybrid origin from mere conceptions is that the author of a work of art could, before he set about it, give in distinct words what he intended to present; for then it would have been possible to attain his whole end through these words. Therefore it is an undertaking as unworthy as it is absurd if, as has often been tried at the present day, one seeks to reduce a poem of Shakspeare's or Goethe's to the abstract truth which it was its aim to communicate. Certainly the artist ought to think in the arranging of his work; but only that thought which was *perceived* before it was thought has afterwards, in its communication, the power of animating or rousing, and thereby becomes imperishable. We shall not refrain from observing here that certainly the work which is done at a stroke, like the sketches of painters already referred to, the work which is completed in the inspiration of its first conception, and as it were unconsciously dashed off, like the melody which comes entirely without reflection, and quite as if by inspiration, and finally, also the lyrical poem proper, the mere song, in which the deeply felt mood of the present, and the impression of the sur-

roundings, as if involuntarily, pours itself forth in words, whose metre and rhyme come about of their own accord —that all these, I say, have the great advantage of being purely the work of the ecstasy of the moment, the inspiration, the free movement of genius, without any admixture of intention and reflection; hence they are through and through delightful and enjoyable, without shell and kernel, and their effect is much more inevitable than that of the greatest works of art, of slower and more deliberate execution. In all the latter, thus in great historical paintings, in long epic poems, great operas, &c., reflection, intention, and deliberate selection has had an important part; understanding, technical skill, and routine must here fill up the gaps which the conception and inspiration of genius has left, and must mix with these all kinds of necessary supplementary work as cement of the only really genuinely brilliant parts. This explains why all such works, only excepting the perfect masterpieces of the very greatest masters (as, for example, "Hamlet," "Faust," the opera of "Don Juan"), inevitably contain an admixture of something insipid and wearisome, which in some measure hinders the enjoyment of them. Proofs of this are the "Messiah," "*Gerusalemme liberata*," even "Paradise Lost" and the "Æneid;" and Horace already makes the bold remark, "*Quandoque dormitat bonus Homerus.*" But that this is the case is the consequence of the limitation of human powers in general.

The mother of the useful arts is necessity; that of the fine arts superfluity. As their father, the former have understanding; the latter genius, which is itself a kind of superfluity, that of the powers of knowledge beyond the measure which is required for the service of the will.

CHAPTER XXXV.[1]

ON THE ÆSTHETICS OF ARCHITECTURE.

In accordance with the deduction given in the text of the pure æsthetics of architecture from the lowest grades of the objectification of the will or of nature, the Ideas of which it seeks to bring to distinct perception, its one constant theme is *support and burden*, and its fundamental law is that no burden shall be without sufficient support, and no support without a suitable burden; consequently that the relation of these two shall be exactly the fitting one. The purest example of the carrying out of this theme is the column and entablature. Therefore the order or columnar arrangement has become, as it were, the thorough bass of the whole of architecture. In column and entablature the support and the burden are *completely separated;* whereby the reciprocal action of the two and their relation to each other becomes apparent. For certainly even every plain wall contains support and burden; but here the two are still fused together. All is here support and all is burden; hence there is no æsthetic effect. This first appears through the separation, and takes place in proportion to its degree. For between the row of columns and the plain wall there are many intermediate degrees. Even in the mere breaking up of the wall of a house by windows and doors one seeks at least to indicate that separation by flat projecting pilasters (*antæ*) with capitals, which are inserted under the mouldings, nay, in case of need, are represented by mere painting, in order to in-

[1] This chapter is connected with § 43 of the first volume.

dicate in some way the entablature and an order. Real pillars, and also consoles and supports of various kinds, realise more that pure separation of support and burden which is striven after throughout by architecture. In this respect, next to the column with the entablature, but as a special construction not imitating it, stands the vault with the pillar. The latter certainly is far from attaining to the æsthetic effect of the former, because here the support and the burden are not *purely separated*, but are fused, passing over into each other. In the vault itself every stone is at once burden and support, and even the pillars, especially in groined vaulting, are, at least apparently, held in position by the pressure of opposite arches; and also just on account of this lateral pressure not only vaults but even mere arches ought not to rest upon columns, but require the massive four-cornered pillars. In the row of columns alone is the separation complete, for here the entablature appears as pure burden, the column as pure support. Accordingly the relation of the colonnade to the plain wall may be compared to that which would exist between a scale ascending in regular intervals and a tone ascending little by little from the same depth to the same height without gradation, which would produce a mere howl. For in the one as in the other the material is the same, and the important difference proceeds entirely from the *pure separation.*

Moreover, the support is not adapted to the burden when it is only sufficient to bear it, but when it can do this so conveniently and amply that at the first glance we are quite at ease about it. Yet this superfluity of support must not exceed a certain degree; for otherwise we will perceive support without burden, which is opposed to the æsthetic end. As a rule for determining that degree the ancients devised the line of equilibrium, which is got by carrying out the diminution of the thickness of the column as it ascends till it runs out into an acute angle, whereby the column becomes a cone; now every cross section will

leave the lower part so strong that it is sufficient to support the upper part cut off. Commonly, however, one builds with twentyfold strength, *i.e.*, one lays upon every support only $\frac{1}{20}$th of the maximum it could bear. A glaring example of burden without support is presented to the eye by the balconies at the corners of many houses built in the elegant style of the present day. We do not see what supports them; they seem to hang suspended, and disturb the mind.

That in Italy even the simplest and most unornamented buildings make an æsthetic impression, while in Germany this is not the case, depends principally upon the fact that in Italy the roofs are very flat. A high roof is neither support nor burden, for its two halves mutually support each other, but the whole has no weight corresponding to its extension. Therefore it presents to the eye an extended mass which is entirely foreign to the æsthetic end, serves merely a useful end, consequently disturbs the former, of which the theme is always only support and burden.

The form of the column has its sole ground in the fact that it affords the simplest and most suitable support. In the twisted column inappropriateness appears as if with intentional perversity, and therefore shamelessness: hence good taste condemns it at the first glance. The four-cornered pillar, since the diagonal exceeds the sides, has unequal dimensions of thickness which have no end as their motive, but are occasioned by the accident of greater feasibleness; and just on this account it pleases us so very much less than the column. Even the hexagonal or octagonal pillar is more pleasing, because it approaches more nearly to the round column; for the form of the latter alone is exclusively determined by the end. It is, however, also so determined in all its other proportions, primarily in the relation of its thickness to its height, within the limits permitted by the difference of the three columnar orders. Therefore its diminution

from the first third of its height upwards, and also a slight increase of its thickness just at this place (*entasis vitr.*), depends upon the fact that the pressure of the burden is greatest there. It has hitherto been believed that this increase in thickness was peculiar to the Ionic and Corinthian columns alone, but recent measurements have shown it also in the Doric columns, even at Pæstum. Thus everything in the column, its thoroughly determined form, the proportion of its height to its thickness, of both to the intervals between the columns, and that of the whole series to the entablature and the burden resting upon it, is the exactly calculated result of the relation of the necessary support to the given burden. As the latter is uniformly distributed, so must also the support be; therefore groups of columns are tasteless. On the other hand, in the best Doric temples the corner column comes somewhat nearer to the next ones, because the meeting of the entablatures at the corner increases the burden; and in this the principle of architecture expresses itself distinctly, that the structural relations, *i.e.*, the relations between support and burden, are the essential ones, to which the relations of symmetry, as subordinate, must at once give way. According to the weight of the whole burden generally will the Doric or the two lighter orders of columns be chosen, for the first, not only by the greater thickness, but also by the closer position of the columns, which is essential to it, is calculated for heavier burdens, to which end also the almost crude simplicity of its capital is suited. The capitals in general serve the end of showing visibly that the columns bear the entablature, and are not stuck in like pins; at the same time they increase by means of their abacus the bearing surface. Since, then, all the laws of columnar arrangement, and consequently also the form and proportion of the column, in all its parts and dimensions down to the smallest details, follow from the thoroughly understood and consistently carried out conception of the amply adequate support of a given burden,

thus so far are determined *a priori*, it comes out clearly how perverse is the thought, so often repeated, that the stems of trees, or even (which unfortunately even "Vitruvius," iv. 1, expresses) the human form has been the prototype of the column. For if the form of the column were for architecture a purely accidental one, taken from without, it could never appeal to us so harmoniously and satisfactorily whenever we behold it in its proper symmetry; nor, on the other hand, could every even slight disproportion of it be felt at once by the fine and cultivated sense as disagreeable and disturbing, like a false note in music. This is rather only possible because, according to the given end and means, all the rest is essentially determined *a priori*, as in music, according to the given melody and key, the whole harmony is essentially so determined. And, like music, architecture in general is also not an imitative art, although both are often falsely taken to be so.

Æsthetic satisfaction, as was fully explained in the text, always depends upon the apprehension of a (Platonic) Idea. For architecture, considered merely as a fine art, the Ideas of the lowest grades of nature, such as gravity, rigidity, and cohesion, are the peculiar theme; but not, as has hitherto been assumed, merely regular form, proportion, and symmetry, which, as something purely geometrical, properties of space, are not Ideas, and therefore cannot be the theme of a fine art. Thus in architecture also they are of secondary origin, and have a subordinate significance, which I shall bring out immediately. If it were the task of architecture as a fine art simply to exhibit these, then the model would have the same effect as the finished work. But this is distinctly not the case; on the contrary, the works of architecture, in order to act æsthetically, absolutely must have a considerable size; nay, they can never be too large, but may easily be too small. Indeed *ceteris paribus* the æsthetic effect is in exact proportion to the size of the building, because

only great masses make the action of gravitation apparent and impressive in a high degree. But this confirms my view that the tendency and antagonism of those fundamental forces of nature constitute the special æsthetical material of architecture, which, according to its nature, requires large masses in order to become visible, and indeed capable of being felt. The forms in architecture, as was shown above in the case of the column, are primarily determined by the immediate structural end of each part. But so far as this leaves anything undetermined, the law of the most perfect clearness to perception, thus also of the easiest comprehensibility, comes in; for architecture has its existence primarily in our spatial perception, and accordingly appeals to our *a priori* faculty for this. But these qualities always result from the greatest regularity of the forms and rationality of their relations. Therefore beautiful architecture selects only regular figures composed of straight lines or regular curves, and also the bodies which result from these, such as cubes, parallelopipeda, cylinders, spheres, pyramids, and cones; but as openings sometimes circles or ellipses, yet, as a rule, quadrates, and still oftener rectangles, the latter of thoroughly rational and very easily comprehended relation of their sides (not, for instance, as 6 : 7, but as 1 : 2, 2 : 3), finally also blind windows or niches of regular and comprehensible proportions. For the same reason it will readily give to the buildings themselves and their large parts a rational and easily comprehended relation of height and breadth; for example, it will let the height of a façade be half the breadth, and place the pillars so that every three or four of them, with the intervals between them, will measure a line which is equal to the height, thus will form a quadrate. The same principle of perceptibility and easy comprehension demands also that a building should be easily surveyed. This introduces symmetry, which is further necessary to mark out the work as a whole, and to distinguish its essential from its

accidental limitation; for sometimes, for example, it is only under the guidance of symmetry that one knows whether one has before one three buildings standing beside each other or only one. Thus only by means of symmetry does a work of architecture at once announce itself as individual unity, and as the development of a central thought.

Now although, as was cursorily shown above, architecture has by no means to imitate the forms of nature, such as the stems of trees or even the human figure, yet it ought to work in the spirit of nature, for it makes the law its own, *natura nihil agit frustra, nihilque supervacaneum, et quod commodissimum in omnibus suis operationibus sequitur*, and accordingly avoids everything which is even only apparently aimless, and always attains the end in view in each case, whether this is purely architectonic, *i.e.*, structural, or an end connected with usefulness, by the shortest and most natural path, and thus openly exhibits the end through the work itself. Thus it attains a certain grace, analogous to that which in living creatures consists in the ease and suitableness of every movement and position to its end. Accordingly we see in the good antique style of architecture every part, whether pillar, column, arch, entablature, or door, window, stair, or balcony, attain its end in the directest and simplest manner, at the same time displaying it openly and naively; just as organised nature also does in its works. The tasteless style of architecture, on the contrary, seeks in everything useless roundabout ways, and delights in caprices, thereby hits upon aimlessly broken and irregular entablatures, grouped columns, fragmentary cornices on door arches and gables, meaningless volutes, scrolls, and such like. It plays with the means of the art without understanding its aims, as children play with the tools of grown-up people. This was given above as the character of the bungler. Of this kind is every interruption of a straight line, every altera-

tion in the sweep of a curve, without apparent end. On the other hand, it is also just that naive simplicity in the disclosure and attainment of the end, corresponding to the spirit in which nature works and fashions, that imparts such beauty and grace of form to antique pottery that it ever anew excites our wonder, because it contrasts so advantageously in original taste with our modern pottery, which bears the stamp of vulgarity, whether it is made of porcelain or common potter's clay. At the sight of the pottery and implements of the ancients we feel that if nature had wished to produce such things it would have done so in these forms. Since, then, we see that the beauty of architecture arises from the unconcealed exhibition of the ends, and the attainment of them by the shortest and most natural path, my theory here appears in direct contradiction with that of Kant, which places the nature of all beauty in an apparent design without an end.

The sole theme of architecture here set forth—support and burden—is so very simple, that just on this account this art, so far as it is a fine art (but not so far as it serves useful ends), is perfect and complete in essential matters, since the best Greek period, at least, is not susceptible of any important enrichment. On the other hand, the modern architect cannot noticeably depart from the rules and patterns of the ancients without already being on the path of deterioration. Therefore there remains nothing for him to do but to apply the art transmitted to him by the ancients, and carry out the rules so far as is possible under the limitations which are inevitably laid down for him by wants, climate, age, and country. For in this art, as in sculpture, the effort after the ideal unites with the imitation of the ancients.

I scarcely need to remind the reader that in all these considerations I have had in view antique architecture alone, and not the so-called Gothic style, which is of Saracen origin, and was introduced by the Goths

in Spain to the rest of Europe. Perhaps a certain beauty of its own kind is not altogether to be denied to this style, but yet if it attempts to oppose itself to the former as its equal, then this is a barbarous presumption which must not be allowed for a moment. How beneficently, after contemplating such Gothic magnificence, does the sight of a building correctly carried out in the antique style act upon our mind! We feel at once that this alone is right and true. If one could bring an ancient Greek before our most celebrated Gothic cathedrals, what would he say to them?—*Βαρβαροι*! Our pleasure in Gothic works certainly depends for the most part upon the association of ideas and historical reminiscences, thus upon a feeling which is foreign to art. All that I have said of the true æsthetic end, of the spirit and the theme of architecture, loses in the case of these works its validity. For the freely lying entablature has vanished, and with it the columns: support and burden, arranged and distributed in order to give visible form to the conflict between rigidity and gravity, are here no longer the theme. Moreover, that thorough, pure rationality by virtue of which everything admits of strict account, nay, already presents it of its own accord to the thoughtful beholder, and which belongs to the character of antique architecture, can here no longer be found; we soon become conscious that here, instead of it, a will guided by other conceptions has moved; therefore much remains unexplained to us. For only the antique style of architecture is conceived in a purely *objective* spirit; the Gothic style is more in the subjective spirit. Yet as we have recognised the peculiar æsthetic fundamental thought of antique architecture in the unfolding of the conflict between rigidity and gravity, if we wish to discover in Gothic architecture also an analogous fundamental thought, it will be this, that here the entire overcoming and conquest of gravity by rigidity is supposed to be exhibited. For in accordance with this the horizontal line which is that of burden has entirely

vanished, and the action of gravity only appears indirectly, disguised in arches and vaults, while the vertical line which is that of support, alone prevails, and makes palpable to the senses the victorious action of rigidity, in excessively high buttresses, towers, turrets, and pinnacles without number which rise unencumbered on high. While in antique architecture the tendency and pressure from above downwards is just as well represented and exhibited as that from below upwards, here the latter decidedly predominates; whence that analogy often observed with the crystal, whose crystallisation also takes place with the overcoming of gravity. If now we attribute this spirit and fundamental thought to Gothic architecture, and would like thereby to set it up as the equally justified antithesis of antique architecture, we must remember that the conflict between rigidity and gravity, which the antique architecture so openly and naïvely expresses, is an actual and true conflict founded in nature; the entire overcoming of gravity by rigidity, on the contrary, remains a mere appearance, a fiction accredited by illusion. Every one will easily be able to see clearly how from the fundamental thought given here, and the peculiarities of Gothic architecture noticed above, there arises that mysterious and hyperphysical character which is attributed to it. It principally arises, as was already mentioned, from the fact that here the abitrary has taken the place of the purely rational, which makes itself known as the thorough adaptation of the means to the end. The many things that are really aimless, but yet are so carefully perfected, raise the assumption of unknown, unfathomed, and secret ends, *i.e.*, give the appearance of mystery. On the other hand, the brilliant side of Gothic churches is the interior; because here the effect of the groined vaulting borne by slender, crystalline, aspiring pillars, raised high aloft, and, all burden having disappeared, promising eternal security, impresses the mind; while most of the faults which have been mentioned lie

upon the outside. In antique buildings the external side is the most advantageous, because there we see better the support and the burden; in the interior, on the other hand, the flat roof always retains something depressing and prosaic. For the most part, also, in the temples of the ancients, while the outworks were many and great, the interior proper was small. An appearance of sublimity is gained from the hemispherical vault of a cupola, as in the Pantheon, of which, therefore, the Italians also, building in this style, have made a most extensive use. What determines this is, that the ancients, as southern peoples, lived more in the open air than the northern nations who have produced the Gothic style of architecture. Whoever, then, absolutely insists upon Gothic architecture being accepted as an essential and authorised style may, if he is also fond of analogies, regard it as the negative pole of architecture, or, again, as its minor key In the interest of good taste I must wish that great wealth will be devoted to that which is objectively, *i.e.*, actually, good and right, to what in itself is beautiful, but not to that whose value depends merely upon the association of ideas. Now when I see how this unbelieving age so diligently finishes the Gothic churches left incomplete by the believing Middle Ages, it looks to me as if it were desired to embalm a dead Christianity.

CHAPTER XXXVI.[1]

ISOLATED REMARKS ON THE ÆSTHETICS OF THE PLASTIC AND PICTORIAL ARTS.

In sculpture beauty and grace are the principal things; but in painting expression, passion, and character predominate; therefore just so much of the claims of beauty must be neglected. For a perfect beauty of all forms, such as sculpture demands, would detract from the characteristic and weary by monotony. Accordingly painting may also present ugly faces and emaciated figures; sculpture, on the other hand, demands beauty, although not always perfect, but, throughout, strength and fulness of the figures. Consequently a thin Christ upon the Cross, a dying St. Jerome, wasted by age and disease, like the masterpiece of Domenichino, is a proper subject for painting; while, on the contrary, the marble figure by Donatello, in the gallery at Florence, of John the Baptist, reduced to skin and bone by fasting, has, in spite of the masterly execution, a repulsive effect. From this point of view sculpture seems suitable for the affirmation, painting for the negation, of the will to live, and from this it may be explained why sculpture was the art of the ancients, while painting has been the art of the Christian era.

In connection with the exposition given in § 45 of the first volume, that the discovery, recognition, and retention of the type of human beauty depends to a certain extent upon an anticipation of it, and therefore in

[1] This chapter is connected with §§ 44–50 of the first volume.

part has an *a priori* foundation, I find that I have yet to bring out clearly the fact that this anticipation nevertheless requires experience, by which it may be stirred up; analogous to the instinct of the brutes, which, although guiding the action *a priori*, yet requires determination by motives in the details of it. Experience and reality present to the intellect of the artist human forms, which, in one part or another, are more or less true to nature, as it were asking for his judgment concerning them, and thus, after the Socratic method, call forth from that obscure anticipation the distinct and definite knowledge of the ideal. Therefore it assisted the Greek sculptors very much that the climate and customs of their country gave them opportunity the whole day of seeing half-naked forms, and in the gymnasium entirely naked forms. In this way every limb presented its plastic significance to criticism, and to comparison with the ideal which lay undeveloped in their consciousness. Thus they constantly exercised their judgment with regard to all forms and limbs, down to their finest shades of difference; and thus, little by little, their originally dull anticipation of the ideal of human beauty was raised to such distinct consciousness that they became capable of objectifying it in works of art. In an entirely analogous manner some experience is useful and necessary to the poet for the representation of characters. For although he does not work according to experience and empirical data, but in accordance with the clear consciousness of the nature of humanity, as he finds it within himself, yet experience serves this consciousness as a pattern, incites it and gives it practice. Accordingly his knowledge of human nature and its varieties, although in the main it proceeds *a priori* and by anticipation, yet first receives life, definiteness, and compass through experience. But, supporting ourselves upon the preceding book and chapter 44 in the following book, we can go still deeper into the ground of that marvellous sense of beauty of the Greeks which made them

alone of all nations upon earth capable of discovering the true normal type of the human form, and accordingly of setting up the pattern of beauty and grace for the imitation of all ages, and we can say: The same thing which, if it remains unseparated from the *will*, gives sexual instinct with its discriminating selection, *i.e.*, *sexual love* (which it is well known was subject among the Greeks to great aberrations), becomes, if, by the presence of an abnormally preponderating intellect, it separates itself from the will and yet remains active, *the objective sense of beauty* of the human form, which now shows itself primarily as a critical artistic sense, but can rise to the discovery and representation of the norm of all parts and proportions; as was the case in Phidias, Praxiteles, Scopas, &c. Then is fulfilled what Goethe makes the artist say—

> "That I with mind divine
> And human hand
> May be able to form
> What with my wife,
> As animal, I can and must."

And again, analogous to this, that which in the poet, if it remained unseparated from the will, would give only worldly prudence, becomes, if it frees itself from the will by abnormal preponderance of the intellect, the capacity for objective, dramatic representation.

Modern sculpture, whatever it may achieve, is still analogous to modern Latin poetry, and, like this, is a child of imitation, sprung from reminiscences. If it presumes to try to be original, it at once goes astray, especially upon the bad path of forming according to nature as it lies before it, instead of according to the proportions of the ancients. Canova, Thorwaldsen, and many others may be compared to Johannes Secundus and Owenus. It is the same with architecture, only there it is founded in the art itself, the purely æsthetic part of which is of small compass, and was already exhausted by the

ancients; therefore the modern architect can only distinguish himself in the wise application of it; and he ought to know that he removes himself from good taste just so far as he departs from the style and pattern of the Greeks.

The art of the painter, considered only so far as it aims at producing the appearance of reality, may ultimately be referred to the fact that he understands how to separate purely what in seeing is the mere sensation, thus the affection of the retina, *i.e.*, the only directly given *effect*, from its *cause*, *i.e.*, the objective external world, the perception of which first rises in the understanding from this effect; whereby, if he has technical skill, he is in a position to produce the same effect in the eye through an entirely different cause, the patches of applied colour, from which then in the understanding of the beholder the same perception again arises through the unavoidable reference of the effect to the ordinary cause.

If we consider how there lies something so entirely idiosyncratic, so thoroughly original, in every human countenance, and that it presents a whole which can only belong to a unity consisting entirely of necessary parts, by virtue of which we recognise a known individual out of so many thousands, even after long years, although the possible variations of human features, especially of one race, lie within very narrow limits, we must doubt whether anything of such essential unity and such great originality could ever proceed from any other source than from the mysterious depths of the inner being of nature; but from this it would follow that no artist could be capable of really reproducing the original peculiarity of a human countenance, or even of composing it according to nature from recollection. Accordingly what he produced of this kind would always be only a half true, nay, perhaps an impossible composition; for how should he compose an actual physiognomical unity when the principle of this unity is really unknown to him? Therefore,

in the case of every face which has merely been imagined by an artist, we must doubt whether it is in fact a possible face, and whether nature, as the master of all masters, would not show it to be a bungled production by pointing out complete contradictions in it. This would, of course, lead to the principle that in historical paintings only portraits ought to figure, which certainly would then have to be selected with the greatest care and in some degree idealised. It is well known that great artists have always gladly painted from living models and introduced many portraits.

Although, as is explained in the text, the real end of painting, as of art in general, is to make the comprehension of the (Platonic) Ideas of the nature of the world easier for us, whereby we are at once thrown into the state of pure, *i.e.*, will-less, knowing, there yet belongs to it besides this an independent beauty of its own, which is produced by the mere harmony of the colours, the pleasingness of the grouping, the happy distribution of light and shade, and the tone of the whole picture. This accompanying subordinate kind of beauty furthers the condition of pure knowing, and is in painting what the diction, the metre, and rhyme are in poetry; both are not what is essential, but what acts first and immediately.

I have some further evidence to give in support of my judgment given in the first volume, § 50, on the inadmissibleness of allegory in painting. In the Borghese palace at Rome there is the following picture by Michael Angelo Caravaggio: Jesus, as a child of about ten years old, treads upon the head of a serpent, but entirely without fear and with great calmness; and His mother, who accompanies Him, remains quite as indifferent. Close by stands St. Elizabeth, looking solemnly and tragically up to heaven. Now what could be thought of this kyriological hieroglyphic by a man who had never heard anything about the seed of the woman that should bruise the head of the serpent? At Florence, in the library of the palace Ric-

cardi, we find the following allegory upon the ceiling, painted by Luca Giordano, which is meant to signify that science frees the understanding from the bonds of ignorance: the understanding is a strong man bound with cords, which are just falling off; a nymph holds a mirror in front of him, another hands him a large detached wing; above sits science on a globe, and beside her, with a globe in her hand, the naked truth. At Ludwigsburg, near Stuttgart, there is a picture which shows us time, as Saturn, cutting off with a pair of shears the wings of Cupid. If this is meant to signify that when we grow old love proves unstable, this no doubt has its truth.

The following may serve to strengthen my solution of the problem as to why Laocoon does not cry out. One may practically convince oneself of the faulty effect of the representation of shrieking by the works of the plastic and pictorial arts, which are essentially dumb, by a picture of the slaughter of the innocents, by Guido Reni, which is to be found in the Academy of Arts at Bologna, and in which this great artist has committed the mistake of painting six shrieking wide-open mouths. Let any one who wants to have this more distinct think of a pantomimic representation on the stage, and in one of the scenes an urgent occasion for one of the players to shriek; if now the dancer who is representing this part should express the shriek by standing for a while with his mouth wide open, the loud laughter of the whole house would bear witness to the absurdity of the thing. Accordingly, since the shrieking of Laocoon had to be avoided for reasons which did not lie in the objects to be represented, but in the nature of the representing art, the task thus arose for the artist so to present this not-shrieking as to make it plausible to us that a man in such a position should not shriek. He solves this problem by representing the bite of the snake, not as having already taken place, nor yet as still threatening, but as just happening now in the side; for thereby the lower part

of the body is contracted, and shrieking made impossible. This immediate but only subordinate reason was correctly discovered by Goethe, and is expounded at the end of the eleventh book of his autobiography, and also in the paper on Laocoon in the first part of the Propylæa; but the ultimate, primary reason, which conditions this one, is that which I have set forth. I cannot refrain from remarking that I here stand in the same relation to Goethe as with reference to the theory of colours. In the collection of the Duke of Aremberg at Brussels there is an antique head of Laocoon which was found later. However, the head in the world-renowned group is not a restored one which follows from Goethe's special table of all the restorations of this group, which is given at the end of the first volume of the Propylæa, and is also confirmed by the fact that the head which was found later resembles that of the group very much. Thus we must assume that another antique repetition of the group has existed to which the Aremberg head belonged. In my opinion the latter excels both in beauty and expression that of the group. It has the mouth decidedly wider open than in the group, yet not really to the extent of shrieking.

CHAPTER XXXVII.[1]

ON THE ÆSTHETICS OF POETRY.

I MIGHT give it as the simplest and most correct definition of poetry, that it is the art of bringing the imagination into play by means of words. How it brings this to pass I have shown in the first volume, § 51. A special confirmation of what is said there is afforded by the following passage in a letter of Wieland's to Merck, which has since then been published: "I have spent two days and a half upon a single stanza, in which the whole thing ultimately depended upon a single word which I wanted and could not find. I revolved and turned about the thing and my brain in all directions, because naturally, where a picture was in question, I desired to bring the same definite vision, which floated before my own mind into the mind of my reader also, and for this all often depends, *ut nosti*, upon a single touch or suggestion or reflex" (*Briefe an Merck*, edited by Wagner, 1835, p. 193). From the fact that the imagination of the reader is the material in which poetry exhibits its pictures, it has the advantage that the fuller development of these pictures and their finer touches, take place in the imagination of every one just as is most suitable to his individuality, his sphere of knowledge, and his humour, and therefore move him in the most lively manner; instead of which plastic and pictorial art cannot so adapt itself, but here *one* picture, *one* form, must satisfy all. And yet this will always bear in some respect the stamp of the individuality of the artist or of his model, as a subjective

[1] This chapter is connected with § 51 of the first volume.

or accidental and inefficient addition; although always less so the more objective, *i.e.*, the more of a genius, the artist is. This, to some extent, explains why works of poetry exercise a much stronger, deeper, and more universal effect than pictures and statues; the latter, for the most part, leave the common people quite cold; and, in general, the plastic arts are those which have the weakest effect. A remarkable proof of this is afforded by the frequent discovery and disclosure of pictures by great masters in private houses and all kinds of localities, where they have been hanging for many generations, not buried and concealed, but merely unheeded, thus without any effect. In my time (1823) there was even discovered in Florence a Madonna of Raphael's, which had hung for a long series of years on the wall of the servants' hall of a palace (in the *Quartiere di S. Spirito*); and this happens among Italians, the nation which is gifted beyond all others with the sense of the beautiful. It shows how little direct and immediate effect the works of plastic and pictorial art have, and that it requires more culture and knowledge to prize them than the works of all other arts. How unfailingly, on the contrary, a beautiful melody that touches the heart makes its journey round the world, and an excellent poem wanders from people to people. That the great and rich devote their powerful support just to the plastic and pictorial arts, and expend considerable sums upon *their* works only; nay, at the present day, an idolatry, in the proper sense of the term, gives the value of a large estate for a picture of a celebrated old master—this depends principally upon the rarity of the masterpieces, the possession of which therefore gratifies pride; and then also upon the fact that the enjoyment of them demands very little time and effort, and is ready at any moment, for a moment; while poetry and even music make incomparably harder conditions. Corresponding to this, the plastic and pictorial arts may be dispensed with; whole nations—for example, the Mohammedan peoples—

are without them, but no people is without music and poetry.

But the intention with which the poet sets our imagination in motion is to reveal to us the Ideas, *i.e.*, to show us by an example what life and what the world is. The first condition of this is that he himself has known it; according as his knowledge has been profound or superficial so will his poem be. Therefore, as there are innumerable degrees of profoundness and clearness in the comprehension of the nature of things, so are there of poets. Each of these, however, must regard himself as excellent so far as he has correctly represented what he knew, and his picture answers to *his* original: he must make himself equal with the best, for even in the best picture he does not recognise more than in his own, that is, as much as he sees in nature itself; for his glance cannot now penetrate deeper. But the best himself recognises himself as such in the fact that he sees how superficial was the view of the others, how much lay beyond it which they were not able to repeat, because they did not see it, and how much further his own glance and picture reaches. If he understood the superficial poets as little as they do him, then he would necessarily despair; for just because it requires an extraordinary man to do him justice, but the inferior poets can just as little esteem him as he can them, he also has long to live upon his own approval before that of the world follows it. Meanwhile he is deprived even of his own approval, for he is expected to be very modest. It is, however, as impossible that he who has merit, and knows what it costs, should himself be blind to it, as that a man who is six feet high should not observe that he rises above others. If from the base of the tower to the summit is 300 feet, then certainly it is just as much from the summit to the base. Horace, Lucretius, Ovid, and almost all the ancients have spoken proudly of themselves, and also Dante, Shakspeare, Bacon of Verulam, and many more. That one can be a great man without observing anything of it is an ab-

surdity of which only hopeless incapacity can persuade itself, in order that it may regard the feeling of its own insignificance as modesty. An Englishman has wittily and correctly observed that merit and modesty have nothing in common except the initial letter.[1] I have always a suspicion about modest celebrities that they may very well be right; and Corneille says directly—

> "La fausse humilité ne met plus en crédit:
> Je sçais ce que je vaux, et crois ce qu'on m'en dit."

Finally, Goethe has frankly said, "Only good-for-nothings are modest." But the assertion would be still more certain that those who so eagerly demand modesty from others, urge modesty, unceasingly cry, "Only be modest, for God's sake, only be modest!" are positively good-for-nothings, *i.e.*, persons entirely without merit, manufactures of nature, ordinary members of the great mass of humanity. For he who himself has merit also concedes merit—understands himself truly and really. But he who himself lacks all excellence and merit wishes there was no such thing: the sight of it in others stretches him upon the rack; pale, green, and yellow envy consumes his heart: he would like to annihilate and destroy all those who are personally favoured; but if unfortunately he must let them live, it must only be under the condition that they conceal, entirely deny, nay, abjure their advantages. This, then, is the root of the frequent eulogising of modesty. And if the deliverers of these eulogies have the opportunity of suppressing merit as it arises, or at least of hindering it from showing itself or being known, who can doubt that they will do it? For this is the practice of their theory.

Now, although the poet, like every artist, always brings before us only the particular, the individual, what he has

[1] Lichtenberg ("*Vermischte Schriften*," new edition, Göttingen, 1884, vol. iii. p. 19) quotes Stanislaus Leszczynski as having said, "*La modestie devroit être la vertu de ceux, a qui les autres manquent.*"

known, and wishes by his work to make us know, is the (Platonic) Idea, the whole species; therefore in his images, as it were, the type of human characters and situations will be impressed. The narrative and also the dramatic poet takes the whole particular from life, and describes it accurately in its individuality, but yet reveals in this way the whole of human existence; for although he seems to have to do with the particular, in truth he is concerned with that which is everywhere and at all times. Hence it arises that sentences, especially of the dramatic poets, even without being general apophthegms, find frequent application in actual life. Poetry is related to philosophy as experience is related to empirical science. Experience makes us acquainted with the phenomenon in the particular and by means of examples, science embraces the whole of phenomena by means of general conceptions. So poetry seeks to make us acquainted with the (Platonic) Ideas through the particular and by means of examples. Philosophy aims at teaching, as a whole and in general, the inner nature of things which expresses itself in these. One sees even here that poetry bears more the character of youth, philosophy that of old age. In fact, the gift of poetry really only flourishes in youth; and also the susceptibility for poetry is often passionate in youth: the youth delights in verses as such, and is often contented with small ware. This inclination gradually diminishes with years, and in old age one prefers prose. By that poetical tendency of youth the sense of the real is then easily spoiled. For poetry differs from reality by the fact that in it life flows past us, interesting and yet painless; while in reality, on the contrary, so long as it is painless it is uninteresting, and as soon as it becomes interesting, it does not remain without pain. The youth who has been initiated into poetry earlier than into reality now desires from the latter what only the former can achieve; this is a principal source of the discomfort which oppresses the most gifted youths.

Metre and rhyme are a fetter, but also a veil which the poet throws round him, and under which he is permitted to speak as he otherwise dared not do; and that is what gives us pleasure. He is only half responsible for all that he says; metre and rhyme must answer for the other half. Metre, or measure, as mere rhythm, has its existence only in time, which is a pure perception *a priori*, thus, to use Kant's language, belongs merely to *pure sensibility;* rhyme, on the other hand, is an affair of sensation, in the organ of hearing, thus of *empirical sensibility.* Therefore rhythm is a much nobler and more worthy expedient than rhyme, which the ancients accordingly despised, and which found its origin in those imperfect languages which arose from the corruption of earlier ones and in barbarous times. The poorness of French poetry depends principally upon the fact that it is confined to rhyme alone without metre, and it is increased by the fact that in order to conceal its want of means it has increased the difficulty of rhyming by a number of pedantic laws, such as, for example, that only syllables which are written the same way rhyme, as if it were for the eye and not for the ear that the hiatus is forbidden; that a number of words must not occur; and many such, to all of which the new school of French poetry seeks to put an end. In no language, however, at least on me, does the rhyme make such a pleasing and powerful impression as in Latin; the rhymed Latin poems of the Middle Ages have a peculiar charm. This must be explained from the fact that the Latin language is incomparably more perfect, more beautiful and noble, than any modern language, and now moves so gracefully in the ornaments and spangles which really belong to the latter, and which it itself originally despised.

To serious consideration it might almost appear as high treason against our reason that even the slightest violence should be done to a thought or its correct and pure expression, with the childish intention that after some

syllables the same sound of word should be heard, or even that these syllables themselves should present a kind of rhythmical beat. But without such violence very few verses would be made; for it must be attributed to this that in foreign languages verses are much more difficult to understand than prose. If we could see into the secret workshops of the poets, we would find that the thought is sought for the rhyme ten times oftener than the rhyme for the thought; and even when the latter is the case, it is not easily accomplished without pliability on the part of the thought. But the art of verse bids defiance to these considerations, and, moreover, has all ages and peoples upon its side, so great is the power which metre and rhyme exercise upon the feeling, and so effective the mysterious *lenocinium* which belongs to them. I would explain this from the fact that a happily rhymed verse, by its indescribably emphatic effect, raises the feeling as if the thought expressed in it lay already predestined, nay, performed in the language, and the poet has only had to find it out. Even trivial thoughts receive from rhythm and rhyme a touch of importance; cut a figure in this attire, as among girls plain faces attract the eye by finery. Nay, even distorted and false thoughts gain through versification an appearance of truth. On the other hand, even famous passages from famous poets shrink together and become insignificant when they are reproduced accurately in prose. If only the true is beautiful, and the dearest ornament of truth is nakedness, then a thought which appears true and beautiful in prose will have more true worth than one which affects us in the same way in verse. Now it is very striking, and well worth investigating, that such trifling, nay, apparently childish, means as metre and rhyme produce so powerful an effect. I explain it to myself in the following manner: That which is given directly to the sense of hearing, thus the mere sound of the words, receives from rhythm and rhyme a certain completeness and significance in itself

for it thereby becomes a kind of music; therefore it seems now to exist for its own sake, and no longer as a mere means, mere signs of something signified, the sense of the words. To please the ear with its sound seems to be its whole end, and therefore with this everything seems to be attained and all claims satisfied. But that it further contains a meaning, expresses a thought, presents itself now as an unexpected addition, like words to music—as an unexpected present which agreeably surprises us—and therefore, since we made no demands of this kind, very easily satisfies us; and if indeed this thought is such that, in itself, thus said in prose, it would also be significant, then we are enchanted. I can remember, in my early childhood, that I had delighted myself for a long time with the agreeable sound of verse before I made the discovery that it all also contained meaning and thoughts. Accordingly there is also, in all languages, a mere doggerel poetry almost entirely devoid of meaning. Davis, the Sinologist, in the preface to his translation of the "*Laou-sang-urh*," or "An Heir in Old Age" (London, 1817), observes that the Chinese dramas partly consist of verses which are sung, and adds: "The meaning of them is often obscure, and, according to the statements of the Chinese themselves, the end of these verses is especially to flatter the ear, and the sense is neglected, and even entirely sacrificed to the harmony." Who is not reminded here of the choruses of many Greek tragedies which are often so hard to make out?

The sign by which one most immediately recognises the genuine poet, both of the higher and lower species, is the unforced nature of his rhymes. They have appeared of themselves as if by divine arrangement; his thoughts come to him already in rhyme. The homely, prosaic man on the contrary, seeks the rhyme for the thought; the bungler seeks the thought for the rhyme. Very often one can find out from a couple of rhymed verses which of the two had the thought and which had the rhyme as its

father. The art consists in concealing the latter, so that such lines may not appear almost as mere stuffed out *boutsrimés.*

According to my feeling (proofs cannot here be given) rhyme is from its nature binary: its effect is limited to one single recurrence of the same sound, and is not strengthened by more frequent repetition. Thus whenever a final syllable has received the one of the same sound its effect is exhausted; the third recurrence of the note acts merely as a second rhyme which accidentally hits upon the same sound, but without heightening the effect; it links itself on to the existing rhyme, yet without combining with it to produce a stronger impression. For the first note does not sound through the second on to the third: therefore this is an æsthetic pleonasm, a double courage which is of no use. Least of all, therefore, do such accumulations of rhymes merit the heavy sacrifices which they cost in the octave rhyme, the terza rima, and the sonnet, and which are the cause of the mental torture under which we sometimes read such productions, for poetical pleasure is impossible under the condition of racking our brains. That the great poetical mind sometimes overcomes even these forms, and moves in them with ease and grace, does not extend to a recommendation of the forms themselves, for in themselves they are as ineffectual as they are difficult. And even in good poets, when they make use of these forms, we frequently see the conflict between the rhyme and the thought, in which now one and now the other gains the victory; thus either the thought is stunted for the sake of the rhyme, or the rhyme has to be satisfied with a weak *à peu près.* Since this is so, I do not regard it as an evidence of ignorance, but as a proof of good taste, that Shakspeare in his sonnets has given different rhymes to each quatraine. At any rate, their acoustic effect is not in the least diminished by it, and the thought obtains its rights far more than it could have done if it had had to be laced up in the customary Spanish boots.

It is a disadvantage for the poetry of a language if it has many words which cannot be used in prose, and, on the other hand, dare not use certain words of prose. The former is mostly the case in Latin and Italian poetry, and the latter in French, where it has recently been very aptly called, "*La bégeulerie de la langue française;*" both are to be found less in English, and least in German. For such words belonging exclusively to poetry remain foreign to our heart, do not speak to us directly, and therefore leave us cold. They are a conventional language of poetry, and as it were mere painted sensations instead of real ones: they exclude genuine feeling.

The distinction, so often discussed in our own day, between *classic* and *romantic* poetry seems to me ultimately to depend upon the fact that the former knows no other motives than those which are purely human, actual, and natural; the latter, on the other hand, also treats artificial conventional, and imaginary motives as efficient. To such belong the motives which spring from the Christian mythus, also from the chivalrous over-strained fantastical law of honour, further from the absurd and ludicrous Germano-Christian veneration of women, and lastly from doting and mooning hyperphysical amorousness. But even in the best poets of the romantic class, *e.g.*, in Calderon, we can see to what ridiculous distortions of human relations and human nature these motives lead. Not to speak of the Autos, I merely refer to such pieces as "*No siempre el peor es cierto*" (The worst is not always certain), and "*El postrero duelo en España*" (The last duel in Spain), and similar comedies *en capa y espada:* with the elements mentioned there is here further associated the scholastic subtility so often appearing in the conversation which at that time belonged to the mental culture of the higher classes. How decidedly advantageous, on the contrary, is the position of the poetry of the ancients, which always remains true to nature; and the result is that classical poetry has an unconditional, romantic poetry only a

conditional, truth and correctness; analogous to Greek and Gothic architecture. Yet, on the other hand, we must remark here that all dramatic or narrative poems which transfer their scene to ancient Greece or Rome lose by this from the fact that our knowledge of antiquity, especially in what concerns the details of life, is insufficient, fragmentary, and not drawn from perception. This obliges the poet to avoid much and to content himself with generalities, whereby he becomes abstract, and his work loses that concreteness and individualisation which is throughout essential to poetry. It is this which gives all such works the peculiar appearance of emptiness and tediousness. Only Shakspeare's works of this kind are free from it; because without hesitation he has presented, under the names of Greeks and Romans, Englishmen of his own time.

It has been objected to many masterpieces of lyrical poetry, especially some Odes of Horace (see, for example, the second of the third book) and several of Goethe's songs (for example, "The Shepherd's Lament"), that they lack proper connection and are full of gaps in the thought. But here the logical connection is intentionally neglected, in order that the unity of the fundamental sensation and mood may take its place, which comes out more clearly just by the fact that it passes like a thread through the separate pearls, and brings about the quick changes of the objects of contemplation, in the same way as in music the transition from one key to another is brought about by the chord of the seventh, through which the still sounding fundamental note becomes the dominant of the new key. Most distinctly, even exaggeratedly, the quality here described is found in the Canzone of Petrarch which begins, "*Mai non vo' più cantar, com' io soleva.*"

Accordingly, as in the lyrical poem the subjective element predominates, so in the drama, on the contrary, the objective element is alone and exclusively present.

Between the two epic poetry in all its forms and modifications, from the narrative romance to the epos proper, has a broad middle path. For although in the main it is objective, yet it contains a subjective element, appearing now more and now less, which finds its expression in the tone, in the form of the delivery, and also in scattered reflections. We do not so entirely lose sight of the poet as in the drama.

The end of the drama in general is to show us in an example what is the nature and existence of man. The sad or the bright side of these can be turned to us in it, or their transitions into each other. But the expression, "nature and existence of man," already contains the germ of the controversy whether the nature, *i.e.*, the character, or the existence, *i.e.*, the fate, the adventures, the action, is the principal thing. Moreover, the two have grown so firmly together that although they can certainly be separated in conception, they cannot be separated in the representation of them. For only the circumstances, the fate, the events, make the character manifest its nature, and only from the character does the action arise from which the events proceed. Certainly, in the representation, the one or the other may be made more prominent; and in this respect the piece which centres in the characters and the piece which centres in the plot are the two extremes.

The common end of the drama and the epic, to exhibit, in significant characters placed in significant situations, the extraordinary actions brought about by both, will be most completely attained by the poet if he first introduces the characters to us in a state of peace, in which merely their general colour becomes visible, and allows a motive to enter which produces an action, out of which a new and stronger motive arises, which again calls forth a more significant action, which, in its turn, begets new and even stronger motives, whereby, then, in the time suitable to the form of the poem, the most passionate

excitement takes the place of the original peace, and in this now the important actions occur in which the qualities of the characters which have hitherto slumbered are brought clearly to light, together with the course of the world.

Great poets transform themselves into each of the persons to be represented, and speak out of each of them like ventriloquists; now out of the hero, and immediately afterwards out of the young and innocent maiden, with equal truth and naturalness: so Shakspeare and Goethe. Poets of the second rank transform the principal person to be represented into themselves. This is what Byron does; and then the other persons often remain lifeless, as is the case even with the principal persons in the works of mediocre poets.

Our pleasure in tragedy belongs, not to the sense of the beautiful, but to that of the sublime; nay, it is the highest grade of this feeling. For, as at the sight of the sublime in nature we turn away from the interests of the will, in order to be purely perceptive, so in the tragic catastrophe we turn away even from the will to live. In tragedy the terrible side of life is presented to us, the wail of humanity, the reign of chance and error, the fall of the just, the triumph of the wicked; thus the aspect of the world which directly strives against our will is brought before our eyes. At this sight we feel ourselves challenged to turn away our will from life, no longer to will it or love it. But just in this way we become conscious that then there still remains something over to us, which we absolutely cannot know positively, but only negatively, as that which does not will life. As the chord of the seventh demands the fundamental chord; as the colour red demands green, and even produces it in the eye; so every tragedy demands an entirely different kind of existence, another world, the knowledge of which can only be given us indirectly just as here by such a demand. In the moment of the tragic catastrophe the conviction becomes

more distinct to us than ever that life is a bad dream from which we have to awake. So far the effect of the tragedy is analogous to that of the dynamical sublime, for like this it lifts us above the will and its interests, and puts us in such a mood that we find pleasure in the sight of what tends directly against it. What gives to all tragedy, in whatever form it may appear, the peculiar tendency towards the sublime is the awakening of the knowledge that the world, life, can afford us no true pleasure, and consequently is not worthy of our attachment. In this consists the tragic spirit: it therefore leads to resignation.

I admit that in ancient tragedy this spirit of resignation seldom appears and is expressed directly. Œdipus Colonus certainly dies resigned and willing; yet he is comforted by the revenge on his country. Iphigenia at Aulis is very willing to die; yet it is the thought of the welfare of Greece that comforts her, and occasions the change of her mind, on account of which she willingly accepts the death which at first she sought to avoid by any means. Cassandra, in the Agamemnon of the great Æschylus, dies willingly, *αρκειτω βιος* (1306); but she also is comforted by the thought of revenge. Hercules, in the Trachiniæ, submits to necessity, and dies composed, but not resigned. So also the Hippolytus of Euripides, in whose case it surprises us that Artemis, who appears to comfort him, promises him temples and fame, but never points him to an existence beyond life, and leaves him in death, as all gods forsake the dying:—in Christianity they come to him; and so also in Brahmanism and Buddhism, although in the latter the gods are really exotic. Thus Hippolytus, like almost all the tragic heroes of the ancients, shows submission to inevitable fate and the inflexible will of the gods, but no surrender of the will to live itself. As the Stoic equanimity is fundamentally distinguished from Christian resignation by the fact that it teaches only patient endurance and composed expectation

of unalterably necessary evil, while Christianity teaches renunciation, surrender of the will; so also the tragic heroes of the ancients show resolute subjection under the unavoidable blows of fate, while Christian tragedy, on the contrary, shows the surrender of the whole will to live, joyful forsaking of the world in the consciousness of its worthlessness and vanity. But I am also entirely of opinion that modern tragedy stands higher than that of the ancients. Shakspeare is much greater than Sophocles; in comparison with Goethe's Iphigenia one might find that of Euripides almost crude and vulgar. The Bacchæ of Euripides is a revolting composition in favour of the heathen priests. Many ancient pieces have no tragic tendency at all, like the Alcestis and Iphigenia in Tauris of Euripides; some have disagreeable, or even disgusting motives, like the Antigone and Philocteles. Almost all show the human race under the fearful rule of chance and error, but not the resignation which is occasioned by it, and delivers from it. All because the ancients had not yet attained to the summit and goal of tragedy, or indeed of the view of life itself.

Although, then, the ancients displayed little of the spirit of resignation, the turning away of the will from life, in their tragic heroes themselves, as their frame of mind, yet the peculiar tendency and effect of tragedy remains the awakening of that spirit in the beholder, the calling up of that frame of mind, even though only temporarily. The horrors upon the stage hold up to him the bitterness and worthlessness of life, thus the vanity of all its struggle. The effect of this impression must be that he becomes conscious, if only in obscure feeling, that it is better to tear his heart free from life, to turn his will from it, to love not the world nor life; whereby then in his deepest soul, the consciousness is aroused that for another kind of willing there must also be another existence. For if this were not so, then the tendency of tragedy would not be this rising above all the ends and

good things of life, this turning away from it and its seductions, and the turning towards another kind of existence, which already lies in this, although an existence which is for us quite inconceivable. How would it, then, in general, be possible that the exhibition of the most terrible side of life, brought before our eyes in the most glaring light, could act upon us beneficently, and afford us a lofty satisfaction? Fear and sympathy, in the excitement of which Aristotle places the ultimate end of tragedy, certainly do not in themselves belong to the agreeable sensations: therefore they cannot be the end, but only the means. Thus the summons to turn away the will from life remains the true tendency of tragedy, the ultimate end of the intentional exhibition of the suffering of humanity, and is so accordingly even where this resigned exaltation of the mind is not shown in the hero himself, but is merely excited in the spectator by the sight of great, unmerited, nay, even merited suffering. Many of the moderns also are, like the ancients, satisfied with throwing the spectator into the mood which has been described, by the objective representation of human misfortune as a whole; while others exhibit this through the change of the frame of mind of the hero himself, effected by suffering. The former give, as it were, only the premisses, and leave the conclusion to the spectator; while the latter give the conclusion, or the moral of the fable, also, as the change of the frame of mind of the hero, and even also as reflection, in the mouth of the chorus, as, for example, Schiller in "The Bride of Messina:" "Life is not the highest good." Let me remark here that the genuine tragic effect of the catastrophe, thus the resignation and exaltation of the mind of the hero which is brought about by it, seldom appears so purely motived and so distinctly expressed as in the opera of "Norma," where it comes in in the duet, "*Qual cor tradisti, qual cor perdesti,*" in which the change of the will is distinctly indicated by the quietness which is suddenly introduced into the music. In general,

this piece—regarded apart altogether from its excellent music, and also from the diction which can only be that of a libretto, and considered only according to its motives and its inner economy—is a highly perfect tragedy, a true pattern of tragic disposition of the motives, tragic progress of the action, and tragic development, together with the effect of these upon the frame of mind of the hero, raising it above the world, and which is then also communicated to the spectator; indeed the effect attained here is the less delusive and the more indicative of the true nature of tragedy that no Christians, nor even Christian ideas, appear in it.

The neglect of the unity of time and place with which the moderns are so often reproached is only a fault when it goes so far that it destroys the unity of the action; for then there only remains the unity of the principal character, as, for example, in Shakspeare's "Henry VIII." But even the unity of the action does not need to go so far that the same thing is spoken of throughout, as in the French tragedies which in general observe this so strictly that the course of the drama is like a geometrical line without breadth. There it is constantly a case of "Only get on! *Pensez à votre affaire!*" and the thing is expedited and hurried on in a thoroughly business fashion, and no one detains himself with irrelevances which do not belong to it, or looks to the right or the left. The Shakspearian tragedy, on the other hand, is like a line which has also breadth: it takes time, *exspatiatur:* speeches and even whole scenes occur which do not advance the action, indeed do not properly concern it, by which, however, we get to know the characters or their circumstances more fully, and then understand the action also more thoroughly. This certainly remains the principal thing, yet not so exclusively that we forget that in the last instance what is aimed at is the representation of human nature and existence generally.

The dramatic or epic poet ought to know that he is

fate, and should therefore be inexorable, as it is; also that he is the mirror of the human race, and should therefore represent very many bad and sometimes profligate characters, and also many fools, buffoons, and eccentric persons; then also, now and again, a reasonable, a prudent, an honest, or a good man, and only as the rarest exception a truly magnanimous man. In the whole of Homer there is in my opinion no really magnanimous character presented, although many good and honest. In the whole of Shakspeare there may be perhaps a couple of noble, though by no means transcendently noble, characters to be found; perhaps Cordelia, Coriolanus—hardly more; on the other hand, his works swarm with the species indicated above. But Iffland's and Kotzebue's pieces have many magnanimous characters; while Goldoni has done as I recommended above, whereby he shows that he stands higher. On the other hand, Schiller's "Minna von Barnhelm" labours under too much and too universal magnanimity; but so much magnanimity as the one Marquis Posa displays is not to be found in the whole of Goethe's works together. There is, however, a small German piece called "Duty for Duty's Sake" (a title which sounds as if it had been taken from the Critique of Practical Reason), which has only three characters, and yet all the three are of most transcendent magnanimity.

The Greeks have taken for their heroes only royal persons; and so also for the most part have the moderns. Certainly not because the rank gives more worth to him who is acting or suffering; and since the whole thing is just to set human passions in play, the relative value of the objects by which this happens is indifferent, and peasant huts achieve as much as kingdoms. Moreover, civic tragedy is by no means to be unconditionally rejected. Persons of great power and consideration are yet the best adapted for tragedy on this account, that the misfortune in which we ought to recognise the fate of humanity must have a sufficient magnitude to appear terrible to the

spectator, whoever he may be. Euripides himself says, "*φευ, φευ, τα μεγαλα, μεγαλα και πασχει κακα*" (*Stob. Flor.*, vol. ii. p. 299). Now the circumstances which plunge a citizen family into want and despair are in the eyes of the great or rich, for the most part, very insignificant, and capable of being removed by human assistance, nay, sometimes even by a trifle: such spectators, therefore, cannot be tragically affected by them. On the other hand, the misfortunes of the great and powerful are unconditionally terrible, and also accessible to no help from without; for kings must help themselves by their own power, or fall. To this we have to add that the fall is greatest from a height. Accordingly persons of the rank of citizens lack height to fall from.

If now we have found the tendency and ultimate intention of tragedy to be a turning to resignation, to the denial of the will to live, we shall easily recognise in its opposite, comedy, the incitement to the continued assertion of the will. It is true the comedy, like every representation of human life, without exception, must bring before our eyes suffering and adversity; but it presents it to us as passing, resolving itself into joy, in general mingled with success, victory, and hopes, which in the end preponderate; moreover, it brings out the inexhaustible material for laughter of which life, and even its adversities themselves are filled, and which under all circumstances ought to keep us in a good humour. Thus it declares, in the result, that life as a whole is thoroughly good, and especially is always amusing. Certainly it must hasten to drop the curtain at the moment of joy, so that we may not see what comes after; while the tragedy, as a rule, so ends that nothing can come after. And moreover, if once we contemplate this burlesque side of life somewhat seriously, as it shows itself in the naïve utterances and gestures which trifling embarrassment, personal fear, momentary anger, secret envy, and many similar emotions force upon the forms of the real life that mirrors

itself here, forms which deviate considerably from the type of beauty, then from this side also, thus in an unexpected manner, the reflective spectator may become convinced that the existence and action of such beings cannot itself be an end; that, on the contrary, they can only have attained to existence by an error, and that what so exhibits itself is something which had better not be.

CHAPTER XXXVIII.[1]

ON HISTORY.

In the passage of the first volume referred to below I have fully shown that more is achieved for our knowledge of mankind by poetry than by history, and why this is so; inasmuch as more real instruction was to be expected from the former than from the latter. Aristotle has also confessed this, for he says: "*και φιλοσοφωτερον και σπουδαιοτερον ποιησις ἱστοριας εστιν*" (*et res magis philosophica, et melior poësis est quam historia*[2]), *De poët.*, c. 9. Yet, in order to cause no misunderstanding as to the value of history, I wish here to express my thoughts about it.

In every class and species of things the facts are innumerable, the individuals infinite in number, the variety of their differences unapproachable. At the first glance at them the curious mind becomes giddy; however much it investigates, it sees itself condemned to ignorance. But then comes science: it separates the innumerable multitude, arranges it under generic conceptions, these again under conceptions of species, whereby it opens the path to a knowledge of the general and the particular, which also comprehends the innumerable individuals, for it holds good of all without one being obliged to consider each particular for itself. Thus it promises satisfaction to the investigating mind. Then all

[1] This chapter is connected with § 51 of the first volume.

[2] Let me remark in passing that from this opposition of *ποιησις* and *ἱστορια* the origin, and also the peculiar significance, of the first word comes out with more than ordinary distinctness; it signifies that which is made, invented, in opposition to what is discovered.

sciences place themselves together, and above the real world of individual things, as that which they have divided among them. Over them all, however, moves philosophy, as the most general, and therefore important, rational knowledge, which promises the conclusions for which the others have only prepared the way. History alone cannot properly enter into that series, since it cannot boast of the same advantage as the others, for it lacks the fundamental characteristic of science, the subordination of what is known, instead of which it can only present its co-ordination. Therefore there is no system of history, as there is of every other science. It is therefore certainly rational knowledge, but it is not a science. For it never knows the particular by means of the general, but must comprehend the particular directly, and so, as it were, creeps along the ground of experience; while the true sciences move above it, because they have obtained comprehensive conceptions by means of which they command the particular, and, at least within certain limits, anticipate the possibility of things within their sphere, so that they can be at ease even about what may yet have to come. The sciences, since they are systems of conceptions, speak always of species; history speaks of individuals. It would accordingly be a science of individuals, which is a contradiction. It also follows that the sciences all speak of that which always is: history, on the other hand, of that which is once, and then no more. Since, further, history has to do with the absolutely particular and individuals, which from its nature is inexhaustible, it knows everything only imperfectly and half. Besides, it must also let itself be taught by every new day in its trivial commonplaceness what as yet it did not know at all. If it should be objected that in history also there is subordination of the particular under the general, because the periods, the governments, and other general changes, or political revolutions, in short, all that is given in historical tables, is the general, to which the special

subordinates itself, this would rest upon a false comprehension of the conception of the general. For the general in history here referred to is merely *subjective, i.e.,* its generality springs merely from the inadequacy of the individual knowledge of the things, but not *objective, i.e.,* a conception in which the things would actually already be thought together. Even the most general in history is in itself only a particular and individual, a long period of time, or an important event; therefore the special is related to this as the part to the whole, but not as the case to the rule; which, on the contrary, takes place in all the sciences proper because they afford conceptions and not mere facts. On this account in these sciences by a correct knowledge of the general we can determine with certainty the particular that arises. If, for example, I know the laws of the triangle in general, I can then also tell what must be the properties of the triangle laid before me; and what holds good of all mammals, for example, that they have double ventricles of the heart, exactly seven cervical vertebræ, lungs, diaphragm, bladder, five senses, &c., I can also assert of the strange bat which has just been caught, before dissecting it. But not so in history, where the general is no objective general of the conception, but merely a subjective general of my knowledge, which can only be called general inasmuch as it is superficial. Therefore I may always know in general of the Thirty Years' War that it was a religious war, waged in the seventeenth century; but this general knowledge does not make me capable of telling anything more definite about its course. The same opposition is also confirmed by the fact that in the real sciences the special and individual is that which is most certain, because it rests upon immediate apprehension; the general truths, again, are only abstracted from it; therefore something false may be more easily assumed in the latter. But in history, conversely, the most general is the most certain; for example, the periods, the succession of the kings, the revolutions, wars, and

treaties of peace; the particulars, again, of the events and their connection is uncertain, and becomes always more so the further one goes into details. Therefore history is the more interesting the more special it is, but the less to be trusted, and approaches then in every respect to the romance. For the rest, what importance is to be attached to the boasted pragmatic teaching of history he will best be able to judge who remembers that sometimes it was only after twenty years that he understood the events of his own life in their true connection, although the data for this were fully before him, so difficult is the combination of the action of the motives under the constant interferences of chance and the concealment of the intentions. Since now history really always has for its object only the particular, the individual fact, and regards this as the exclusively real, it is the direct opposite and counterpart of philosophy, which considers things from the most general point of view, and has intentionally the general as its object, which remains identical in every particular; therefore in the particular philosophy sees only the general, and recognises the change in its manifestation as unessential: *φιλοκαθολου γαρ ὁ φιλοσοφος* (*generalium amator philosophus*). While history teaches us that at every time something else has been, philosophy tries to assist us to the insight that at all times exactly the same was, is, and shall be. In truth, the essence of human life, as of nature in general, is given complete in every present time, and therefore only requires depth of comprehension in order to be exhaustively known. But history hopes to make up for depth by length and breadth; for it every present time is only a fragment which must be supplemented by the past, the length of which is, however, infinite, and to which again an infinite future is joined. Upon this rests the opposition between philosophical and historical minds; the former want to go to the bottom, the latter want to go through the whole series. History shows on every side only the same under different forms; but whoever does

not come to know this in one or a few will hardly attain to a knowledge of it by going through all the forms. The chapters of the history of nations are at bottom only distinguished by the names and dates; the really essential content is everywhere the same.

Now since the material of art is the *Idea*, and the material of science the *concept*, we see both occupied with that which always exists and constantly in the same manner, not something which now is and now is not, now is thus and now otherwise; therefore both have to do with that which Plato set up as the exclusive object of real rational knowledge. The material of history, on the other hand, is the particular in its particularity and contingency, which at one time is, and then for ever is no more, the transient complexities of a human world moved like clouds in the wind, a world which is often entirely transformed by the most trifling accident. From this point of view the material of history appears to us as scarcely a worthy object of the serious and painful consideration of the human mind, the human mind which, just because it is so transitory, ought to choose for its consideration that which passes not away.

Finally, as regards the endeavour—specially introduced by the Hegelian pseudo-philosophy, everywhere so pernicious and stupefying to the mind—to comprehend the history of the world as a planned whole, or, as they call it, "to construe it organically," a crude and positive realism lies at its foundation, which takes the phenomenon for the inner being of the world, and imagines that this phenomenon, its forms and events, are the chief concern; in which it is secretly supported by certain mythological notions which it tacitly assumes: otherwise one might ask for what spectators such a comedy was really produced. For, since only the individual, and not the human race, has actual, immediate unity of consciousness, the unity of the course of life of the race is a mere fiction. Besides, as in nature only the species are real, and the genera are mere abstrac-

tions, so in the human race only the individuals and their course of life are real, the peoples and their lives mere abstractions. Finally, constructive histories, guided by a positive optimism, always ultimately end in a comfortable, rich, fat State, with a well-regulated constitution, good justice and police, useful arts and industries, and, at the most, in intellectual perfection; for this, in fact, is alone possible, since what is moral remains essentially unaltered. But it is the moral element which, according to the testimony of our inmost consciousness, is the whole concern: and this lies only in the individual as the tendency of his will. In truth, only the life of each individual has unity, connection, and true significance: it is to be regarded as an instruction, and the meaning of it is moral. Only the incidents of our *inner* life, since they concern the will, have true reality, and are actual events; because the will alone is the thing in itself. In every microcosm lies the whole macrocosm, and the latter contains nothing more than the former. Multiplicity is phenomenal, and external events are mere configurations of the phenomenal world, and have therefore directly neither reality nor significance, but only indirectly through their relation to the wills of the individuals. The endeavour to explain and interpret them directly is accordingly like the endeavour to see in the forms of the clouds groups of men and animals. What history narrates is in fact only the long, heavy, and confused dream of humanity.

The Hegelians, who regard the philosophy of history as indeed the chief end of all philosophy, are to be referred to Plato, who unweariedly repeats that the object of philosophy is that which is unchangeable and always remains, not that which now is thus and now otherwise. All those who set up such constructions of the course of the world, or, as they call it, of history, have failed to grasp the principal truth of all philosophy, that what is is at all times the same, all becoming and arising are only seeming; the Ideas alone are permanent; time ideal. This

is what Plato holds, this is what Kant holds. One ought therefore to seek to understand what exists, what really *is*, to-day and always, *i.e.*, to know the Ideas (in Plato's sense). Fools, on the contrary, imagine that something must first become and happen. Therefore they concede to history the chief place in their philosophy, and construct it according to a preconceived plan of the world, according to which everything is ordered for the best, which is then supposed *finaliter* to appear, and will be a glorious thing. Accordingly they take the world as perfectly real, and place the end of it in the poor earthly happiness, which, however much it may be fostered by men and favoured by fate, is a hollow, deceptive, decaying, and sad thing, out of which neither constitutions and legal systems nor steam-engines and telegraphs can ever make anything that is essentially better. The said philosophers and glorifiers of history are accordingly simple realists, and also optimists and eudæmonists, consequently dull fellows and incarnate philistines; and besides are really bad Christians, for the true spirit and kernel of Christianity, as also of Brahmanism and Buddhism, is the knowledge of the vanity of earthly happiness, the complete contempt for it, and the turning away from it to an existence of another, nay, an opposite, kind. This, I say, is the spirit and end of Christianity, the true "humour of the matter;" and not, as they imagine, monotheism; therefore even atheistic Buddhism is far more closely related to Christianity than optimistic Judaism or its variety Islamism.

A true philosophy of history ought not therefore to consider, as all these do, what (to use Plato's language) always *becomes* and never *is*, and hold this to be the true nature of things; but it ought to fix its attention upon that which always is and never becomes nor passes away. Thus it does not consist in raising the temporal ends of men to eternal and absolute ends, and then with art and imagination constructing their progress through all complications; but in the insight that not only in its development, but in

its very nature, history is mendacious; for, speaking of mere individuals and particular events, it pretends always to relate something different, while from beginning to end it repeats always the same thing under different names and in a different dress. The true philosophy of history consists in the insight that in all these endless changes and their confusion we have always before us only the same, even, unchanging nature, which to-day acts in the same way as yesterday and always; thus it ought to recognise the identical in all events, of ancient as of modern times, of the east as of the west; and, in spite of all difference of the special circumstances, of the costume and the customs, to see everywhere the same humanity. This identical element which is permanent through all change consists in the fundamental qualities of the human heart and head —many bad, few good. The motto of history in general should run: *Eadem, sed aliter.* If one has read Herodotus, then in a philosophical regard one has already studied history enough. For everything is already there that makes up the subsequent history of the world: the efforts, action, sufferings, and fate of the human race as it proceeds from the qualities we have referred to, and the physical earthly lot.

If in what has been said we have recognised that history, regarded as a means for the knowledge of the nature of man, is inferior to poetry; then, that it is not in the proper sense a science; finally, that the endeavour to construct it as a whole with beginning, middle, and end, together with a significant connection, is vain, and based upon misunderstanding: it would look as if we wished to deny it all value if we did not show in what its value consists. Really, however, there remains for it, after this conquest by art and rejection by science, a quite special province, different from both, in which it exists most honourably.

What reason is to the individual that is history to the human race. By virtue of reason, man is not, like the

brute, limited to the narrow, perceptible present, but also knows the incomparably more extended past, with which it is linked, and out of which it has proceeded; and only thus has he a proper understanding of the present itself, and can even draw inferences as to the future. The brute, on the other hand, whose knowledge, devoid of reflection, is on this account limited to the present, even when it is tamed, moves about among men ignorant, dull, stupid, helpless, and dependent. Analogous to this is the nation that does not know its own history, is limited to the present of the now living generation, and therefore does not understand itself and its own present, because it cannot connect it with a past, and explain it from this; still less can it anticipate the future. Only through history does a nation become completely conscious of itself. Accordingly history is to be regarded as the rational consciousness of the human race, and is to the race what the reflected and connected consciousness is to the individual who is conditioned by reason, a consciousness through the want of which the brute is confined to the narrow, perceptible present. Therefore every gap in history is like a gap in the recollective self-consciousness of a man; and in the presence of a monument of ancient times which has outlived the knowledge of itself, as, for example, the Pyramids, or temples and palaces in Yucatan, we stand as senseless and stupid as the brute in the presence of the action of man, in which it is implicated in his service; or as a man before something written in an old cipher of his own, the key to which he has forgotten; nay, like a somnambulist who finds before him in the morning what he has done in his sleep. In this sense, then, history is to be regarded as the reason, or the reflected consciousness, of the human race, and takes the place of an immediate self-consciousness common to the whole race, so that only by virtue of it does the human race come to be a whole, come to be a humanity. This is the true value of history, and accordingly the universal and predominating interest

in it depends principally upon the fact that it is a personal concern of the human race. Now, what language is for the reason of individuals, as an indispensable condition of its use, writing is for the reason of the whole race here pointed out; for only with this does its real existence begin, as that of the individual reason begins first with language. Writing serves to restore unity to the consciousness of the human race, which is constantly interrupted by death, and therefore fragmentary; so that the thought which has arisen in the ancestor is thought out by his remote descendant; it finds a remedy for the breaking up of the human race and its consciousness into an innumerable number of ephemeral individuals, and so bids defiance to the ever hurrying time, in whose hand goes forgetfulness. As an attempt to accomplish this we must regard not only written, but also *stone* monuments, which in part are older than the former. For who will believe that those who, at incalculable cost, set in action the human powers of many thousands for many years in order to construct the pyramids, monoliths, rock tombs, obelisks, temples, and palaces which have already existed for thousands of years, could have had in view the short span of their own life, too short to let them see the finishing of the construction, or even the ostensible end which the ignorance of the many required them to allege? Clearly their real end was to speak to their latest descendants, to put themselves in connection with these, and so to establish the unity of the consciousness of humanity. The buildings of the Hindus, the Egyptians, even the Greeks and Romans, were calculated to last several thousand years, because through higher culture their horizon was a wider one; while the buildings of the Middle Ages and of modern times have only been intended, at the most, to last a few centuries; which, however, is also due to the fact that men trusted more to writing after its use had become general, and still more since from its womb was born the art of printing. Yet even in the buildings of more recent

times we see the desire to speak to posterity; and, therefore, it is shameful if they are destroyed or disfigured in order to serve low utilitarian ends. Written monuments have less to fear from the elements, but more to fear from barbarians, than stone ones; they accomplish far more. The Egyptians wished to combine the two, for they covered their stone monuments with hieroglyphics, nay, they added paintings in case the hieroglyphics should no longer be understood.

CHAPTER XXXIX.[1]

ON THE METAPHYSICS OF MUSIC.

THE outcome, or result, of my exposition of the peculiar significance of this wonderful art, which is given in the passage of the first volume referred to below, and which will here be present to the mind of the reader, was, that there is indeed no resemblance between its productions and the world as idea, *i.e.*, the world of nature, but yet there must be a distinct *parallelism*, which was then also proved. I have yet to add some fuller particulars with regard to this parallelism, which are worthy of attention.

The four voices, or parts, of all harmony, the bass, the tenor, the alto, and the soprana, or the fundamental note, the third, the fifth, and the octave, correspond to the four grades in the series of existences, the mineral kingdom, the vegetable kingdom, the brute kingdom, and man. This receives an additional and striking confirmation in the fundamental rule of music, that the bass must be at a much greater distance below the three upper parts than they have between themselves; so that it must never approach nearer to them than at the most within an octave of them, and generally remains still further below them. Hence, then, the correct triad has its place in the third octave from the fundamental note. Accordingly the effect of *extended* harmony, in which the bass is widely separated from the other parts, is much more powerful and beautiful than that of *close* harmony, in which it is moved up nearer to them, and which is only introduced on account of the

[1] This chapter is connected with § 52 of the first volume.

limited compass of the instruments. This whole rule, however, is by no means arbitrary, but has its root in the natural source of the tonal system; for the nearest consonant intervals that sound along with the fundamental note by means of its vibrations are the octave and its fifth. Now, in this rule we recognise the analogue of the fundamental characteristic of nature on account of which organised beings are much more nearly related to each other than to the inanimate, unorganised mass of the mineral kingdom, between which and them exists the most definite boundary and the widest gulf in the whole of nature. The fact that the high voice which sings the melody is yet also an integral part of the harmony, and therein accords even with the deepest fundamental bass, may be regarded as the analogue of the fact that *the same* matter which in a human organism is the supporter of the Idea of man must yet also exhibit and support the Ideas of gravitation and chemical qualities, that is, of the lowest grades of the objectification of will.

That music acts directly upon the will, *i.e.*, the feelings, passions, and emotions of the hearer, so that it quickly raises them or changes them, may be explained from the fact that, unlike all the other arts, it does not express the Ideas, or grades of the objectification of the will, but directly the *will itself.*

As surely as music, far from being a mere accessory of poetry, is an independent art, nay, the most powerful of all the arts, and therefore attains its ends entirely with means of its own, so surely does it not stand in need of the words of the song or the action of an opera. Music as such knows the tones or notes alone, but not the causes which produce these. Accordingly, for it even the human voice is originally and essentially nothing else than a modified tone, just like that of an instrument; and, like every other tone, it has the special advantages and disadvantages which are a consequence of the instrument that produces it. Now, in this case, that this same instrument, as the

organ of speech, also serves to communicate conceptions is an accidental circumstance, which music can certainly also make use of, in order to enter into a connection with poetry; but it must never make this the principal matter, and concern itself entirely with the expression of what for the most part, nay (as Diderot gives us to understand in *Le Neveu de Rameau*), essentially are insipid verses. The words are and remain for the music a foreign addition, of subordinate value, for the effect of the tones is incomparably more powerful, more infallible, and quicker than that of the words. Therefore, if words become incorporated in music, they must yet assume an entirely subordinate position, and adapt themselves completely to it. But the relation appears reversed in the case of the given poetry, thus the song or the libretto of an opera to which music is adapted. For the art of music at once shows in these its power and higher fitness, disclosing the most profound ultimate and secret significance of the feeling expressed in the words or the action presented in the opera, giving utterance to their peculiar and true nature, and teaching us the inmost soul of the actions and events whose mere clothing and body is set before us on the stage. With regard to this superiority of the music, and also because it stands to the libretto and the action in the relation of the universal to the particular, of the rule to the example, it might perhaps appear more fitting that the libretto should be written for the music than that the music should be composed for the libretto. However, in the customary method, the words and actions of the libretto lead the composer to the affections of the will which lie at their foundation, and call up in him the feelings to be expressed; they act, therefore, as a means of exciting his musical imagination. Moreover, that the addition of poetry to music is so welcome to us, and a song with intelligible words gives us such deep satisfaction, depends upon the fact that in this way our most direct and most indirect ways of knowing are called into play at once and

in connection. The most direct is that for which music expresses the emotions of the will itself, and the most indirect that of conceptions denoted by words. When the language of the feelings is in question the reason does not willingly sit entirely idle. Music is certainly able with the means at its own disposal to express every movement of the will, every feeling; but by the addition of words we receive besides this the objects of these feelings, the motives which occasion them. The music of an opera, as it is presented in the score, has a completely independent, separate, and, as it were, abstract existence for itself, to which the incidents and persons of the piece are foreign, and which follows its own unchanging rules; therefore it can produce its full effect without the libretto. But this music, since it was composed with reference to the drama, is, as it were, the soul of the latter; for, in its connection with the incidents, persons, and words, it becomes the expression of the inner significance of all those incidents, and of their ultimate and secret necessity which depends upon this significance. The pleasure of the spectator, unless he is a mere gaper, really depends upon an indistinct feeling of this. Yet in the opera music also shows its heterogeneous nature and higher reality by its entire indifference to the whole material of the incidents; in consequence of which it everywhere expresses the storm of the passions and the pathos of the feelings in the same way, and its tones accompany the piece with the same pomp, whether Agamemnon and Achilles or the dissensions of a bourgeois family form its material. For only the passions, the movements of the will, exist for it, and, like God, it sees only the hearts. It never assimilates itself to the natural; and therefore, even when it accompanies the most ludicrous and extravagant farces of the comic opera, it still preserves its essential beauty, purity, and sublimity; and its fusion with these incidents is unable to draw it down from its height, to which all absurdity is really foreign. Thus the profound and serious

significance of our existence hangs over the farce and the endless miseries of human life, and never leaves it for a moment.

If we now cast a glance at purely instrumental music, a symphony of Beethoven presents to us the greatest confusion, which yet has the most perfect order at its foundation, the most vehement conflict, which is transformed the next moment into the most beautiful concord. It is *rerum concordia discors*, a true and perfect picture of the nature of the world which rolls on in the boundless maze of innumerable forms, and through constant destruction supports itself. But in this symphony all human passions and emotions also find utterance; joy, sorrow, love, hatred, terror, hope, &c., in innumerable degrees, yet all, as it were, only *in abstracto*, and without any particularisation; it is their mere form without the substance, like a spirit world without matter. Certainly we have a tendency to realise them while we listen, to clothe them in imagination with flesh and bones, and to see in them scenes of life and nature on every hand. Yet, taken generally, this is not required for their comprehension or enjoyment, but rather imparts to them a foreign and arbitrary addition: therefore it is better to apprehend them in their immediacy and purity.

Since now, in the foregoing remarks, and also in the text, I have considered music only from the metaphysical side, that is, with reference to the inner significance of its performances, it is right that I should now also subject to a general consideration the means by which, acting upon our mind, it brings these about; therefore that I should show the connection of that metaphysical side of music, and the physical side, which has been fully investigated, and is well known, I start from the theory which is generally known, and has by no means been shaken by recent objections, that all harmony of the notes depends upon the coincidence of their vibrations, which when two notes sound together occurs perhaps at every second, or

at every third, or at every fourth vibration, according to which, then, they are the octave, the fifth, or the fourth of each other, and so on. So long as the vibrations of two notes have a rational relation to each other, which can be expressed in small numbers, they can be connected together in our apprehension through their constantly recurring coincidence: the notes become blended, and are thereby in consonance. If, on the other hand, that relation is an irrational one, or one which can only be expressed in larger numbers, then no coincidence of the vibrations which can be apprehended occurs, but *obstrepunt sibi perpetuo*, whereby they resist being joined together in our apprehension, and accordingly are called a dissonance. Now, according to this theory, music is a means of making rational and irrational relations of numbers comprehensible, not like arithmetic by the help of the concept, but by bringing them to a knowledge which is perfectly directly and simultaneously sensible. Now the connection of the metaphysical significance of music with this its physical and arithmetical basis depends upon the fact that what resists our *apprehension*, the irrational relation, or the dissonance, becomes the natural type of what resists our *will;* and, conversely, the consonance, or the rational relation, which easily adapts itself to our apprehension, becomes the type of the satisfaction of the will. And further, since that rational and irrational element in the numerical relations of the vibrations admits of innumerable degrees, shades of difference, sequences, and variations, by means of it music becomes the material in which all the movements of the human heart, *i.e.*, of the will, movements whose essential nature is always satisfaction and dissatisfaction, although in innumerable degrees. can be faithfully portrayed and rendered in all their finest shades and modifications, which takes place by means of the invention of the melody. Thus we see here the movements of the will transferred to the province of the mere idea, which is the exclusive scene of the achievements of

the fine arts, for they absolutely demand that the *will itself* shall not interfere, and that we shall conduct ourselves as pure *knowing* subjects. Therefore the affections of the will itself, thus actual pain and actual pleasure, must not be excited, but only their substitutes, that which is agreeable to *the intellect*, as a *picture* of the satisfaction of the will, and that which is more or less repugnant to it, as a *picture* of greater or less pain. Only thus does music never cause us actual sorrow, but even in its most melancholy strains is still pleasing, and we gladly hear in its language the secret history of our will, and all its emotions and strivings, with their manifold protractions, hindrances, and griefs, even in the saddest melodies. When, on the other hand, in reality and its terrors, it is our *will itself* that is roused and tormented, we have not then to do with tones and their numerical relations, but are rather now ourselves the trembling string that is stretched and twanged.

But, further, because, in consequence of the physical theory which lies at its foundation, the musical quality of the notes is in the proportion of the rapidity of their vibrations, but not in their relative strength, the musical ear always follows by preference, in harmony, the highest note, not the loudest. Therefore, even in the case of the most powerful orchestral accompaniment, the soprano comes out clearly, and thus receives a natural right to deliver the melody. And this is also supported by its great flexibility, which depends upon the same rapidity of the vibrations, and shows itself in the ornate passages, whereby the soprano becomes the suitable representative of the heightened sensibility, susceptible to the slightest impression, and determinable by it, consequently of the most highly developed consciousness standing on the uppermost stage of the scale of being. Its opposite, from converse causes, is the bass, inflexible, rising and falling only in great intervals, thirds, fourths, and fifths, and also at every step guided by rigid rules.

It is therefore the natural representative of the inorganic kingdom of nature, which is insensible, insusceptible to fine impressions, and only determinable according to general laws. It must indeed never rise by one tone, for example, from a fourth to a fifth, for this produces in the upper parts the incorrect consecutive fifths and octaves; therefore, originally and in its own nature, it can never present the melody. If, however, the melody is assigned to it, this happens by means of counterpoint, *i.e.*, it is an *inverted* bass—one of the upper parts is lowered and disguised as a bass; properly speaking, it then requires a second fundamental bass as its accompaniment. This unnaturalness of a melody lying in the bass is the reason why bass airs, with full accompaniment, never afford us pure, undisturbed pleasure, like the soprano air, which, in the connection of harmony, is alone natural. We may remark in passing that such a melodious bass, forcibly obtained by invertion, might, in keeping with our metaphysic of music, be compared to a block of marble to which the human form has been imparted: and therefore it is wonderfully suitable to the stone guest in "Don Juan."

But now we shall try to get somewhat nearer the foundation of the genesis of melody, which can be accomplished by analysing it into its constituent parts, and in any case will afford us the pleasure which arises from bringing to abstract and distinct consciousness what every one knows in the concrete, so that it gains the appearance of novelty.

Melody consists of two elements, the one rhythmical, the other harmonious. The former may also be described as the quantitative, the latter as the qualitative element, since the first is concerned with the duration, and the second with the pitch of the notes. In the writing of music the former depends upon the perpendicular, and the latter upon the horizontal lines. Purely arithmetical relations, thus relations of time, lie at the foundation of both; in the one case the relative duration of the notes, in the other

the relative rapidity of their vibrations. The rhythmical element is the essential; for it can produce a kind of melody of itself alone, and without the other, as, for example, on the drum; yet complete melody requires both elements. It consists in an alternating *disunion and reconciliation* of them, as I shall show immediately; but first, since I have already spoken of the harmonious element in what has been said, I wish to consider the rhythmical element somewhat more closely.

Rhythm is in time what *symmetry* is in space, division into equal parts corresponding to each other. First, into larger parts, which again fall into smaller parts, subordinate to the former. In the series of the arts given by me *architecture* and *music* are the two extreme ends. Moreover, according to their inner nature, their power, the extent of their spheres, and their significance, they are the most heterogeneous, indeed true antipodes. This opposition extends even to the form of their appearance, for architecture is in space alone, without any connection with time; and music is in time alone, without any connection with space.[1] Now hence springs their one point of analogy, that as in architecture that which orders and holds together is *symmetry*, in music it is *rhythm*, and thus here also it holds true that extremes meet. As the ultimate constituent parts of a building are the exactly similar stones, so the ultimate constituent parts of a musical composition are the exactly similar beats; yet by being weak or strong, or in general by the measure, which denotes the species of time, these are divided into equal parts, which may be compared to the dimensions of the stone. The musical period consists of several bars, and it has also two equal parts, one rising, aspiring, generally going to the

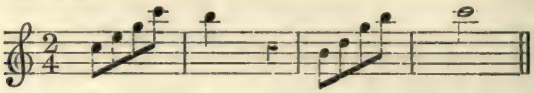
[1] It would be a false objection that sculpture and painting are also merely in space; for their works are connected, not directly, but yet indirectly, with time, for they represent life, movement, action. And it would be just as false to say that poetry, as speech, belongs to time alone: this is also true only indirectly of the words; its matter is all existent, thus spatial.

dominant, and one sinking, quieting, returning to the fundamental note. Two or several periods constitute a part, which in general is also symmetrically doubled by the sign of repetition; two parts make a small piece of music, or only a movement of a larger piece; and thus a concerto or sonata usually consists of three movements, a symphony of four, and a mass of five. Thus we see the musical composition bound together and rounded off as a whole, by symmetrical distribution and repeated division, down to the beats and their fractions, with thorough subordination, superordination, and co-ordination of its members, just as a building is connected and rounded off by its symmetry. Only in the latter that is exclusively in space which in the former is exclusively in time. The mere feeling of this analogy has in the last thirty years called forth the oft-repeated, daring witticism, that architecture is frozen music. The origin of this can be traced to Goethe; for, according to Eckermann's "Conversations," vol. ii. p. 88, he said: "I have found among my papers a page on which I call architecture a rigidified music; and really there is something in it; the mood which is produced by architecture approaches the effect of music." Probably he let fall this witticism much earlier in conversation, and in that case it is well known that there were never wanting persons to pick up what he so let fall that they might afterwards go about decked with it. For the rest, whatever Goethe may have said, the analogy of music and architecture, which is here referred by me to its sole ground, the analogy of rhythm with symmetry, extends accordingly only to the outward form, and by no means to the inner nature of the two arts, which is entirely different. Indeed it would be absurd to wish to put on the same level in essential respects the most limited and the weakest of all the arts, and the most far-reaching and powerful. As an amplification of the analogy pointed out, we might add further, that when music, as it were in a fit of desire for independence, seizes the opportunity of

a pause to free itself from the control of rhythm, to launch out into the free imagination of an ornate *cadenza*, such a piece of music divested of all rhythm is analogous to the ruin which is divested of symmetry, and which accordingly may be called, in the bold language of the witticism, a frozen *cadenza*.

After this exposition of *rhythm*, I have now to show how the nature of melody consists in the constantly renewed *disunion and reconciliation* of the rhythmical, and the harmonious elements of it. Its harmonious element has as its assumption the fundamental note, as the rhythmical element has the species of time, and consists in a wandering from it through all the notes of the scale, until by shorter or longer digressions it reaches a harmonious interval, generally the dominant or sub-dominant, which affords it an incomplete satisfaction; and then follows, by a similarly long path, its return to the fundamental note, with which complete satisfaction appears. But both must so take place that the attainment of the interval referred to and the return to the fundamental note correspond with certain favourite points of the rhythm, otherwise it will not work. Thus, as the harmonious succession of sounds requires certain notes, first of all the tonic, next to it the dominant, and so on, so rhythm, on its part, requires certain *points of time*, certain numbered bars, and certain parts of these bars, which are called strong or good beats, or the accented parts of the bar, in opposition to the weak or bad beats, or unaccented parts of the bar. Now the disunion of these two fundamental elements consists in this, that because the demand of one is satisfied that of the other is not; and their reconciliation consists in this, that both are satisfied at once and together. That wandering of the notes until they find a more or less harmonious interval must so take place that this interval is attained only after a definite number of bars, and also at an accented part of the bar, and in this way becomes for it a kind of resting-point; and similarly

the return to the keynote must take place after a like number of bars, and also at an accented part of the bar, and thus complete satisfaction is then attained. So long as this required coincidence of the satisfaction of both elements is not attained, the rhythm, on the one hand, may follow its regular course, and, on the other hand, the required notes may occur often enough, but yet they will remain entirely without that effect through which melody arises. The following very simple example may serve to illustrate this:—



Here the harmonious sequence of notes finds the keynote just at the end of the first bar; but it does not receive any satisfaction from this, because the rhythm is caught at the least accented part of the bar. Immediately afterwards, in the second bar, the rhythm has the accented part of the bar, but the sequence of notes has arrived at the seventh. Thus here the two elements of melody are entirely *disunited;* and we feel disquieted. In the second half of the period everything is reversed, and in the last note they are *reconciled.* This kind of thing can be shown in every melody, although generally in a much more extended form. Now the constant disunion and reconciliation of its two elements which there takes place is, when metaphysically considered, the copy of the origination of new wishes, and then of their satisfaction. Thus, by flattery, music penetrates into our hearts, for it presents the image of the complete satisfaction of its wishes. More closely considered, we see in this procedure of melody a condition which, to a certain extent, is *inward* (the harmonious) meet with an *outward* condition (the rhythmical), as if by an *accident,*—which is certainly brought about by the composer, and which may, so far, be compared to rhyme in poetry. But this is just the copy of the meeting of our

wishes with the favourable outward circumstances which are independent of them, and is thus the picture of happiness. The effect of the *suspension* also deserves to be considered here. It is a dissonance which delays the final consonance, which is awaited with certainty; and thus the longing for it is strengthened, and its appearance satisfies all the more. Clearly an analogue of the heightened satisfaction of the will through delay. The complete cadence requires the preceding chord of the seventh on the dominant; because the most deeply felt satisfaction and the most entire relief can only follow the most earnest longing. Thus, in general, music consists of a constant succession of more or less disquieting chords, *i.e.*, chords which excite longing, and more or less quieting and satisfying chords; just as the life of the heart (the will) is a constant succession of greater or less disquietude through desire and aversion, and just as various degrees of relief. Accordingly the harmonious sequence of chords consists of the correct alternation of dissonance and consonance. A succession of merely consonant chords would be satiating, wearisome, and empty, like the languor produced by the satisfaction of all wishes. Therefore dissonances must be introduced, although they disquiet us and affect us almost painfully, but only in order to be resolved again in consonances with proper preparation. Indeed, in the whole of music there are really only two fundamental chords, the dissonant chord of the seventh and the consonant triad, to which all chords that occur can be referred. This just corresponds to the fact, that for the will there are at bottom only dissatisfaction and satisfaction, under however many forms they may present themselves. And as there are two general fundamental moods of the mind, serenity, or at least healthiness, and sadness, or even oppression, so music has two general keys, the major and the minor, which correspond to these, and it must always be in one of the two. But it is, in fact, very wonderful that there is a sign of pain which is

neither physically painful nor yet conventional, but which nevertheless is suitable and unmistakable: the minor. From this we may measure how deeply music is founded in the nature of things and of man. With northern nations, whose life is subject to hard conditions, especially with the Russians, the minor prevails, even in the church music. Allegro in the minor is very common in French music, and is characteristic of it; it is as if one danced while one's shoe pinched.

I add further a few subsidiary remarks. When the key-note is changed, and with it the value of all the intervals, in consequence of which the same note figures as the second, the third, the fourth, and so on, the notes of the scale are analogous to actors, who must assume now one *rôle*, now another, while their person remains the same. That the actors are often not precisely suited to these *rôles* may be compared to the unavoidable impurity of every harmonic system (referred to at the end of § 52 of the first volume) which the equal temperament has introduced.

Perhaps some may be offended, that, according to this metaphysic of it, music, which so often exalts our minds, which seems to us to speak of other and better worlds than ours, yet really only flatters the will to live, because it exhibits to it its nature, deludes it with the image of its success, and at the end expresses its satisfaction and contentment. The following passage from the "*Vedas*" may serve to quiet such doubts: "*Etanand sroup, quod forma gaudii est, τον pram Atma ex hoc dicunt, quod quocunque loco gaudium est, particula e gaudio ejus est*" (*Oupnekhat*, vol. i. p. 405; *et iterum*, vol. ii. p. 215).

Supplements to the Fourth Book.

"*Tous les hommes désirent uniquement de se délivrer de la mort : ils ne savent pas se délivrer de la vie.*"

—*Lao-tsen-Tao-te-King*, ed. STAN. JULIEN, p. 184.

SUPPLEMENTS TO THE FOURTH BOOK.

CHAPTER XL.

PREFACE.

THE supplements to this fourth book would be very considerable if it were not that two of its principal subjects which stand specially in need of being supplemented—the freedom of the will and the foundation of ethics—have, on the occasion of prize questions being set by two Scandinavian Academies, been fully worked out by me in the form of a monograph, which was laid before the public in the year 1841 under the title, "The Two Fundamental Problems of Ethics." Accordingly I assume an acquaintance on the part of my readers with the work which has just been mentioned, just as unconditionally as in the supplements to the second book I have assumed it with regard to the work "On the Will in Nature." In general I make the demand that whoever wishes to make himself acquainted with my philosophy shall read every line of me. For I am no voluminous writer, no fabricator of compendiums, no earner of pecuniary rewards, not one whose writings aim at the approbation of a minister; in a word, not one whose pen is under the influence of personal ends. I strive after nothing but the truth, and write as the ancients wrote, with the sole intention of preserving my thoughts, so that they may be for the benefit of those who understand how to meditate upon them and prize

them. Therefore I have written little, but that little with reflection and at long intervals, and accordingly I have also confined within the smallest possible limits those repetitions which in philosophical works are sometimes unavoidable on account of the connection, and from which no single philosopher is free; so that by far the most of what I have to say is only to be found in one place. On this account, then, whoever wishes to learn from me and understand me must leave nothing unread that I have written. Yet one can judge me and criticise me without this, as experience has shown; and to this also I further wish much pleasure.

Meanwhile the space gained by the said elimination of two important subjects will be very welcome to us. For since those explanations, which every man has more at heart than anything else, and which therefore in every system, as ultimate results, form the apex of its pyramid, are also crowded together in *my* last book, a larger space will gladly be granted to every firmer proof or more accurate account of these. Besides this we have been able to discuss here, as belonging to the doctrine of the "assertion of the will to live," a question which in our fourth book itself remained untouched, as it was also entirely neglected by all philosophers before me: it is the inner significance and real nature of the sexual love, which sometimes rises to a vehement passion—a subject which it would not have been paradoxical to take up in the ethical part of philosophy if its importance had been known.

CHAPTER XLI.[1]

ON DEATH AND ITS RELATION TO THE INDESTRUCTIBILITY OF OUR TRUE NATURE.

DEATH is the true inspiring genius, or the muse of philosophy, wherefore Socrates has defined the latter as *θανατου μελετη*. Indeed without death men would scarcely philosophise. Therefore it will be quite in order that a special consideration of this should have its place here at the beginning of the last, most serious, and most important of our books.

The brute lives without a proper knowledge of death; therefore the individual brute enjoys directly the absolute imperishableness of the species, for it is only conscious of itself as endless. In the case of men the terrifying certainty of death necessarily entered with reason. But as everywhere in nature with every evil a means of cure, or at least some compensation, is given, the same reflection which introduces the knowledge of death also assists us to *metaphysical* points of view, which comfort us concerning it, and of which the brute has no need and is incapable. All religious and philosophical systems are principally directed to this end, and are thus primarily the antidote to the certainty of death, which the reflective reason produces out of its own means. Yet the degree in which they attain this end is very different, and certainly *one* religion or philosophy will, far more than the others, enable men to look death in the face with a quiet glance.

[1] This chapter is connected with § 54 of the first volume.

Brahmanism and Buddhism, which teach man to regard himself as himself, the original being, the Brahm, to which all coming into being and passing away is essentially foreign, will achieve much more in this respect than such as teach that man is made out of nothing, and actually begins at birth his existence derived from another. Answering to this we find in India a confidence and a contempt for death of which one has no conception in Europe. It is, in fact, a hazardous thing to force upon a man, by early imprinting them, weak and untenable conceptions in this important regard, and thereby making him for ever incapable of taking up correct and stable ones. For example, to teach him that he recently came out of nothing, and consequently through an eternity has been nothing, but yet for the future will be imperishable, is just the same as to teach him that although he is through and through the work of another, yet he will be held responsible through all eternity for his actions. If, then, when the mind ripens and reflection appears, the untenable nature of such doctrines forces itself upon him, he has nothing better to put in its place, nay, is no longer capable of understanding anything better, and thus loses the comfort which nature had destined for him also, as a compensation for the certainty of death. In consequence of such a process, we see even now in England (1844), among ruined factory hands, the Socialists, and in Germany, among ruined students, the young Hegelians, sink to the absolutely physical point of view, which leads to the result: *edite, bibite, post mortem nulla voluptas,* and so far may be defined as bestialism.

However, after all that has been taught concerning death, it cannot be denied that, at least in Europe, the opinion of men, nay, often even of the same individual, very frequently vacillates between the conception of death as absolute annihilation and the assumption that we are, as it were, with skin and hair, immortal. Both are equally false: but we have not so much to find a correct mean as

rather to gain the higher point of view from which such notions disappear of themselves.

In these considerations I shall first of all start from the purely empirical standpoint. Here there primarily lies before us the undeniable fact that, according to the natural consciousness, man not only fears death for his own person more than anything else, but also weeps violently over the death of those that belong to him, and indeed clearly not egotistically, for his own loss, but out of sympathy for the great misfortune that has befallen them. Therefore he also censures those who in such a case neither weep nor show sadness as hard-hearted and unloving. It is parallel with this that revenge, in its highest degree, seeks the death of the adversary as the greatest evil that can be inflicted. Opinions change with time and place; but the voice of nature remains always and everywhere the same, and is therefore to be heeded before everything else. Now here it seems distinctly to say that death is a great evil. In the language of nature death means annihilation. And that death is a serious matter may be concluded from the fact that, as every one knows, life is no joke. We must indeed deserve nothing better than these two.

In fact, the fear of death is independent of all knowledge; for the brute has it, although it does not know death. Everything that is born brings it with it into the world. But this fear of death is *a priori* only the reverse side of the will to live, which indeed we all are. Therefore in every brute the fear of its destruction is inborn, like the care for its maintenance. Thus it is the fear of death, and not the mere avoidance of pain, which shows itself in the anxious carefulness with which the brute seeks to protect itself, and still more its brood, from everything that might become dangerous. Why does the brute flee, trembling, and seek to conceal itself? Because it is simply the will to live, but, as such, is forfeited to death, and wishes to gain time. Such also, by nature, is man.

The greatest evil, the worst that can anywhere threaten, is death; the greatest fear is the fear of death. Nothing excites us so irresistibly to the most lively interest as danger to the life of others; nothing is so shocking as an execution. Now the boundless attachment to life which appears here cannot have sprung from knowledge and reflection; to these it rather appears foolish, for the objective worth of life is very uncertain, and at least it remains doubtful whether it is preferable to not being, nay, if experience and reflection come to be expressed, not being must certainly win. If one knocked on the graves, and asked the dead whether they wished to rise again, they would shake their heads. Such is the opinion of Socrates in "Plato's Apology," and even the gay and amiable Voltaire cannot help saying, "*On aime la vie; mais le néant ne laisse pas d'avoir du bon;*" and again, "*Je ne sais pas ce que c'est que la vie éternelle, mais celle-ci est une mauvaise plaisanterie.*" Besides, life must in any case soon end; so that the few years which perhaps one has yet to be vanish entirely before the endless time when one will be no more. Accordingly it appears to reflection even ludicrous to be so anxious about this span of time, to tremble so much if our own life or that of another is in danger, and to compose tragedies the horror of which has its strength in the fear of death. That powerful attachment to life is therefore irrational and blind; it can only be explained from the fact that our whole inner nature is itself will to live, to which, therefore, life must appear as the highest good, however embittered, short, and uncertain it may always be; and that that will, in itself and originally, is unconscious and blind. Knowledge, on the contrary, far from being the source of that attachment to life, even works against it, for it discloses the worthlessness of life, and thus combats the fear of death. When it conquers, and accordingly the man faces death courageously and composedly, this is honoured as great and noble, thus we hail then the triumph of knowledge over the blind will to live,

which is yet the kernel of our own being. In the same way we despise him in whom knowledge is defeated in that conflict, and who therefore clings unconditionally to life, struggles to the utmost against approaching death, and receives it with despair;[1] and yet in him it is only the most original being of ourselves and of nature that expresses itself. We may here ask, in passing, how could this boundless love of life and endeavour to maintain it in every way as long as possible be regarded as base, contemptible, and by the adherents of every religion as unworthy of this, if it were the gift of good gods, to be recognised with thankfulness? And how could it then seem great and noble to esteem it lightly? Meanwhile, what is confirmed by these considerations is—(1.) that the will to live is the inmost nature of man; (2.) that in itself it is unconscious and blind; (3.) that knowledge is an adventitious principle, which is originally foreign to the will; (4.) that knowledge conflicts with the will, and that our judgment applauds the victory of knowledge over the will.

If what makes death seem so terrible to us were the thought of not being, we would necessarily think with equal horror of the time when as yet we were not. For it is irrefutably certain that not being after death cannot be different from not being before birth, and consequently is also no more deplorable. A whole eternity has run its course while as yet we were not, but that by no means disturbs us. On the other hand, we find it hard, nay, unendurable, that after the momentary intermezzo of an ephemeral existence, a second eternity should follow in which we shall no longer be. Should, then, this thirst for existence have arisen because we have now tasted it and have found it so delightful? As was already briefly explained above, certainly not; far sooner

[1] *In gladiatoriis pugnis timidos et supplices, et, ut vivere liceat, obsecrantes etiam odisse solemus; fortes et animosos, et se acriter ipsos morti offerentes servare cupimus* (*Cic. pro Milone*, c. 34).

could the experience gained have awakened an infinite longing for the lost paradise of non-existence. To the hope, also, of the immortality of the soul there is always added that of a "better world"—a sign that the present world is not much good. Notwithstanding all this, the question as to our state after death has certainly been discussed, in books and verbally, ten thousand times oftener than the question as to our state before birth. Yet theoretically the one is just as near at hand and as fair a problem as the other; and besides, whoever had answered the one would soon see to the bottom of the other. We have fine declamations about how shocking it would be to think that the mind of man, which embraces the world, and has so many very excellent thoughts, should sink with him into the grave; but we hear nothing about this mind having allowed a whole eternity to pass before it came into being with these its qualities, and how the world must have had to do without it all that time. Yet no question presents itself more naturally to knowledge, uncorrupted by the will, than this: An infinite time has passed before my birth; what was I during this time? Metaphysically, it might perhaps be answered, "I was always I; that is, all who during that time said I, were just I." But let us look away from this to our present entirely empirical point of view, and assume that I did not exist at all. Then I can console myself as to the infinite time after my death, when I shall not be, with the infinite time when I already was not, as a well-accustomed, and indeed very comfortable, state. For the eternity *a parte post* without me can be just as little fearful as the eternity *a parte ante* without me, since the two are distinguished by nothing except by the interposition of an ephemeral dream of life. All proofs, also, for continued existence after death may just as well be applied *in partem ante*, where they then demonstrate existence before life, in the assumption of which the Hindus and Buddhists therefore show themselves very consistent. Kant's ideality of time

alone solves all these riddles. But we are not speaking of that now. This, however, results from what has been said, that to mourn for the time when one will be no more is just as absurd as it would be to mourn over the time when as yet one was not; for it is all the same whether the time which our existence does not fill is related to that which it does fill, as future or as past.

But, also, regarded entirely apart from these temporal considerations, it is in and for itself absurd to look upon not being as an evil; for every evil, as every good, presupposes existence, nay, even consciousness: but the latter ceases with life, as also in sleep and in a swoon; therefore the absence of it is well known to us, and trusted, as containing no evil at all: its entrance, however, is always an affair of a moment. From this point of view Epicurus considered death, and therefore quite rightly said, "*ὁ θανατος μηδεν προς ἡμας*" (Death does not concern us); with the explanation that when we are death is not, and when death is we are not (*Diog. Laert.*, x. 27). To have lost what cannot be missed is clearly no evil. Therefore ceasing to be ought to disturb us as little as not having been. Accordingly from the standpoint of knowledge there appears absolutely no reason to fear death. But consciousness consists in knowing; therefore, for consciousness death is no evil. Moreover, it is really not this *knowing* part of our *ego* that fears death, but the *fuga mortis* proceeds entirely and alone from the blind *will*, of which everything living is filled. To this, however, as was already mentioned above, it is essential, just because it is will to live, whose whole nature consists in the effort after life and existence, and which is not originally endowed with knowledge, but only in consequence of its objectification in animal individuals. If now the will, by means of knowledge, beholds death as the end of the phenomenon with which it has identified itself, and to which, therefore, it sees itself limited, its whole nature struggles against it with all its might. Whether now it has really something

to fear from death we will investigate further on, and will then remember the real source of the fear of death, which has been shown here along with the requisite distinction of the willing and the knowing part of our nature.

Corresponding to this, then, what makes death so terrible to us is not so much the end of life—for this can appear to no one specially worthy of regret—but rather the destruction of the organism; really because this is the will itself exhibiting itself as body. But we only really feel this destruction in the evils of disease or of old age; death itself, on the other hand, consists for the *subject* only in the moment when consciousness vanishes because the activity of the brain ceases. The extension of the stoppage to all the other parts of the organism which follows this is really already an event after death. Thus death, in a subjective regard, concerns the consciousness alone. Now what the vanishing of this may be every one can to a certain extent judge of from going to sleep; but it is still better known to whoever has really fainted, for in this the transition is not so gradual, nor accompanied by dreams, but first the power of sight leaves us, still fully conscious, and then immediately the most profound unconsciousness enters; the sensation that accompanies it, so far as it goes, is anything but disagreeable; and without doubt, as sleep is the brother of death, so the swoon is its twin-brother. Even violent death cannot be painful, for even severe wounds are not felt at all till some time afterwards, often not till the outward signs of them are observed. If they are rapidly mortal, consciousness will vanish before this discovery; if they result in death later, then it is the same as with other illnesses. All those also who have lost consciousness in water, or from charcoal fumes, or through hanging are well known to say that it happened without pain. And now, finally, the death which is properly in accordance with nature, death from old age, euthanasia, is a gradual vanishing and sinking out of existence in an imperceptible manner. Little by

little in old age, the passions and desires, with the susceptibility for their objects, are extinguished; the emotions no longer find anything to excite them; for the power of presenting ideas to the mind always becomes weaker, its images fainter; the impressions no longer cleave to us, but pass over without leaving a trace, the days roll ever faster, events lose their significance, everything grows pale. The old man stricken in years totters about or rests in a corner now only a shadow, a ghost of his former self. What remains there for death to destroy? One day a sleep is his last, and his dreams are ———. They are the dreams which Hamlet inquires after in the famous soliloquy. I believe we dream them even now.

I have here also to remark that the maintenance of the life process, although it has a metaphysical basis, does not go on without resistance, and consequently not without effort. It is this to which the organism yields every night, on account of which it then suspends the brain function and diminishes certain secretions, the respiration, the pulse, and the development of heat. From this we may conclude that the entire ceasing of the life process must be a wonderful relief to its motive force; perhaps this has some share in the expression of sweet contentment on the faces of most dead persons. In general the moment of death may be like the moment of awaking from a heavy dream that has oppressed us like a nightmare.

Up to this point the result we have arrived at is that death, however much it may be feared, can yet really be no evil. But often it even appears as a good thing, as something wished for, as a friend. All that have met with insuperable obstacles to their existence or their efforts, that suffer from incurable diseases or inconsolable griefs, have as a last refuge, which generally opens to them of its own accord, the return into the womb of nature, from which they arose for a short time, enticed by the hope of more favourable conditions of existence

than have fallen to their lot, and the same path out of which constantly remains open. That return is the *cessio bonorum* of life. Yet even here it is only entered upon after a physical and moral conflict: so hard does one struggle against returning to the place from which one came out so lightly and readily, to an existence which has so much suffering and so little pleasure to offer. The Hindus give the god of death, Yama, two faces; one very fearful and terrible, and one very cheerful and benevolent. This partly explains itself from the reflections we have just made.

At the empirical point of view at which we still stand, the following consideration is one which presents itself of its own accord, and therefore deserves to be accurately defined by illustration, and thereby referred to its proper limits. The sight of a dead body shows me that sensibility, irritability, circulation of the blood, reproduction, &c., have here ceased. I conclude from this with certainty that what actuated these hitherto, which was yet always something unknown to me, now actuates them no longer, thus has departed from them. But if I should now wish to add that this must have been just what I have known only as consciousness, consequently as intelligence (soul), this would be not only an unjustified but clearly a false conclusion. For consciousness has always showed itself to me not as the cause, but as the product and result of the organised life, for it rose and sank in consequence of this in the different periods of life, in health and sickness, in sleep, in a swoon, in awaking, &c., thus always appeared as effect, never as cause of the organised life, always showed itself as something which arises and passes away, and again arises, so long as the conditions of this still exist, but not apart from them. Nay, I may also have seen that the complete derangement of consciousness, madness, far from dragging down with it and depressing the other forces, or indeed endangering life, heightens these very much, especially irritability or muscular force,

and rather lengthens than shortens life, if other causes do not come in. Then, also: I knew individuality as a quality of everything organised, and therefore, if this is a self-conscious organism, also of consciousness. But there exists no occasion now to conclude that individuality was inherent in that vanished principle, which imparts life, and is completely unknown to me; all the less so as I see that everywhere in nature each particular phenomenon is the work of a general force which is active in thousands of similar phenomena. But, on the other hand, there is just as little occasion to conclude that because the organised life has ceased here that force which hitherto actuated it has also become nothing; as little as to infer the death of the spinner from the stopping of the spinning-wheel. If a pendulum, by finding its centre of gravity, at last comes to rest, and thus its individual apparent life has ceased, no one will imagine that gravitation is now annihilated; but every one comprehends that, after as before, it is active in innumerable phenomena. Certainly it might be urged against this comparison, that here also, in this pendulum, gravitation has not ceased to be active, but only to manifest its activity palpably; whoever insists on this may think, instead, of an electrical body, in which, after its discharge, electricity has actually ceased to be active. I only wished to show in this that we ourselves recognise in the lowest forces of nature an eternity and ubiquity with regard to which the transitory nature of their fleeting phenomena never makes us err for a moment. So much the less, then, should it come into our mind to regard the ceasing of life as the annihilation of the living principle, and consequently death as the entire destruction of the man. Because the strong arm which, three thousand years ago, bent the bow of Ulysses is no more, no reflective and well-regulated understanding will regard the force which acted so energetically in it as entirely annihilated, and therefore, upon further reflection, will also not assume that the force which bends the bow to-day first

began with this arm. The thought lies far nearer us, that the force which earlier actuated the life which now has vanished is the same which is active in the life which now flourishes: nay, this is almost inevitable. Certainly, however, we know that, as was explained in the second book, only that is perishable which is involved in the causal series; but only the states and forms are so involved. On the other hand, untouched by the change of these which is introduced by causes, there remain on the one side matter, and on the other side natural forces: for both are the presupposition of all these changes. But the principle of our life we must, primarily at least, conceive as a force of nature, until perhaps a more profound investigation has brought us to know what it is in itself. Thus, taken simply as a force of nature, the vital force remains entirely undisturbed by the change of forms and states, which the bond of cause and effect introduces and carries off again, and which alone are subject to the process of coming into being and passing away, as it lies before us in experience. Thus so far the imperishable nature of our true being can be proved with certainty. But it is true this will not satisfy the claims which are wont to be made upon proofs of our continued existence after death, nor insure the consolation which is expected from such proofs. However, it is always something; and whoever fears death as an absolute annihilation cannot afford to despise the perfect certainty that the inmost principle of his life remains untouched by it. Nay, the paradox might be set up, that that second thing also which, just like the forces of nature, remains untouched by the continual change under the guidance of causality, thus matter, by its absolute permanence, insures us indestructibility, by virtue of which whoever was incapable of comprehending any other might yet confidently trust in a certain imperishableness. "What!" it will be said, "the permanence of the mere dust, of the crude matter, is to be regarded as a continuance of our being?" Oh! do you know this dust,

then? Do you know what it is and what it can do? Learn to know it before you despise it. This matter which now lies there as dust and ashes will soon, dissolved in water, form itself as a crystal, will shine as metal, will then emit electric sparks, will by means of its galvanic intensity manifest a force which, decomposing the closest combinations, reduces earths to metals; nay, it will, of its own accord, form itself into plants and animals, and from its mysterious womb develop that life for the loss of which you, in your narrowness, are so painfully anxious. Is it, then, absolutely nothing to continue to exist as such matter? Nay, I seriously assert that even this permanence of matter affords evidence of the indestructibility of our true nature, though only as in an image or simile, or, rather, only as in outline. To see this we only need to call to mind the explanation of matter given in chapter 24, from which it resulted that mere formless matter—this basis of the world of experience which is never perceived for itself alone, but assumed as constantly remaining—is the immediate reflection, the visibility in general, of the thing in itself, thus of the will. Therefore, whatever absolutely pertains to the will as such holds good also of matter, and it reflects the true eternal nature of the will under the image of temporal imperishableness. Because, as has been said, nature does not lie, no view which has sprung from a purely objective comprehension of it, and been logically thought out, can be absolutely false, but at the most only very one-sided and imperfect. Such, however, is, indisputably, consistent materialism; for instance, that of Epicurus, just as well as the absolute idealism opposed to it, like that of Berkeley, and in general every philosophical point of view which has proceeded from a correct *apperçu*, and been honestly carried out. Only they are all exceedingly one-sided comprehensions, and therefore, in spite of their opposition, they are all true, each from a definite point of view; but as soon as one has risen above this point of view, then they only

appear as relatively and conditionally true. The highest standpoint alone, from which one surveys them all and knows them in their relative truth, but also beyond this, in their falseness, can be that of absolute truth so far as this is in general attainable. Accordingly we see, as was shown above, that in the very crude, and therefore very old, point of view of materialism proper the indestructibility of our true nature in itself is represented, as by a mere shadow of it, the imperishableness of matter; as in the already higher naturalism of an absolute physics it is represented by the ubiquity and eternity of the natural forces, among which the vital force is at least to be counted. Thus even these crude points of view contain the assertion that the living being suffers no absolute annihilation through death, but continues to exist in and with the whole of nature.

The considerations which have brought us to this point, and to which the further explanations link themselves on, started from the remarkable fear of death which fills all living beings. But now we will change the standpoint and consider how, in contrast to the individual beings, the *whole* of nature bears itself with reference to death. In doing this, however, we still always remain upon the ground of experience.

Certainly we know no higher game of chance than that for death and life. Every decision about this we watch with the utmost excitement, interest, and fear; for in our eyes all in all is at stake. On the other hand, nature, which never lies, but is always straightforward and open, speaks quite differently upon this theme, speaks like Krishna in the Bhagavadgita. What it says is: The death or the life of the individual is of no significance. It expresses this by the fact that it exposes the life of every brute, and even of man, to the most insignificant accidents without coming to the rescue. Consider the insect on your path; a slight, unconscious turning of your step is decisive as to its life or death. Look at the wood-snail, without any means of flight, of defence, of deception, of

concealment, a ready prey for all. Look at the fish carelessly playing in the still open net; the frog restrained by its laziness from the flight which might save it; the bird that does not know of the falcon that soars above it; the sheep which the wolf eyes and examines from the thicket. All these, provided with little foresight, go about guilelessly among the dangers that threaten their existence every moment. Since now nature exposes its organisms, constructed with such inimitable skill, not only to the predatory instincts of the stronger, but also to the blindest chance, to the humour of every fool, the mischievousness of every child without reserve, it declares that the annihilation of these individuals is indifferent to it, does it no harm, has no significance, and that in these cases the effect is of no more importance than the cause. It says this very distinctly, and it does not lie; only it makes no comments on its utterances, but rather expresses them in the laconic style of an oracle. If now the all-mother sends forth her children without protection to a thousand threatening dangers, this can only be because she knows that if they fall they fall back into her womb, where they are safe; therefore their fall is a mere jest. Nature does not act otherwise with man than with the brutes. Therefore its declaration extends also to man: the life and death of the individual are indifferent to it. Accordingly, in a certain sense, they ought also to be indifferent to us, for we ourselves are indeed nature. Certainly, if only we saw deep enough, we would agree with nature, and regard life and death as indifferently as it does. Meanwhile, by means of reflection, we must attribute that carelessness and indifference of nature towards the life of the individuals to the fact that the destruction of such a phenomenon does not in the least affect its true and proper nature.

If we further ponder the fact, that not only, as we have just seen, are life and death dependent upon the most trifling accidents, but that the existence of the organised being in general is an ephemeral one, that

animal and plant arise to-day and pass away to-morrow, and birth and death follow in quick succession, while to the unorganised things which stand so much lower an incomparably longer duration is assured, and an infinite duration to the absolutely formless matter alone, to which, indeed, we attribute this *a priori*,—then, I think, the thought must follow of its own accord, even from the purely empirical, but objective and unprejudiced comprehension of such an order of things, that this is only a superficial phenomenon, that such a constant arising and passing away can by no means touch the root of things, but can only be relative, nay, only apparent, in which the true inner nature of that thing is not included, the nature which everywhere evades our glance and is thoroughly mysterious, but rather that this continues to exist undisturbed by it; although we can neither apprehend nor conceive the manner in which this happens, and must therefore think of it only generally as a kind of *tour de passe-passe* which took place there. For that, while what is most imperfect, the lowest, the unorganised, continues to exist unassailed, it is just the most perfect beings, the living creatures, with their infinitely complicated and inconceivably ingenious organisations, which constantly arise, new from the very foundation, and after a brief span of time absolutely pass into nothingness, to make room for other new ones like them coming into existence out of nothing—this is something so obviously absurd that it can never be the true order of things, but rather a mere veil which conceals this, or, more accurately, a phenomenon conditioned by the nature of our intellect. Nay, the whole being and not being itself of these individuals, in relation to which death and life are opposites, can only be relative. Thus the language of nature, in which it is given us as absolute, cannot be the true and ultimate expression of the nature of things and of the order of the world, but indeed only a *patois du pays, i.e.*, something merely relatively true,—something to be under-

stood *cum grano salis*, or, to speak properly, something conditioned by our intellect; I say, an immediate, intuitive conviction of the kind which I have tried to describe in words will press itself upon every one; *i.e.*, certainly only upon every one whose mind is not of an utterly ordinary species, which is absolutely only capable of knowing the particular simply and solely as such, which is strictly limited to the knowledge of individuals, after the manner of the intellect of the brutes. Whoever, on the other hand, by means of a capacity of an only somewhat higher power, even just begins to see in the individual beings their universal, their Ideas, will also, to a certain extent, participate in that conviction, and that indeed as an immediate, and therefore certain, conviction. In fact, it is also only small, limited minds that fear death quite seriously as their annihilation, and persons of decidedly superior capacity are completely free from such terrors. Plato rightly bases the whole of philosophy upon the knowledge of the doctrine of Ideas, *i.e.*, upon the perception of the universal in the particular. But the conviction here described, which proceeds directly from the comprehension of nature, must have been exceedingly vivid in those sublime authors of the Upanishads of the Vedas, who can scarcely be thought of as mere men, for it speaks to us so forcibly out of an innumerable number of their utterances that we must ascribe this immediate illumination of their mind to the fact that these wise men, standing nearer the origin of our race in time, comprehended the nature of things more clearly and profoundly than the already deteriorated race, *ὁιοι νυν βροτοι εισιν*, is able to do. But certainly their comprehension is assisted by the natural world of India, which is endowed with life in a very different degree from our northern world. However, thorough reflection, as pursued by Kant's great mind, leads by another path to the same result, for it teaches us that our intellect, in which that phenomenal world which changes so fast exhibits

itself, does not comprehend the true ultimate nature of things, but merely its phenomenal manifestation, and indeed, as I add, because it is originally only destined to present the motives to our will, *i.e.*, to be serviceable to it in the pursuit of its paltry ends.

Let us, however, carry our objective and unprejudiced consideration of nature still further. If I kill a living creature, whether a dog, a bird, a frog, or even only an insect, it is really inconceivable that this being, or rather the original force by virtue of which such a marvellous phenomenon exhibited itself just the moment before, in its full energy and love of life, should have been annihilated by my wicked or thoughtless act. And again, on the other hand, the millions of animals of every kind which come into existence every moment, in infinite variety, full of force and activity, can never, before the act of their generation, have been nothing at all, and have attained from nothing to an absolute beginning. If now in this way I see one of these withdraw itself from my sight, without me knowing where it goes, and another appear without me knowing whence it comes; if, moreover, both have the same form, the same nature, the same character, and only not the same matter, which yet during their existence they continually throw off and renew; then certainly the assumption, that that which vanishes and that which appears in its place are one and the same, which has only experienced a slight alteration, a renewal of the form of its existence, and that consequently death is for the species what sleep is for the individual; this assumption, I say, lies so close at hand that it is impossible not to light upon it, unless the mind, perverted in early youth by the imprinting of false views, hurries it out of the way, even from a distance, with superstitious fear. But the opposite assumption that the birth of an animal is an arising out of nothing, and accordingly that its death is its absolute annihilation, and this with the further addition that man, who has also originated out

of nothing, has yet an individual, endless existence, and indeed a conscious existence, while the dog, the ape, the elephant, are annihilated by death, is really something against which the healthy mind revolts and which it must regard as absurd. If, as is sufficiently often repeated, the comparison of the results of a system with the utterances of the healthy mind is supposed to be a touchstone of its truth, I wish the adherents of the system which was handed down from Descartes to the pre-Kantian eclectics, nay, which even now is still the prevailing view of the great majority of cultured people in Europe, would apply this touchstone here.

Throughout and everywhere the true symbol of nature is the circle, because it is the schema or type of recurrence. This is, in fact, the most universal form in nature, which it carries out in everything, from the course of the stars down to the death and the genesis of organised beings, and by which alone, in the ceaseless stream of time, and its content, a permanent existence, *i.e.*, a nature, becomes possible.

If in autumn we consider the little world of insects, and see how one prepares its bed to sleep the long, rigid winter-sleep; another spins its coccoon to pass the winter as a chrysalis, and awake in spring rejuvenated and perfected; and, finally, how most of them, intending themselves to rest in the arms of death, merely arrange with care the suitable place for their egg, in order to issue forth again from it some day renewed;—this is nature's great doctrine of immortality, which seeks to teach us that there is no radical difference between sleep and death, but the one endangers existence just as little as the other. The care with which the insect prepares a cell, or hole, or nest, deposits its egg in it, together with food for the larva that will come out of it in the following spring, and then quietly dies, is just like the care with which in the evening a man lays ready his clothes and his breakfast for the next morning, and then quietly goes to sleep; and at

bottom it could not take place at all if it were not that the insect which dies in autumn is in itself, and according to its true nature, just as much identical with the one which is hatched out in the spring as the man who lies down to sleep is identical with the man who rises from it.

If now, after these considerations, we return to ourselves and our own species, then cast our glance forward far into the future, and seek to present to our minds the future generations, with the millions of their individuals in the strange form of their customs and pursuits, and then interpose with the question: Whence will all these come? Where are they now? Where is the fertile womb of that nothing, pregnant with worlds, which still conceals the coming races? Would not the smiling and true answer to this be, Where else should they be than there where alone the real always was and will be, in the present and its content?—thus with thee, the foolish questioner, who in this mistaking of his own nature is like the leaf upon the tree, which, fading in autumn and about to fall, complains at its destruction, and will not be consoled by looking forward to the fresh green which will clothe the tree in spring, but says lamenting, "I am not these! These are quite different leaves!" Oh, foolish leaf! Whither wilt thou? And whence should others come? Where is the nothing whose abyss thou fearest? Know thine own nature, that which is so filled with thirst for existence; recognise it in the inner, mysterious, germinating force of the tree, which, constantly *one* and the same in all generations of leaves, remains untouched by all arising and passing away. And now, *οἵη περ φυλλων γενεη, τοιηδε και ανδρων* (*Qualis foliorum generatio, talis et hominum*). Whether the fly which now buzzes round me goes to sleep in the evening, and buzzes again tomorrow, or dies in the evening, and in spring another fly buzzes which has sprung from its egg: that is in itself the same thing; but therefore the knowledge which exhibits this as two fundamentally different things is not

unconditioned, but relative, a knowledge of the phenomenon, not of the thing in itself. In the morning the fly exists again; it also exists again in the spring. What distinguishes for it the winter from the night? In Burdach's "Physiology," vol. i. § 275, we read, "Till ten o'clock in the morning no *Cercaria ephemera* (one of the infusoria) is to be seen (in the infusion), and at twelve the whole water swarms with them. In the evening they die, and the next morning they again appear anew." So it was observed by Nitzsch six days running.

So everything lingers but a moment, and hastens on to death. The plant and the insect die at the end of the summer, the brute and the man after a few years: death reaps unweariedly. Yet notwithstanding this, nay, as if this were not so at all, everything is always there and in its place, just as if everything were imperishable. The plant always thrives and blooms, the insect hums, the brute and the man exist in unwasted youth, and the cherries that have already been enjoyed a thousand times we have again before us every summer. The nations also exist as immortal individuals, although sometimes their names change; even their action, what they do and suffer, is always the same; although history always pretends to relate something different: for it is like the kaleidoscope, which at every turn shows a new figure, while we really always have the same thing before our eyes. What then presses itself more irresistibly upon us than the thought that that arising and passing away does not concern the real nature of things, but this remains untouched by it, thus is imperishable, and therefore all and each that *wills* to exist actually exists continuously and without end. Accordingly at every given point of time all species of animals, from the gnat to the elephant, exist together complete. They have already renewed themselves many thousand times, and withal have remained the same. They know nothing of others like them, who have lived before them,

or will live after them; it is the species which always lives, and in the consciousness of the imperishable nature of the species and their identity with it the individuals cheerfully exist. The will to live manifests itself in an endless present, because this is the form of the life of the species, which, therefore, never grows old, but remains always young. Death is for it what sleep is for the individual, or what winking is for the eye, by the absence of which the Indian gods are known, if they appear in human form. As through the entrance of night the world vanishes, but yet does not for a moment cease to exist, so man and brute apparently pass away through death, and yet their true nature continues, just as undisturbed by it. Let us now think of that alternation of death and birth as infinitely rapid vibrations, and we have before us the enduring objectification of the will, the permanent Ideas of being, fixed like the rainbow on the waterfall. This is temporal immortality. In consequence of this, notwithstanding thousands of years of death and decay, nothing has been lost, not an atom of the matter, still less anything of the inner being, that exhibits itself as nature. Therefore every moment we can cheerfully cry, "In spite of time, death, and decay, we are still all together!"

Perhaps we would have to except whoever had once said from the bottom of his heart, with regard to this game, "I want no more." But this is not yet the place to speak of this.

But we have certainly to draw attention to the fact that the pain of birth and the bitterness of death are the two constant conditions under which the will to live maintains itself in its objectification, *i.e.*, our inner nature, untouched by the course of time and the death of races, exists in an everlasting present, and enjoys the fruit of the assertion of the will to live. This is analogous to the fact that we can only be awake during the day on condition that we sleep during the night; indeed the latter is the

commentary which nature offers us for the understanding of that difficult passage.[1]

For the substratum, or the content, πληρωμα, or the material of the *present*, is through all time really the same. The impossibility of knowing this identity directly is just *time*, a form and limitation of our intellect. That on account of it, for example, the future event is not yet, depends upon an illusion of which we become conscious when that event has come. That the essential form of our intellect introduces such an illusion explains and justifies itself from the fact that the intellect has come forth from the hands of nature by no means for the apprehension of the nature of things, but merely for the apprehension of motives, thus for the service of an individual and temporal phenomenon of will.[2]

Whoever comprehends the reflections which here occupy us will also understand the true meaning of the paradoxical doctrine of the Eleatics, that there is no arising and passing away, but the whole remains immovable: "*Παρμενιδης και Μελισσος ανηρουν γενεσιν και φθοραν, δια το νομιξειν το παν ακινητον*" (*Parmenides et Melissus ortum et interitum tollebant, quoniam nihil moveri putabant*), *Stob. Ecl.*, i. 21. Light is also thrown here upon the beautiful passage of Empedocles which Plutarch has preserved for us in the book, "*Adversus Coloten*," c. 12:—

[1] The suspension of the *animal* functions is sleep, that of the *organic* functions is death.

[2] There is only *one present*, and this is always: for it is the sole form of actual existence. One must attain to the insight that the *past* is not *in itself* different from the present, but only in our apprehension, which has time as its form, on account of which alone the present exhibits itself as different from the past. To assist this insight, imagine all the events and scenes of human life, bad and good, fortunate and unfortunate, pleasing and terrible as they successively present themselves in the course of time and difference of places, in the most checkered multifariousness and variety, as *at once and together*, and always present in the *Nunc stans*, while it is only apparently that now this and now that is; then what the objectification of the will to live really means will be understood. Our pleasure also in *genre* painting depends principally upon the fact that it fixes the fleeting scenes of life. The dogma of metempsychosis has proceeded from the feeling of the truth which has just been expressed.

"Νηπιοι· ου γαρ σφιν δολιχοφρονες εισι μεριμναι,
Οἱ δη γινεσθαι παρος ουκ εον ελπιζουσι,
Η τι καταθνησκειν και εξολλυσθαι ἁπαντη.
Ουκ αν ανηρ τοιαυτα σοφος φρεσι μαντευσαιτο,
Ὡς οφρα μεν τε βιωσι (το δη βιοτον καλεουσι),
Τοφρα μεν ουν εισιν, και σφιν παρα δεινα και ἐσθλα
Πριν τε παγεν τε βροτοι, και επει λυθεν, ουδεν αρ' ἐισιν."

(*Stulta, et prolixas non admittentia curas*
Pectora: qui sperant, existere posse, quod ante
Non fuit, aut ullam rem pessum protinus ire;—
Non animo prudens homo quod præsentiat ullus,
Dum vivunt (namque hoc vitaï nomine signant),
Sunt, et fortuna tum conflictantur utraque:
Ante ortum nihil est homo, nec post funera quidquam.)

The very remarkable and, in its place, astonishing passage in Diderot's "*Jacques le fataliste,*" deserves not less to be mentioned here: "*Un château immense, au frontispice duquel on lisait: 'Je n'appartiens à personne, et j'appartiens à tout le monde: vous y étiez avant que d'y entrer, vous y serez encore, quand vous en sortirez.'*"

Certainly in the sense in which, when he is begotten, the man arises out of nothing, he becomes nothing through death. But really to learn to know this "nothing" would be very interesting; for it only requires moderate acuteness to see that this empirical nothing is by no means absolute, *i.e.*, such as would in every sense be nothing. We are already led to this insight by the observation that all qualities of the parents recur in the children, thus have overcome death. Of this, however, I will speak in a special chapter.

There is no greater contrast than that between the ceaseless flight of time, which carries its whole content with it, and the rigid immobility of what is actually present, which at all times is one and the same. And if from this point of view we watch in a purely objective manner the immediate events of life, the *Nunc stans* becomes clear

and visible to us in the centre of the wheel of time. To the eye of a being of incomparably longer life, which at *one* glance comprehended the human race in its whole duration, the constant alternation of birth and death would present itself as a continuous vibration, and accordingly it would not occur to it at all to see in this an ever new arising out of nothing and passing into nothing; but just as to our sight the quickly revolving spark appears as a continuous circle, the rapidly vibrating spring as a permanent triangle, the vibrating cord as a spindle, so to this eye the species would appear as that which has being and permanence, death and life as vibrations.

We will have false conceptions of the indestructibility of our true nature by death, so long as we do not make up our minds to study it primarily in the brutes, but claim for ourselves alone a class apart from them, under the boastful name of immortality. But it is this pretension alone, and the narrowness of view from which it proceeds, on account of which most men struggle so obstinately against the recognition of the obvious truth that we are essentially, and in the chief respect, the same as the brutes; nay, that they recoil at every hint of our relationship with these. But it is this denial of the truth which more than anything else closes against them the path to real knowledge of the indestructibility of our nature. For if we seek anything upon a wrong path, we have just on that account forsaken the right path, and upon the path we follow we will never attain to anything in the end but late disillusion. Up, then, follow the truth, not according to preconceived notions, but as nature leads! First of all, learn to recognise in the aspect of every young animal the existence of the species that never grows old, which, as a reflection of its eternal youth, imparts to every individual a temporary youth, and lets it come forth as new and fresh as if the world were of to-day. Let one ask himself honestly whether the swallow of this year's spring is absolutely a different one from the swallow of the first spring,

and whether really between the two the miracle of the creation out of nothing has repeated itself millions of times, in order to work just as often into the hands of absolute annihilation. I know well that if I seriously assured any one that the cat which now plays in the yard is still the same one which made the same springs and played the same tricks there three hundred years ago, he would think I was mad; but I also know that it is much madder to believe that the cat of to-day is through and through and in its whole nature quite a different one from the cat of three hundred years ago. One only requires truly and seriously to sink oneself in the contemplation of one of these higher vertebrates in order to become distinctly conscious that this unfathomable nature, taken as a whole, as it exists there, cannot possibly become nothing; and yet, on the other hand, one knows its transitoriness. This depends upon the fact that in this animal the infinite nature of its Idea (species) is imprinted in the finiteness of the individual. For in a certain sense it is of course true that in the individual we always have before us another being—in the sense which depends upon the principle of sufficient reason, in which are also included time and space, which constitute the *principium individuationis.* But in another sense it is not true—in the sense in which reality belongs to the permanent forms of things, the Ideas alone, and which was so clearly evident to Plato that it became his fundamental thought, the centre of his philosophy; and he made the comprehension of it the criterion of capacity for philosophising in general.

As the scattered drops of the roaring waterfall change with lightning rapidity, while the rainbow, whose supporter they are, remains immovably at rest, quite untouched by that ceaseless change, so every Idea, *i.e.*, every species of living creature remains quite untouched by the continual change of its individuals. But it is the Idea, or the species in which the will to live is really rooted, and manifests itself; and therefore also the will

is only truly concerned in the continuance of the species. For example, the lions which are born and die are like the drops of the waterfall; but the *leonitas*, the Idea or form of the lion, is like the unshaken rainbow upon it. Therefore Plato attributed true being to the Ideas alone, *i.e.*, to the species; to the individuals only a ceaseless arising and passing away. From the profound consciousness of his imperishable nature really springs also the confidence and peace of mind with which every brute, and even human individual, moves unconcernedly along amid a host of chances, which may annihilate it any moment, and, moreover, moves straight on to death: out of its eyes, however, there shines the peace of the species, which that death does not affect, and does not concern. Even to man this peace could not be imparted by uncertain and changing dogmas. But, as was said, the contemplation of every animal teaches that death is no obstacle to the kernel of life, to the will in its manifestation. What an unfathomable mystery lies, then, in every animal! Look at the nearest one; look at your dog, how cheerfully and peacefully he lives! Many thousands of dogs have had to die before it came to this one's turn to live. But the death of these thousands has not affected the Idea of the dog; it has not been in the least disturbed by all that dying. Therefore the dog exists as fresh and endowed with primitive force as if this were its first day and none could ever be its last; and out of its eyes there shines the indestructible principle in it, the archæus. What, then, has died during those thousands of years? Not the dog—it stands unscathed before us; merely its shadow, its image in our form of knowledge, which is bound to time. Yet how can one even believe that that passes away which for ever and ever exists and fills all time? Certainly the matter can be explained empirically; in proportion as death destroyed the individuals, generation produced new ones. But this empirical explanation is only an apparent explanation: it puts one riddle in the

place of the other. The metaphysical understanding of the matter, although not to be got so cheaply, is yet the only true and satisfying one.

Kant, in his subjective procedure, brought to light the truth that time cannot belong to the thing in itself, because it lies pre-formed in our apprehension. Now death is the temporal end of the temporal phenomenon; but as soon as we abstract time, there is no longer any end, and this word has lost all significance. But I, here upon the objective path, am trying to show the positive side of the matter, that the thing in itself remains untouched by time, and by that which is only possible through time, arising and passing away, and that the phenomena in time could not have even that ceaselessly fleeting existence which stands next to nothingness, if there were not in them a kernel of the infinite. Eternity is certainly a conception which has no perception as its foundation; accordingly it has also a merely negative content; it signifies a timeless existence. Time is yet merely an image of eternity, *ὁ χρονος εἰκων του αἰωνος*, as Plotinus has it; and in the same way our temporal existence is a mere image of our true nature. This must lie in eternity, just because time is only the form of our knowledge; but on account of this alone do we know our own existence, and that of all things as transitory, finite, and subject to annihilation.

In the second book I have shown that the adequate objectivity of the will as the thing in itself, at each of its grades, is the (Platonic) Idea; similarly in the third book that the Ideas of things have the pure subject of knowledge as their correlative; consequently the knowledge of them only appears exceptionally and temporarily under specially favourable conditions. For individual knowledge, on the other hand, thus in time, the *Idea* presents itself under the form of the *species*, which is the Idea broken up through its entrance into time. Therefore the species is the most immediate objectification of the thing

in itself, *i.e.*, of the will to live. The inmost nature of every brute, and also of man, accordingly lies in the species; thus the will to live, which is so powerfully active, is rooted in this, not really in the individual. On the other hand, in the individual alone lies the immediate consciousness: accordingly it imagines itself different from the species, and therefore fears death. The will to live manifests itself in relation to the individual as hunger and the fear of death: in relation to the species as sexual instinct and passionate care for the offspring. In agreement with this we find nature, which is free from that delusion of the individual, as careful for the maintenance of the species as it is indifferent to the destruction of the individuals: the latter are always only means, the former is the end. Therefore a glaring contrast appears between its niggardliness in the endowment of the individuals and its prodigality when the species is concerned. In the latter case from *one* individual are often annually obtained a hundred thousand germs, and more; for example, from trees, fishes, crabs, termites, and many others. In the former case, on the contrary, only barely enough in the way of powers and organs is given to each to enable it with ceaseless effort to maintain its life. And, therefore, if an animal is injured or weakened it must, as a rule, starve. And where an incidental saving was possible, through the circumstance that one part could upon necessity be dispensed with, it has been withheld, even out of order. Hence, for example, many caterpillars are without eyes; the poor creatures grope in the dark from leaf to leaf, which, since they lack feelers, they do by moving three-fourths of their body back and forward in the air, till they find some object. Hence they often miss their food which is to be found close by. But this happens in consequence of the *lex parsimoniæ naturæ*, to the expression of which *natura nihil facit supervacaneum* one may add *et nihil largitur*. The same tendency of nature shows itself also in the fact that the

more fit the individual is, on account of his age, for the propagation of the species, the more powerfully does the *vis naturæ medicatrix* manifest itself in him, and therefore his wounds heal easily, and he easily recovers from diseases. This diminishes along with the power of generation, and sinks low after it is extinct; for now in the eyes of nature the individual has become worthless.

If now we cast another glance at the scale of existences, with the whole of their accompanying gradations of consciousness, from the polyp up to man, we see this wonderful pyramid, kept in ceaseless oscillation certainly by the constant death of the individuals, yet by means of the bond of generation, enduring in the species through the infinite course of time. While, then, as was explained above, the *objective*, the species, presents itself as indestructible, the *subjective*, which consists merely in the self-consciousness of these beings, seems to be of the shortest duration, and to be unceasingly destroyed, in order, just as often, to come forth again from nothing in an incomprehensible manner. But, indeed, one must be very short-sighted to let oneself be deceived by this appearance, and not to comprehend that, although the form of temporal permanence only belongs to the objective, the subjective, *i.e.*, the will, which lives and manifests itself in all, and with it the subject of the *knowledge* in which all exhibits itself, must be not less indestructible; because the permanence of the objective, or external, can yet only be the phenomenal appearance of the indestructibility of the subjective or internal; for the former can possess nothing which it has not received on loan from the latter; and cannot be essentially and originally an objective, a phenomenon, and then secondarily and accidentally a subjective, a thing in itself, a self-consciousness. For clearly the former as a manifestation presupposes something which manifests itself, as being for other presupposes a being for self, and as object presupposes a subject; and not conversely: because everywhere the root of things must

lie in that which they are for themselves, thus in the subjective, not in the objective, *i.e.*, in that which they are only for others, in a foreign consciousness. Accordingly we found in the first book that the right starting-point for philosophy is essentially and necessarily the subjective, *i.e.*, the idealistic starting-point; and also that the opposite starting-point, that which proceeds from the objective, leads to materialism. At bottom, however, we are far more one with the world than we commonly suppose: its inner nature is our will, its phenomenal appearance is our idea. For any one who could bring this unity of being to distinct consciousness, the difference between the continuance of the external world after his death and his own continuance after death would vanish. The two would present themselves to him as one and the same; nay, he would laugh at the delusion that could separate them. For the understanding of the indestructibility of our nature coincides with that of the identity of the macrocosm and the microcosm. Meanwhile one may obtain light upon what is said here by a peculiar experiment, performed by means of the imagination, an experiment which might be called metaphysical. Let any one try to present vividly to his mind the time, in any case not far distant, when he will be dead. Then he thinks himself away and lets the world go on existing; but soon, to his own astonishment, he will discover that he was nevertheless still there. For he intended to present the world to his mind without himself; but the ego is the immediate element in consciousness, through which alone the world is brought about, and for which alone it exists. This centre of all existence, this kernel of all reality, is to be abolished, and yet the world is to go on existing; it is a thought which can be conceived in the abstract, but not realised. The endeavour to accomplish this, the attempt to think the secondary without the primary, the conditioned without the condition, that which is supported without the supporter, always fails, much in the

same way as the attempt to think an equilateral, right-angled triangle, or a destruction or origination of matter, and similar impossibilities. Instead of what was intended, the feeling here presses upon us that the world is not less in us than we in it, and that the source of all reality lies within us. The result is really this: the time when I shall not be will objectively come; but subjectively it can never come. It might therefore, indeed, be asked, how far every one, in his heart, actually believes in a thing which he really cannot conceive at all; or whether, since the profound consciousness of the indestructibleness of our true nature associates itself with that merely intellectual experiment, which, however, has already been made more or less distinctly by every one, whether, I say, our own death is not perhaps for us at bottom the most incredible thing in the world.

The deep conviction of the indestructibleness of our nature through death, which, as is also shown by the inevitable qualms of conscience at its approach, every one carries at the bottom of his heart, depends altogether upon the consciousness of the original and eternal nature of our being: therefore Spinoza expresses it thus: "*Sentimus, experimurque, nos æternos esse.*" For a reasonable man can only think of himself as imperishable, because he thinks of himself as without beginning, as eternal, in fact as timeless. Whoever, on the other hand, regards himself as having become out of nothing must also think that he will again become nothing; for that an eternity had passed before he was, and then a second eternity had begun, through which he will never cease to be, is a monstrous thought. Really the most solid ground for our immortality is the old principle: "*Ex nihilo nihil fit, et in nihilum nihil potest reverti.*" Theophrastus Paracelsus very happily says (Works, Strasburg, 1603, vol. ii. p. 6): "The soul in me has arisen out of something; therefore it does not come to nothing; for it comes out of something." He gives the true reason. But whoever

regards the birth of the man as his absolute beginning must regard death as his absolute end. For both are what they are in the same sense; consequently every one can only think of himself as *immortal* so far as he also thinks of himself as *unborn*, and in the same sense. What birth is, that also is death, according to its nature and significance: it is the same line drawn in two directions. If the former is an actual arising out of nothing, then the latter is also an actual annihilation. But in truth it is only by means of the *eternity* of our real being that we can conceive it as imperishable, and consequently this imperishableness is not temporal. The assumption that man is made out of nothing leads necessarily to the assumption that death is his absolute end. Thus in this the Old Testament is perfectly consistent; for no doctrine of immortality is suitable to a creation out of nothing. New Testament Christianity has such a doctrine because it is Indian in spirit, and therefore more than probably also of Indian origin, although only indirectly, through Egypt. But to the Jewish stem, upon which that Indian wisdom had to be grafted in the Holy Land, such a doctrine is as little suited as the freedom of the will to its determinism, or as

> "*Humano capiti cervicem pictor equinam*
> *Jungere si velit.*"

It is always bad if one cannot be thoroughly original, and dare not carve out of the whole wood. Brahmanism and Buddhism, on the other hand, have quite consistently, besides the continued existence after death, an existence before birth to expiate the guilt of which we have this life. Moreover, how distinctly conscious they were of the necessary consistency in this is shown by the following passage from Colebrooke's "History of the Indian Philosophy" in the "Transac. of the Asiatic London Society,' vol. i. p. 577: "Against the system of the Bhagavatas which is but partially heretical, the objection upon which

the chief stress is laid by Vyaso is, that the soul would not be eternal if it were a production, and consequently had a beginning." Further, in Upham's "Doctrine of Buddhism," p. 110, it is said: "The lot in hell of impious persons called Deitty is the most severe: these are they who, discrediting the evidence of Buddha, adhere to the heretical doctrine that all living beings had their beginning in the mother's womb, and will have their end in death."

Whoever conceives his existence as merely accidental must certainly fear that he will lose it by death. On the other hand, whoever sees, even only in general, that his existence rests upon some kind of original necessity will not believe that this which has produced so wonderful a thing is limited to such a brief span of time, but that it is active in every one. But he will recognise his existence as necessary who reflects that up till now, when he exists, already an infinite time, thus also an infinity of changes, has run its course, but in spite of this he yet exists; thus the whole range of all possible states has already exhausted itself without being able to destroy his existence. *If he could ever not be, he would already not be now.* For the infinity of the time that has already elapsed, with the exhausted possibility of the events in it, guarantees that *what exists, exists necessarily.* Therefore every one must conceive himself as a necessary being, *i.e.*, as a being whose existence would follow from its true and exhaustive definition if one only had it. In this line of thought, then, really lies the only immanent proof of the imperishableness of our nature, *i.e.*, the only proof of this that holds good within the sphere of empirical data. In this nature existence must inhere, because it shows itself as independent of all states which can possibly be introduced through the chain of causes; for these states have already done what they could, and yet our existence has remained unshaken by it, as the ray of light by the storm wind which it cuts through. If time, of its own resources,

could bring us to a happy state, then we would already have been there long ago; for an infinite time lies behind us. But also: if it could lead us to destruction, we would already have long been no more. From the fact that we now exist, it follows, if well considered, that we must at all times exist. For we are ourselves the nature which time has taken up into itself in order to fill its void; consequently it fills the whole of time, present, past, and future, in the same way, and it is just as impossible for us to fall out of existence as to fall out of space. Carefully considered, it is inconceivable that what once exists in all the strength of reality should ever become nothing, and then not be, through an infinite time. Hence has arisen the Christian doctrine of the restoration of all things, that of the Hindus of the constantly repeated creation of the world by Brahma, together with similar dogmas of the Greek philosophers. The great mystery of our being and not being, to explain which these and all kindred dogmas have been devised, ultimately rests upon the fact that the same thing which objectively constitutes an infinite course of time is subjectively an indivisible, ever present present: but who comprehends it? It has been most distinctly set forth by Kant in his immortal doctrine of the ideality of time and the sole reality of the thing in itself. For it results from this that the really essential part of things, of man, of the world, lies permanently and enduringly in the *Nunc stans,* firm and immovable; and that the change of the phenomena and events is a mere consequence of our apprehension of them by means of our form of perception, which is time. Accordingly, instead of saying to men, "Ye have arisen through birth, but are immortal," one ought to say to them, "Ye are not nothing," and teach them to understand this in the sense of the saying attributed to Hermes Trismegistus, "*Το γαρ ὀν ἀει ἐσται*" (*Quod enim est, erit semper*), *Stob. Ecl.*, i. 43, 6. If, however, this does not succeed, but the anxious heart raises its old

lament, "I see all beings arise through birth out of nothing, and after a brief term again return to this; my existence also, now in the present, will soon lie in the distant past, and I will be nothing!"—the right answer is, "Dost thou not exist? Hast thou not within thee the valuable present, after which ye children of time so eagerly strive, now within, actually within? And dost thou understand how thou hast attained to it? Knowest thou the paths which have led thee to it, that thou canst know they will be shut against thee by death? An existence of thyself after the destruction of thy body is not conceivable by thee as possible; but can it be more inconceivable to thee than thy present existence, and how thou hast attained to it? Why shouldst thou doubt but that the secret paths to this present, which stood open to thee, will also stand open to every future present?"

If, then, considerations of this kind are at any rate adapted to awaken the conviction that there is something in us which death cannot destroy, this yet only takes place by raising us to a point of view from which birth is not the beginning of our existence. But from this it follows that what is proved to be indestructible by death is not properly the individual, which, moreover, as having arisen through generation, and having in itself the qualities of the father and mother, presents itself as a mere difference of the species, but as such can only be finite. As, in accordance with this, the individual has no recollection of its existence before its birth, so it can have no remembrance of its present existence after death. But every one places his ego in *consciousness;* this seems to him therefore to be bound to individuality, with which, besides, everything disappears which is peculiar to him, as to this, and distinguishes him from others. His continued existence without individuality becomes to him therefore indistinguishable from the continuance of other beings, and he sees his ego sink. But whoever thus links his existence to the identity of consciousness, and therefore desires an end-

less existence after death for this, ought to reflect that he can certainly only attain this at the price of just as endless a past before birth. For since he has no remembrance of an existence before birth, thus his consciousness begins with birth, he must accept his birth as an origination of his existence out of nothing. But then he purchases the endless time of his existence after death for just as long a time before birth; thus the account balances without any profit for him. If, on the other hand, the existence which death leaves untouched is different from that of the individual consciousness, then it must be independent of birth, just as of death; and therefore, with regard to it, it must be equally true to say, "I will always be," and "I have always been;" which then gives two infinities for one. But the great equivocation really lies in the word "I," as any one will see at once who remembers the contents of our second book, and the separation which is made there of the willing from the knowing part of our nature. According as I understand this word I can say, "Death is my complete end;" or, "This my personal phenomenal existence is just as infinitely small a part of my true nature as I am of the world." But the "I" is the dark point in consciousness, as on the retina the exact point at which the nerve of sight enters is blind, as the brain itself is entirely without sensation, the body of the sun is dark, and the eye sees all except itself. Our faculty of knowledge is directed entirely towards without, in accordance with the fact that it is the product of a brain function, which has arisen for the purpose of mere self-maintenance, thus of the search for nourishment and the capture of prey. Therefore every one knows himself only as this individual as it presents itself in external perception. If, on the other hand, he could bring to consciousness what he is besides and beyond this, then he would willingly give up his individuality, smile at the tenacity of his attachment to it, and say, "What is the loss of this individuality to me, who bear in myself the possibility of

innumerable individualities?" He would see that even if a continued existence of his individuality does not lie before him, it is yet quite as good as if he had such an existence, because he carries in himself complete compensation for it. Besides, however, it may further be taken into consideration that the individuality of most men is so miserable and worthless that with it they truly lose nothing, and that that in them which may still have some worth is the universal human element; but to this imperishableness can be promised. Indeed, even the rigid unalterableness and essential limitation of every individual would, in the case of an endless duration of it, necessarily at last produce such great weariness by its monotony that only to be relieved of this one would prefer to become nothing. To desire that the individuality should be immortal really means to wish to perpetuate an error infinitely. For at bottom every individuality is really only a special error, a false step, something that had better not be; nay, something which it is the real end of life to bring us back from. This also finds confirmation in the fact that the great majority, indeed really all men, are so constituted that they could not be happy in whatever kind of world they might be placed. In proportion as such a world excluded want and hardship, they would become a prey to ennui, and in proportion as this was prevented, they would fall into want, misery, and suffering. Thus for a blessed condition of man it would be by no means sufficient that he should be transferred to a "better world," but it would also be necessary that a complete change should take place in himself; that thus he should no longer be what he is, and, on the contrary, should become what he is not. But for this he must first of all cease to be what he is: this desideratum is, as a preliminary, supplied by death, the moral necessity of which can already be seen from this point of view. To be transferred to another world and to have his whole nature changed are, at bottom, one and the same. Upon this also ultimately rests that depen-

dence of the objective upon the subjective which the idealism of our first book shows. Accordingly here lies the point at which the transcendent philosophy links itself on to ethics. If one considers this one will find that the awaking from the dream of life is only possible through the disappearance along with it of its whole ground-warp also. But this is its organ itself, the intellect together with its forms, with which the dream would spin itself out without end, so firmly is it incorporated with it. That which really dreamt this dream is yet different from it, and alone remains over. On the other hand, the fear that with death all will be over may be compared to the case of one who imagines in a dream that there are only dreams without a dreamer. But now, after an individual consciousness has once been ended by death, would it even be desirable that it should be kindled again in order to continue for ever? The greater part of its content, nay, generally its whole content, is nothing but a stream of small, earthly, paltry thoughts and endless cares. Let them, then, at last be stilled! Therefore with a true instinct, the ancients inscribed upon their gravestones: *Securitati perpetuæ*;—or *Bonæ quieti.* But if here, as so often has happened, a continued existence of the individual consciousness should be desired, in order to connect with it a future reward or punishment, what would really be aimed at in this would simply be the compatibility of virtue and egoism. But these two will never embrace: they are fundamentally opposed. On the other hand, the conviction is well founded, which the sight of noble conduct calls forth, that the spirit of love, which enjoins one man to spare his enemy, and another to protect at the risk of his life some one whom he has never seen before, can never pass away and become nothing.

The most thorough answer to the question as to the continued existence of the individual after death lies in Kant's great doctrine of the *ideality of time,* which just here shows itself specially fruitful and rich in conse-

quences, for it substitutes a purely theoretical but well-proved insight for dogmas which upon one path as upon the other lead to the absurd, and thus settles at once the most exciting of all metaphysical questions. Beginning, ending, and continuing are conceptions which derive their significance simply and solely from time, and are therefore valid only under the presupposition of this. But time has no absolute existence; it is not the manner of being of the thing in itself, but merely the form of our *knowledge* of our existence and nature, and that of all things, which is just on this account very imperfect, and is limited to mere phenomena. Thus with reference to this knowledge alone do the conceptions of ceasing and continuing find application, not with reference to that which exhibits itself in these, the inner being of things in relation to which these conceptions have therefore no longer any meaning. For this shows itself also in the fact that an answer to the question which arises from those time-conceptions is impossible, and every assertion of such an answer, whether upon one side or the other, is open to convincing objections. One might indeed assert that our true being continues after death because it is false that it is destroyed; but one might just as well assert that it is destroyed because it is false that it continues: at bottom the one is as true as the other. Accordingly something like an antinomy might certainly be set up here. But it would rest upon mere negations. In it one would deny two contradictorily opposite predicates of the subject of the judgment, but only because the whole category of these predicates would be inapplicable to that subject. But if now one denies these two predicates, not together, but separately, it appears as if the contradictory opposite of the predicate which in each case is denied were proved of the subject of the judgment. This, however, depends upon the fact that here incommensurable quantities are compared, for the problem removes us to a scene where time is abolished, and yet asks about temporal properties which it is consequently equally false to attri-

bute to, or to deny of the subject. This just means: the problem is transcendent. In this sense death remains a mystery.

On the other hand, adhering to that distinction between phenomenon and thing in itself, we can make the assertion that, as phenomenon, man is certainly perishable, but yet his true being will not be involved in this. Thus this true being is indestructible, although, on account of the elimination of time-conceptions which is connected with it, we cannot attribute to it continuance. Accordingly we would be led here to the conception of an indestructibility which would yet be no continuance. Now this is a conception which, having been obtained on the path of abstraction, can certainly also be thought in the abstract, but yet cannot be supported by any perception, and consequently cannot really become distinct; yet, on the other hand, we must here keep in mind that we have not, like Kant, absolutely given up the knowledge of the thing in itself, but know that it is to be sought for in the will. It is true that we have never asserted an absolute and exhaustive knowledge of the thing in itself, but rather have seen very well that it is impossible to know anything as it is absolutely and in itself. For as soon as I *know*, I have an idea; but this idea, just because it is *my* idea, cannot be identical with what is known, but repeats it in an entirely different form, for it makes a being for other out of a being for self, and is thus always to be regarded as a phenomenal appearance of the thing in itself. Therefore for a *knowing* consciousness, however it may be constituted, there can be always only phenomena. This is not entirely obviated even by the fact that it is my own nature which is known; for, since it falls within my *knowing* consciousness, it is already a reflex of my nature, something different from this itself, thus already in a certain degree phenomenon. So far, then, as I am a knowing being, I have even in my own nature really only a phenomenon; so far, on the other hand, as I am directly this nature

itself, I am not a *knowing* being. For it is sufficiently proved in the second book that knowledge is only a secondary property of our being, and introduced by its animal nature. Strictly speaking, then, we know even our own will always merely as phenomenon, and not as it may be absolutely in and for itself. But in that second book, and also in my work upon the will in nature, it is fully explained and proved that if, in order to penetrate into the inner nature of things, leaving what is given merely indirectly and from without, we stick to the only phenomenon into the nature of which an immediate insight from within is attainable, we find in this quite definitely, as the ultimate kernel of reality, the will, in which therefore we recognise the thing in itself in so far as it has here no longer space, although it still has time, for its form consequently really only in its most immediate manifestation, and with the reservation that this knowledge of it is still not exhaustive and entirely adequate. Thus in this sense we retain here also the conception of will as that of the thing in itself.

The conception of ceasing to be is certainly applicable to man as a phenomenon in time, and empirical knowledge plainly presents death as the end of this temporal existence. The end of the person is just as real as was its beginning, and in the same sense as before birth we were not, after death we shall be no more. Yet no more can be destroyed by death than was produced by birth; thus not that through which birth first became possible. In this sense *natus et denatus* is a beautiful expression. But now the whole of empirical knowledge affords us merely phenomena; therefore only phenomena are involved in the temporal processes of coming into being and passing away, and not that which manifests itself in the phenomena, the thing in itself. For this the opposition of coming into being and passing away conditioned by the brain, does not exist at all, but has here lost meaning and significance. It thus remains untouched by the

temporal end of a temporal phenomenon, and constantly retains that existence to which the conceptions of beginning, end, and continuance are not applicable. But the thing in itself, so far as we can follow it, is in every phenomenal being the will of this being: so also in man. Consciousness, on the other hand, consists in knowledge. But knowledge, as activity of the brain, and consequently as function of the organism, belongs, as has been sufficiently proved, to the mere phenomenon, and therefore ends with this. The will alone, whose work, or rather whose image was the body, is that which is indestructible. The sharp distinction of will from knowledge, together with the primacy of the former, which constitutes the fundamental characteristic of my philosophy, is therefore the only key to the contradiction which presents itself in so many ways, and arises ever anew in every consciousness, even the most crude, that death is our end, and that yet we must be eternal and indestructible, thus the *sentimus, experimurque nos æternos esse* of Spinoza. All philosophers have erred in this: they place the metaphysical, the indestructible, the eternal element in man in the *intellect.* It lies exclusively in the *will,* which is entirely different from the intellect, and alone is original. The intellect, as was most fully shown in the second book, is a secondary phenomenon, and conditioned by the brain, therefore beginning and ending with this. The will alone is that which conditions, the kernel of the whole phenomenon, consequently free from the forms of the phenomenon to which time belongs, thus also indestructible. Accordingly with death consciousness is certainly lost, but not that which produced and sustained consciousness; life is extinguished, but not the principle of life also, which manifested itself in it. Therefore a sure feeling informs every one that there is something in him which is absolutely imperishable and indestructible. Indeed the freshness and vividness of memories of the most distant time, of earliest childhood, bears witness to the fact that

something in us does not pass away with time, does not grow old, but endures unchanged. But what this imperishable element is one could not make clear to oneself. It is not consciousness any more than it is the body upon which clearly consciousness depends. But it is just that which, when it appears in consciousness, presents itself as *will.* Beyond this immediate manifestation of it we certainly cannot go; because we cannot go beyond consciousness; therefore the question what that may be when it does not come within consciousness, *i.e.*, what it is absolutely in itself, remains unanswerable.

In the phenomenon, and by means of its forms, time and space, as *principium individuationis*, what presents itself is that the human individual perishes, while the human race, on the contrary, always remains and lives. But in the true being of things, which is free from these forms, this whole distinction between the individual and the race also disappears, and the two are immediately one. The whole will to live is in the individual, as it is in the race, and therefore the continuance of the species is merely the image of the indestructibility of the individual.

Since, then, the infinitely important understanding of the indestructibility of our true nature by death depends entirely upon the distinction between phenomenon and thing in itself, I wish now to bring this difference into the clearest light by explaining it in the opposite of death, thus in the origin of the animal existence, *i.e.*, generation. For this process, which is just as mysterious as death, presents to us most directly the fundamental opposition between the phenomenal appearance and the true being of things, *i.e.*, between the world as idea and the world as will, and also the entire heterogeneity of the laws of these two. The act of procreation presents itself to us in a twofold manner: first, for self-conciousness, whose only object, as I have often shown, is the will, with all its affections; and then for the consciousness of other things,

i.e., the world of idea, or the empirical reality of things. Now, from the side of the will, thus inwardly, subjectively, for self-consciousness, that act presents itself as the most immediate and complete satisfaction of the will, *i.e.*, as sensual pleasure. From the side of the idea, on the other hand, thus externally, objectively, for the consciousness of other things, this act is just the woof of the most cunning of webs, the foundation of the inexpressibly complicated animal organism, which then only requires to be developed to become visible to our astonished eyes. This organism, whose infinite complication and perfection is only known to him who has studied anatomy, cannot, from the side of the idea, be otherwise conceived and thought of than as a system devised with the most ingenious forethought and carried out with the most consummate skill and exactness, as the most arduous work of profound reflection. But from the side of the will we know, through self-consciousness, the production of this organism as the work of an act which is exactly the opposite of all reflection, an impetuous, blind impulse, an exceedingly pleasurable sensation. This opposition is closely related to the infinite contrast, which is shown above, between the absolute facility with which nature produces its works, together with the correspondingly boundless carelessness with which it abandons them to destruction, and the incalculably ingenious and studied construction of these very works, judging from which they must have been infinitely difficult to make, and their maintenance should have been provided for with all conceivable care; while we have the opposite before our eyes. If now by this certainly very unusual consideration, we have brought together in the boldest manner the two heterogeneous sides of the world, and, as it were, grasped them with one hand, we must now hold them fast in order to convince ourselves of the entire invalidity of the laws of the phenomenon, or the world as idea, for that of will, or the thing in itself. Then it will become more comprehensible to us

that while on the side of the idea, that is, in the phenomenal world, there exhibits itself to us now an arising out of nothing, and now an entire annihilation of what has arisen, from that other side, or in itself, a nature lies before us with reference to which the conceptions of arising and passing away have no significance. For, by going back to the root, where, by means of self-consciousness, the phenomenon and the thing in itself meet, we have just, as it were, palpably apprehended that the two are absolutely incommensurable, and the whole manner of being of the one, together with all the fundamental laws of its being, signify nothing, and less than nothing, in the other. I believe that this last consideration will only be rightly understood by a few, and that it will be displeasing and even offensive to all who do not understand it, but I shall never on this account omit anything that can serve to illustrate my fundamental thought.

At the beginning of this chapter I have explained that the great clinging to life, or rather fear of death, by no means springs from knowledge, in which case it would be the result of the known value of life; but that that fear of death has its root directly in the *will*, out of the original nature of which it proceeds, in which it is entirely without knowledge, and therefore blind will to live. As we are allured into life by the wholly illusory inclination to sensual pleasure, so we are retained in it by the fear of death, which is certainly just as illusory. Both spring directly from the will, which in itself is unconscious. If, on the contrary, man were merely a *knowing* being, then death would necessarily be to him not only indifferent, but even welcome. The reflection to which we have here attained now teaches that what is affected by death is merely the *knowing* consciousness, and the will, on the other hand, because it is the thing in itself, which lies at the foundation of every phenomenon, is free from all that depends upon temporal determinations, thus is also imperishable. Its striving towards existence and mani-

festation, from which the world results, is constantly satisfied, for this accompanies it as the shadow accompanies the body, for it is merely the visibility of its nature. That yet in us it fears death results from the fact that here knowledge presents its existence to it as merely in the individual phenomenon, whence the illusion arises that it will perish with this, as my image in a mirror seems to be destroyed along with it if the mirror is broken; this then, as contrary to its original nature, which is a blind striving towards existence, fills it with horror. From this now it follows that that in us which alone is capable of fearing death, and also alone fears it, the *will*, is not affected by it; and that, on the other hand, what is affected by it and really perishes is that which from its nature is capable of no fear, and in general of no desire or emotion, and is therefore indifferent to being and not being, the mere subject of knowledge, the intellect, whose existence consists in its relation to the world of idea, *i.e.*, the objective world, whose correlative it is, and with whose existence its own is ultimately one. Thus, although the individual consciousness does not survive death, yet that survives it which alone struggles against it—the will. This also explains the contradiction that from the standpoint of knowledge philosophers have always proved with cogent reasons that death is no evil; yet the fear of death remains inevitable for all, because it is rooted, not in knowledge, but in the will. It is also a result of the fact that only the will, and not the intellect, is indestructible, that all religions and philosophies promise a reward in eternity only to the virtues of the will, or heart, not to those of the intellect, or head.

The following may also serve to illustrate this consideration. The will, which constitutes our true being, is of a simple nature; it merely wills, and does not know. The subject of knowledge, on the other hand, is a secondary phenomenon, arising from the objectification of the will;

it is the point of unity of the sensibility of the nervous system, as it were the focus in which the rays of the activity of all the parts of the brain unite. With this, then, it must perish. In self-consciousness, as that which alone knows, it stands over against the will as its spectator, and, although sprung from it, knows it as something different from itself, something foreign to it, and consequently also only empirically, in time, by degrees, in its successive excitements and acts, and also learns its decisions only *a posteriori*, and often very indirectly. This explains the fact that our own nature is a riddle to us, *i.e.*, to our intellect, and that the individual regards itself as having newly arisen and as perishable; although its true nature is independent of time, thus is eternal. As now the *will* does not *know*, so conversely the intellect, or the subject of knowledge, is simply and solely *knowing*, without ever *willing*. This can be proved even physically in the fact that, as was already mentioned in the second book, according to Bichat, the various emotions directly affect all parts of the organism and disturb their functions, with the exception of the brain, which can only be affected by them very indirectly, *i.e.*, just in consequence of those disturbances (*De la vie et de la mort*, art. 6, § 2). But from this it follows that the subject of knowledge, for itself and as such, cannot take part or interest in anything, but for it the being or not being of everything, nay, even of its own self, is a matter of indifference. Now why should this purely neutral being be immortal? It ends with the temporal manifestation of the will, *i.e.*, the individual, as it arose with it. It is the lantern which is extinguished when it has served its end. The intellect, like the perceptible world which exists only in it, is a mere phenomenon; but the finiteness of both does not affect that of which they are the phenomenal appearance. The intellect is the function of the cerebral nervous system; but the latter, like the rest of the body, is the objectivity of the *will*. Therefore the intellect depends

upon the somatic life of the organism; but this itself depends upon the will. The organised body may thus, in a certain sense, be regarded as the link between the will and the intellect; although really it is only the will itself exhibiting itself spatially in the perception of the intellect. Death and birth are the constant renewal of the consciousness of the will, in itself without end and without beginning, which alone is, as it were, the substance of existence (but each such renewal brings a new possibility of the denial of the will to live). Consciousness is the life of the subject of knowledge, or the brain, and death is its end. And therefore, finally, consciousness is always new, in each case beginning at the beginning. The will alone is permanent; and, moreover, it is it alone that permanence concerns; for it is the will to live. The knowing subject for itself is not concerned about anything. In the ego, however, the two are bound up together. In every animal existence the will has achieved an intellect which is the light by which it here pursues its ends. It may be remarked by the way that the fear of death may also partly depend upon the fact that the individual will is so loath to separate from the intellect which has fallen to its lot through the course of nature, its guide and guard, without which it knows that it is helpless and blind.

Finally, this explanation also agrees with the commonplace moral experience which teaches us that the will alone is real, while its objects, on the other hand, as conditioned by knowledge, are only phenomena, are only froth and vapour, like the wine which Mephistopheles provided in Auerbach's cellar: after every sensuous pleasure we also say, "And yet it seemed as I were drinking wine."

The terrors of death depend for the most part upon the false illusion that now the ego vanishes and the world remains. But rather is the opposite the case; the world vanishes, but the inmost kernel of the ego, the supporter

and producer of that subject, in whose idea alone the world has its existence, remains. With the brain the intellect perishes, and with the intellect the objective world, its mere idea. That in other brains, afterwards as before, a similar world lives and moves is, with reference to the intellect which perishes, a matter of indifference. If, therefore, reality proper did not lie in the *will*, and if the moral existence were not that which extends beyond death, then, since the intellect, and with it its world, is extinguished, the true nature of things in general would be no more than an endless succession of short and troubled dreams, without connection among themselves; for the permanence of unconscious nature consists merely in the idea of time of conscious nature. Thus a world-spirit dreaming without end or aim, dreams which for the most part are very troubled and heavy, would then be all in all.

When, now, an individual experiences the fear of death, we have really before us the extraordinary, nay, absurd, spectacle of the lord of the worlds, who fills all with his being, and through whom alone everything that is has its existence, desponding and afraid of perishing, of sinking into the abyss of eternal nothingness;—while, in truth, all is full of him, and there is no place where he is not, no being in which he does not live; for it is not existence that supports him, but he that supports existence. Yet it is he who desponds in the individual who suffers from the fear of death, for he is exposed to the illusion produced by the *principium individuationis* that his existence is limited to the nature which is now dying. This illusion belongs to the heavy dream into which, as the will to live, he has fallen. But one might say to the dying individual: "Thou ceasest to be something which thou hadst done better never to become."

So long as no denial of the will takes place, what death leaves untouched is the germ and kernel of quite another existence, in which a new individual finds itself again, so

fresh and original that it broods over itself in astonishment. What sleep is for the individual, death is for the will as thing in itself. It would not endure to continue the same actions and sufferings throughout an eternity without true gain, if memory and individuality remained to it. It flings them off, and this is lethe; and through this sleep of death it reappears refreshed and fitted out with another intellect, as a new being—"a new day tempts to new shores."

As the self-asserting will to live man has the root of his existence in the species. Accordingly death is the loss of one individuality and the assumption of another, consequently a change of individuality under the exclusive guidance of one's own will. For in this alone lies the eternal power which could produce its existence with its ego, yet, on account of its nature, was not able to maintain it in existence. For death is the *démenti* which the essence (*essentia*) of every one receives in its claim to existence (*existentia*), the appearance of a contradiction which lies in every individual existence:

> "For all that arises
> Is worthy of being destroyed."

But an infinite number of such existences, each with its ego, stands within reach of this power, thus of the will, which, however, will again prove just as transitory and perishable. Since now every ego has its separate consciousness, that infinite number of them is, with reference to such an ego, not different from a single one. From this point of view it appears to me not accidental that *ævum*, *αἰων*, signifies both the individual term of life and infinite time. Indeed from this point of view it may be seen, although indistinctly, that ultimately and in themselves both are the same; and according to this there would really be no difference whether I existed only through my term of life or for an infinite time.

Certainly, however, we cannot obtain an idea of all that

is said above entirely without time-concepts; yet when we are dealing with the thing in itself these ought to be excluded. But it belongs to the unalterable limitations of our intellect that it can never entirely cast off this first and most immediate form of all its ideas, in order to operate without it. Therefore we certainly come here upon a kind of metempsychosis, although with the important difference that it does not concern the whole ψυχη, not the *knowing* being, but the *will* alone; and thus, with the consciousness that the form of time only enters here as an unavoidable concession to the limitation of our intellect, so many absurdities which accompany the doctrine of metempsychosis disappear. If, indeed, we now call in the assistance of the fact, to be explained in chapter 43, that the character, *i.e.*, the will, is inherited from the father, and the intellect, on the other hand, from the mother, it agrees very well with our view that the will of a man, in itself individual, separated itself in death from the intellect received from the mother in generation, and in accordance with its now modified nature, under the guidance of the absolutely necessary course of the world harmonising with this, received through a new generation a new intellect, with which it became a new being, which had no recollection of an earlier existence; for the intellect, which alone has the faculty of memory, is the mortal part or the form, while the will is the eternal part, the substance. In accordance with this, this doctrine is more correctly denoted by the word palingenesis than by metempsychosis. These constant new births, then, constitute the succession of the life-dreams of a will which in itself is indestructible, until, instructed and improved by so much and such various successive knowledge in a constantly new form, it abolishes or abrogates itself.

The true and, so to speak, esoteric doctrine of Buddhism, as we have come to know it through the latest investigations, also agrees with this view, for it teaches not metempsychosis, but a peculiar palingenesis, resting upon a moral

basis which it works out and explains with great profundity. This may be seen from the exposition of the subject, well worth reading and pondering, which is given in Spence Hardy's "Manual of Buddhism," pp. 394–96 (with which compare pp. 429, 440, and 445 of the same book), the confirmation of which is to be found in Taylor's "*Prabodh Chandro Daya*," London, 1812, p. 35; also in Sangermano's "Burmese Empire," p. 6, and in the "Asiatic Researches," vol. vi. p. 179, and vol. ix. p. 256. The very useful German compendium of Buddhism by Köppen is also right upon this point. Yet for the great mass of Buddhists this doctrine is too subtle; therefore to them simple metempsychosis is preached as a comprehensible substitute.

Besides, it must not be neglected that even empirical grounds support a palingenesis of this kind. As a matter of fact there does exist a connection between the birth of the newly appearing beings and the death of those that are worn out. It shows itself in the great fruitfulness of the human race which appears as a consequence of devastating diseases. When in the fourteenth century the black death had for the most part depopulated the old world, a quite abnormal fruitfulness appeared among the human race, and twin-births were very frequent. The circumstance was also very remarkable that none of the children born at this time obtained their full number of teeth; thus nature, exerting itself to the utmost, was niggardly in details. This is related by F. Schnurrer, "*Chronik der Seuchen*," 1825. Casper also, "*Ueber die wahrscheinliche Lebensdauer des Menschen*," 1835, confirms the principle that the number of births in a given population has the most decided influence upon the length of life and mortality in it, as this always keeps pace with the mortality: so that always and everywhere the deaths and the births increase and decrease in like proportion; which he places beyond doubt by an accumulation of evidence collected from many lands and their various

provinces. And yet it is impossible that there can be a *physical* causal connection between my early death and the fruitfulness of a marriage with which I have nothing to do, or conversely. Thus here the metaphysical appears undeniably and in a stupendous manner as the immediate ground of explanation of the physical. Every new-born being indeed comes fresh and blithe into the new existence, and enjoys it as a free gift: but there is, and can be, nothing freely given. Its fresh existence is paid for by the old age and death of a worn-out existence which has perished, but which contained the indestructible seed out of which this new existence has arisen: they are *one* being. To show the bridge between the two would certainly be the solution of a great riddle.

The great truth which is expressed here has never been entirely unacknowledged, although it could not be reduced to its exact and correct meaning, which is only possible through the doctrine of the primacy and metaphysical nature of the will and the secondary, merely organic nature of the intellect. We find the doctrine of metempsychosis, springing from the earliest and noblest ages of the human race, always spread abroad in the earth as the belief of the great majority of mankind, nay, really as the teaching of all religions, with the exception of that of the Jews and the two which have proceeded from it: in the most subtle form, however, and coming nearest to the truth, as has already been mentioned, in Buddhism. Accordingly, while Christians console themselves with the thought of meeting again in another world, in which one regains one's complete personality and knows oneself at once, in those other religions the meeting again is already going on now, only incognito. In the succession of births, and by virtue of metempsychosis or palingenesis, the persons who now stand in close connection or contact with us will also be born along with us at the next birth, and will have the same or analogous relations and sentiments towards us as now, whether these are of a friendly or a hostile descrip-

tion. (*Cf.*, for example, Spence Hardy's "Manual of Buddhism," p. 162.) Recognition is certainly here limited to an obscure intimation, a reminiscence which cannot be brought to distinct consciousness, and refers to an infinitely distant time;—with the exception, however, of Buddha himself, who has the prerogative of distinctly knowing his own earlier births and those of others;—as this is described in the "Jâtaka." But, in fact, if at favourable moment one contemplates, in a purely objective manner, the action of men in reality; the intuitive conviction is forced upon one that it not only is and remains constantly the same, according to the (Platonic) Idea, but also that the present generation, in its true inner nature, is precisely and substantially identical with every generation that has been before it. The question simply is in what this true being consists. The answer which my doctrine gives to this question is well known. The intuitive conviction referred to may be conceived as arising from the fact that the multiplying-glasses, time and space, lose for a moment their effect. With reference to the universality of the belief in metempsychosis, Obry says rightly, in his excellent book, "*Du Nirvana Indien*," p. 13: "*Cette vieille croyance a fait le tour du monde, et était tellement répandue dans la haute antiquité, qu'un docte Anglican l'avait jugée sans père, sans mère, et sans généalogie*" (*Ths. Burnet, dans Beausobre, Hist. du Manichéisme*, ii. p. 391). Taught already in the "Vedas," as in all the sacred books of India, metempsychosis is well known to be the kernel of Brahmanism and Buddhism. It accordingly prevails at the present day in the whole of non-Mohammedan Asia, thus among more than half of the whole human race, as the firmest conviction, and with an incredibly strong practical influence. It was also the belief of the Egyptians (Herod., ii. 123), from whom it was received with enthusiasm by Orpheus, Pythagoras, and Plato: the Pythagoreans, however, specially retained it. That it was also taught in the mysteries

of the Greeks undeniably follows from the ninth book of Plato's "Laws" (pp. 38 and 42, ed. Bip.) Nemesius indeed (*De nat. hom.*, c. 2) says: "*Κοινη μεν οὐν παντες Ἑλληνες, οἱ την ψυχην αθανατον αποφηναμενοι, την μετενσωματωσιν δογματιζουσι.*" (*Communiter igitur omnes Græci, qui animam immortalem statuerunt, eam de uno corpore in aliud transferri censuerunt.*) The "Edda" also, especially in the "Völuspá," teaches metempsychosis. Not less was it the foundation of the religion of the Druids (*Cæs. de bello Gall.*, vi.; *A. Pictet, Le mystère des Bardes de l'ile de Bretagne*, 1856). Even a Mohammedan sect in Hindostan, the Bohrahs, of which Colebrooke gives a full account in the "Asiatic Researches," vol. vii. p. 336 *sqq.*, believes in metempsychosis, and accordingly refrains from all animal food. Also among American Indians and negro tribes, nay, even among the natives of Australia, traces of this belief are found, as appears from a minute description given in the *Times* of 29th January 1841 of the execution of two Australian savages for arson and murder. It is said there: "The younger of the two prisoners met his end with a dogged and a determined spirit, as it appeared, of revenge; the only intelligible expressions made use of conveyed an impression that he would rise up a 'white fellow,' which it was considered strengthened his resolution." Also in a book by Ungewitter, "*Der Welttheil Australien*," it is related that the Papuas in Australia regarded the whites as their own relations who had returned to the world. According to all this, the belief in metempsychosis presents itself as the natural conviction of man, whenever he reflects at all in an unprejudiced manner. It would really be that which Kant falsely asserts of his three pretended Ideas of the reason, a philosopheme natural to human reason, which proceeds from its forms; and when it is not found it must have been displaced by positive religious doctrines coming from a different source. I have also remarked that it is at once obvious to every one who hears of it for the first time. Let any one only

observe how earnestly Lessing defends it in the last seven paragraphs of his "*Erziehung des Menschengeschlechts.*" Lichtenberg also says in his "*Selbstcharacteristik:*" "I cannot get rid of the thought that I died before I was born." Even the excessively empirical Hume says in his sceptical essay on immortality, p. 23: "The metempsychosis is therefore the only system of this kind that philosophy can hearken to."[1] What resists this belief, which is spread over the whole human race and commends itself alike to the wise and to the vulgar, is Judaism, together with the two religions which have sprung from it, because they teach the creation of man out of nothing, and he has then the hard task of linking on to this the belief in an ondless existence *a parte post.* They certainly have succeeded, with fire and sword, in driving out of Europe and part of Asia that consoling primitive belief of mankind; it is still doubtful for how long. Yet how difficult this was is shown by the oldest Church histories. Most of the heretics were attached to this primitive belief; for example, Simonists, Basilidians, Valentinians, Marcionists, Gnostics, and Manichæans. The Jews themselves have in part fallen into it, as Tertullian and Justinus (in his dialogues) inform us. In the Talmud it is related that Abel's soul passed into the body of Seth, and then into that of Moses. Even the passage of the Bible, Matt. xvi. 13–15, only obtains a rational meaning if we understand it as spoken under the assumption of the dogma of metempsychosis. Luke, it is true, who also has the passage (ix. 18–20), adds the words ὅτι προφητης τις των αρχαιων ανεστη, and thus attributes to

[1] This posthumous essay is to be found in the "Essays on Suicide and the Immortality of the Soul" by the late David Hume, Basil, 1799, sold by James Decker. By this reprint at Bâle these two works of one of the greatest thinkers and writers of England were rescued from destruction, when in their own land, in consequence of the stupid and utterly contemptible bigotry which prevailed, they had been suppressed through the influence of a powerful and insolent priesthood, to the lasting shame of England. They are entirely passionless, coldly rational investigations of the two subjects named.

the Jews the assumption that such an ancient prophet can rise again body and all, which, since they know that he has already lain between six and seven hundred years in his grave, and consequently has long since turned to dust, would be a palpable absurdity. In Christianity, however, the doctrine of original sin, *i.e.*, the doctrine of punishment for the sins of another individual, has taken the place of the transmigration of souls and the expiation in this way of all the sins committed in an earlier life. Both identify, and that with a moral tendency, the existing man with one who has existed before; the transmigration of souls does so directly, original sin indirectly.

Death is the great reprimand which the will to live, or more especially the egoism, which is essential to this, receives through the course of nature; and it may be conceived as a punishment for our existence.[1] It is the painful loosing of the knot which the act of generation had tied with sensual pleasure, the violent destruction coming from without of the fundamental error of our nature: the great disillusion. We are at bottom something that ought not to be: therefore we cease to be. Egoism consists really in the fact that man limits all reality to his own person, in that he imagines that he lives in this alone and not in others. Death teaches him better, for it destroys this person, so that the true nature of man, which is his will, will henceforth live only in other individuals; while his intellect, which itself belonged only to the phenomenon, *i.e.*, to the world as idea, and was merely the form of the external world, also continues to exist in the condition of being idea, *i.e.*, in the *objective* being of things as such, thus also only in the existence of what was hitherto the external world. His whole ego thus lives from this time forth only in that which he had hitherto regarded as non-ego: for the difference between external and internal ceases. We call to mind

[1] Death says: Thou art the product of an act which should not have been; therefore to expiate it thou must die.

here that the better man is he who makes the least difference between himself and others, does not regard them as absolute non-ego, while for the bad man this difference is great, nay, absolute. I have worked this out in my prize essay on the foundation of morals. According to what was said above, the degree in which death can be regarded as the annihilation of the man is in proportion to this difference. But if we start from the fact that the distinction of outside me and in me, as a spatial distinction, is only founded in the phenomenon, not in the thing in itself, thus is no absolutely real distinction, then we shall see in the losing of our own individuality only the loss of a phenomenon, thus only an apparent loss. However much reality that distinction has in the empirical consciousness, yet from the metaphysical standpoint the propositions, "I perish, but the world endures," and "The world perishes but I endure," are at bottom not really different.

But, besides all this, death is the great opportunity no longer to be I;—to him who uses it. During life the will of man is without freedom: his action takes place with necessity upon the basis of his unalterable character in the chain of motives. But every one remembers much that he has done, and on account of which he is by no means satisfied with himself. If now he were to go on living, he would go on acting in the same way, on account of the unalterable nature of his character. Accordingly he must cease to be what he is in order to be able to arise out of the germ of his nature as a new and different being. Therefore death looses these bonds; the will again becomes free; for freedom lies in the *Esse*, not in the *Operari*. "*Finditur nodus cordis, dissolvuntur omnes dubitationes, ejusque opera evanescunt*," is a very celebrated saying of the Vedas, which all Vedantic writers frequently repeat.[1] Death is the moment of that deliverance from the one-

[1] *Sancara, s. de theologumenis Vedanticorum*, ed. F. H. H. Windischmann, p. 37; "*Oupnekhat*," vol. i. p. 387 *et* p. 78; Colebrooke's "Miscellaneous Essays," vol. i. p. 363.

sidedness of an individuality which does not constitute the inmost kernel of our being, but is rather to be thought of as a kind of aberration of it. The true original freedom re-enters at this moment, which, in the sense indicated, may be regarded as a *restitutio in integrum.* The peace and quietness upon the countenance of most dead persons seems to have its origin in this. Quiet and easy is, as a rule, the death of every good man: but to die willingly, to die gladly, to die joyfully, is the prerogative of the resigned, of him who surrenders and denies the will to live. For only he wills to die *really,* and not merely *apparently,* and consequently he needs and desires no continuance of his person. The existence which we know he willingly gives up: what he gets instead of it is in our eyes *nothing,* because our existence is, with reference to that, *nothing.* The Buddhist faith calls it Nirvana,[1] *i.e.,* extinction.

[1] The etymology of the word Nirvana is variously given. According to Colebrooke ("Transact. of the Royal Asiat. Soc.," vol. i. p. 566) it comes from *va,* "to blow," like the wind, and the prefixed negative *nir,* and thus signifies a calm, but as an adjective "extinguished." Obry, also, *Du Nirvana Indien,* p. 3, says: "*Nirvanam en sanscrit signifie à la lettre extinction, telle que celle d'un feu.*" According to the "Asiatic Journal," vol. xxiv. p. 735, the word is really Neravana, from *nera,* "without," and *vana,* "life," and the meaning would be *annihilatio.* In "Eastern Monachism," by Spence Hardy, p. 295, Nirvana is derived from *vana,* "sinful desires," with the negative *nir.* J. J. Schmidt, in his translation of the history of the Eastern Mongolians, says that the Sanscrit word Nirvana is translated into Mongolian by a phrase which signifies "departed from misery," "escaped from misery." According to the learned lectures of the same in the St. Petersburg Academy, Nirvana is the opposite of Sanfara, which is the world of constant re-birth, of longings and desires, of illusion of the senses and changing forms, of being born, growing old, becoming sick, and dying. In the Burmese language the word Nirvana, according to the analogy of other Sanscrit words, becomes transformed into Nieban, and is translated by "complete vanishing." See Sangermano's "Description of the Burmese Empire," translated by Tandy, Rome, 1833, § 27. In the first edition of 1819 I also wrote Nieban, because we then knew Buddhism only from meagre accounts of the Burmese.

CHAPTER XLII.

THE LIFE OF THE SPECIES.

In the preceding chapter it was called to mind that the (Platonic) Ideas of the different grades of beings, which are the adequate objectification of the will to live, exhibit themselves in the knowledge of the individual, which is bound to the form of time, as the *species, i.e.*, as the successive individuals of one kind connected by the bond of generation, and that therefore the species is the Idea (*εἶδος, species*) broken up in time. Accordingly the true nature of every living thing lies primarily in its species: yet the species again has its existence only in the individuals. Now, although the will only attains to self-consciousness in the individual, thus knows itself immediately only as the individual, yet the deep-seated consciousness that it is really the species in which his true nature objectifies itself appears in the fact that for the individual the concerns of the species as such, thus the relations of the sexes, the production and nourishment of the offspring, are of incomparably greater importance and consequence than everything else. Hence, then, arises in the case of the brutes, heat or rut (an excellent description of the vehemence of which will be found in Burdach's "Physiology," vol. i. §§ 247, 257), and, in the case of man, the careful and capricious selection of the other individual for the satisfaction of the sexual impulse, which can rise to the height of passionate love, to the fuller investigation of which I shall devote a special chapter: hence also, finally the excessive love of parents for their offspring.

In the supplements to the second book the will was compared to the root and the intellect to the crown of the tree; and this is the case inwardly or psychologically. But outwardly or physiologically the genitals are the root and the head the crown. The nourishing part is certainly not the genitals, but the villi of the intestines: yet not the latter but the former are the root; because through them the individual is connected with the species in which it is rooted. For physically the individual is a production of the species, metaphysically a more or less perfect picture of the Idea, which, in the form of time, exhibits itself as species. In agreement with the relation expressed here, the greatest vitality, and also the decrepitude of the brain and the genital organs, is simultaneous and stands in connection. The sexual impulse is to be regarded as the inner life of the tree (the species) upon which the life of the individual grows, like a leaf that is nourished by the tree, and assists in nourishing the tree; this is why that impulse is so strong, and springs from the depths of our nature. To castrate an individual means to cut him off from the tree of the species upon which he grows, and thus severed, leave him to wither: hence the degradation of his mental and physical powers. That the service of the species, *i.e.*, fecundation, is followed in the case of every animal individual by momentary exhaustion and debility of all the powers, and in the case of most insects indeed by speedy death, on account of which Celsus said, "*Seminis emissio est partis animæ jactura;*" that in the case of man the extinction of the generative power shows that the individual approaches death; that excessive use of this power at every age shortens life, while, on the other hand, temperance in this respect increases all the powers, and especially the muscular powers, on which account it was part of the training of the Greek athletes; that the same restraint lengthens the life of the insect even to the following spring; all this points to the fact that the life of the individual is

at bottom only borrowed from the species, and that all vital force is, as it were, force of the species restricted by being dammed up. But this is to be explained from the fact that the metaphysical substratum of life reveals itself directly in the species and only by means of this in the individual. Accordingly the Lingam with the Yoni, as the symbol of the species and its immortality, is worshipped in India, and, as the counterpoise of death, is ascribed as an attribute to the very divinity who presides over death, Siva.

But without myth or symbol, the vehemence of the sexual impulse, the keen intentness and profound seriousness with which every animal, including man, pursues its concerns, shows that it is through the function which serves it that the animal belongs to that in which really and principally its true being lies, the *species;* while all other functions and organs directly serve only the individual, whose existence is at bottom merely secondary. In the vehemence of that impulse, which is the concentration of the whole animal nature, the consciousness further expresses itself that the individual does not endure, and therefore all must be staked on the maintenance of the species, in which its true existence lies.

To illustrate what has been said, let us now imagine a brute in rut, and in the act of generation. We see a seriousness and intentness never known in it at any other time. Now what goes on in it? Does it know that it must die, and that through its present occupation a new individual, which yet entirely resembles itself, will arise in order to take its place? Of all this it knows nothing, for it does not think. But it is as intently careful for the continuance of the species in time as if it knew all that. For it is conscious that it desires to live and exist, and it expresses the highest degree of this volition in the act of generation; this is all that then takes place in its consciousness. This is also quite sufficient for the permanence of the kind; just because the will is the

radical and knowledge the adventitious. On this account the will does not require to be guided by knowledge throughout; but whenever in its primitive originality it has resolved, this volition will objectify itself of its own accord in the world of the idea. If now in this way it is that definite animal form which we have thought of that wills life and existence, it does not will life and existence in general, but in this particular form. Therefore it is the sight of its form in the female of its species that stimulates the will of the brute to the act of generation. This volition of the brute, when regarded from without and under the form of time, presents itself as such an animal form maintained through an infinite time by the constantly repeated replacement of one individual by another, thus by the alternation of death and reproduction, which so regarded appear only as the pulse-beats of that form (*ιδεα, εἶδος, species*) which endures through all time. They may be compared to the forces of attraction and repulsion in which matter consists. That which is shown here in the brute holds good also of man; for although in him the act of generation is accompanied by complete knowledge of its final cause, yet it is not guided by this knowledge, but proceeds directly from the will to live as its concentration. It is accordingly to be reckoned among instinctive actions. For in reproduction the brute is just as little guided by knowledge of the end as in mechanical instincts; in these also the will manifests itself, in the main, without the mediation of knowledge, which here, as there, is only concerned with details. Reproduction is, to a certain extent, the most marvellous of all instincts, and its work the most astonishing.

These considerations explain why the sexual desire has a very different character from every other; it is not only the strongest, but even specifically of a more powerful kind than any other. It is everywhere tacitly assumed as necessary and inevitable, and is not, like other desires, a matter of taste and disposition. For it is the desire which

even constitutes the nature of man. In conflict with it no motive is so strong that it would be certain of victory. It is so pre-eminently the chief concern that no other pleasures make up for the deprivation of its satisfaction; and, moreover, for its sake both brute and man undertake every danger and every conflict. A very naive expression of this disposition is the well-known inscription on the door of the *fornix* at Pompeii, decorated with the phallus: "*Heic habitat felicitas:*" this was for those going in naïve, for those coming out ironical, and in itself humorous. On the other hand, the excessive power of the sexual passion is seriously and worthily expressed in the inscription which (according to Theon of Smyrna, *De Musica*, c. 47), Osiris had placed upon the column he erected to the eternal gods: "To Eros, the spirit, the heaven, the sun, the moon, the earth, the night, the day, and the father of all that is and that shall be;" also in the beautiful apostrophe with which Lucretius begins his work:

> "*Æneadum genetrix, hominum divomque voluptas,*
> *Alma Venus cet.*"

To all this corresponds the important *rôle* which the relation of the sexes plays in the world of men, where it is really the invisible central point of all action and conduct, and peeps out everywhere in spite of all veils thrown over it. It is the cause of war and the end of peace, the basis of what is serious, and the aim of the jest, the inexhaustible source of wit, the key to all allusions, and the meaning of all mysterious hints, of all unspoken offers and all stolen glances, the daily meditation of the young, and often also of the old, the hourly thought of the unchaste, and even against their will the constantly recurring imagination of the chaste, the ever ready material of a joke, just because the profoundest seriousness lies at its foundation. It is, however, the piquant element and the joke of life that the chief concern of all men is secretly pursued and ostensibly ignored

as much as possible. But, in fact, we see it every moment seat itself, as the true and hereditary lord of the world, out of the fulness of its own strength, upon the ancestral throne, and looking down from thence with scornful glances, laugh at the preparations which have been made to bind it, imprison it, or at least to limit it and wherever it is possible to keep it concealed, or even so to master it that it shall only appear as a subordinate, secondary concern of life. But all this agrees with the fact that the sexual passion is the kernel of the will to live, and consequently the concentration of all desire; therefore in the text I have called the genital organs the focus of the will. Indeed, one may say man is concrete sexual desire; for his origin is an act of copulation and his wish of wishes is an act of copulation, and this tendency alone perpetuates and holds together his whole phenomenal existence. The will to live manifests itself indeed primarily as an effort to sustain the individual; yet this is only a step to the effort to sustain the species, and the latter endeavour must be more powerful in proportion as the life of the species surpasses that of the individual in duration, extension, and value. Therefore sexual passion is the most perfect manifestation of the will to live, its most distinctly expressed type; and the origin of the individual in it, and its primacy over all other desires of the natural man, are both in complete agreement with this.

One other remark of a physiological nature is in place here, a remark which throws light upon my fundamental doctrine expounded in the second book. As the sexual impulse is the most vehement of desires, the wish of wishes, the concentration of all our volition, and accordingly the satisfaction of it which exactly corresponds to the individual wish of any one, that is, the desire fixed upon a definite individual, is the summit and crown of his happiness, the ultimate goal of his natural endeavours, with the attainment of which everything seems to him to

have been attained, and with the frustrating of which everything seems to him to have been lost:—so we find, as its physiological correlative, in the objectified will, thus in the human organism, the sperm or semen as the secretion of secretions, the quintessence of all animal fluids, the last result of all organic functions, and have in it a new proof of the fact that the body is only the objectivity of the will, *i.e.*, is the will itself under the form of the idea.

With reproduction is connected the maintenance of the offspring, and with the sexual impulse, parental love; and thus through these the life of the species is carried on. Accordingly the love of the brute for its young has, like the sexual impulse, a strength which far surpasses that of the efforts which merely concerns itself as an individual. This shows itself in the fact that even the mildest animals are ready to undertake for the sake of their young even the most unequal battle for life and death, and with almost all species of animals the mother encounters any danger for the protection of her young, nay, in many cases even faces certain death. In the case of man this instinctive parental love is guided and directed by reason, *i.e.*, by reflection. Sometimes, however, it is also in this way restricted, and with bad characters this may extend to the complete repudiation of it. Therefore we can observe its effects most purely in the lower animals. In itself, however, it is not less strong in man; here also, in particular cases, we see it entirely overcome self-love, and even extend to the sacrifice of life. Thus, for example, the French newspapers have just announced that at Cahors, in the department of Lot, a father has taken his own life in order that his son, who had been drawn for military service, should be the eldest son of a widow, and therefore exempt (*Galignani's Messenger* of 22d June 1843). Yet in the case of the lower animals, since they are capable of no reflection, the instinctive maternal affection (the male is generally ignorant

of his paternity) shows itself directly and unsophisticated, and therefore with perfect distinctness and in its whole strength. At bottom it is the expression of the consciousness in the brute that its true being lies more immediately in the species than in the individual, and therefore, when necessary, it sacrifices its life that the species may be maintained in the young. Thus here, as also in the sexual impulse, the will to live becomes to a certain extent transcendent, for its consciousness extends beyond the individual, in which it is inherent, to the species. In order to avoid expressing this second manifestation of the life of the species in a merely abstract manner, and to present it to the reader in its magnitude and reality, I will give a few examples of the extraordinary strength of instinctive maternal affection.

The sea-otter, when pursued, seizes its young one and dives with it; when it comes up again to take breath, it covers the young one with its body, and receives the harpoon of the hunter while the young one is escaping. A young whale is killed merely to attract the mother, who hurries to it and seldom forsakes it so long as it still lives, even although she is struck with several harpoons (Scoresby's "Journal of a Whaling Voyage;" from the English of Kreis, p. 196). At Three Kings Island, near New Zealand, there are colossal seals called sea-elephants (*phoca proboscidea*). They swim round the island in regular herds and feed upon fishes, but yet have certain terrible enemies below water unknown to us, by whom they are often severely wounded; hence their swimming together requires special tactics. The females bring forth their young upon the shore; while they are suckling them, which lasts from seven to eight weeks, all the males form a circle round them in order to prevent them, driven by hunger, from entering the sea, and if this is attempted they prevent it by biting. Thus they all fast together for between seven and eight weeks, and all become very thin, simply in order that the young may not enter the sea before they

are able to swim well and observe the necessary tactics which are then taught them with blows and bites (Freycinet, *Voy. aux terres Australes*, 1826). We also see here how parental affection, like every strong exertion of the will (*cf.* chap. xix. 6), heightens the intelligence. Wild ducks, white-throats, and many other birds, when the sportsman comes near their nest, fly in front of him with loud cries and flap about as if their wings were injured, in order to attract his attention from their young to themselves. The lark tries to entice the dog away from its nest by exposing itself. In the same way hinds and does induce the hunter to pursue them in order that their young may not be attacked. Swallows have flown into burning houses to rescue their young or perish with them. At Delfft, in a great fire, a stork allowed itself to be burnt in its nest rather than forsake its tender young, which could not yet fly (Hadr. Junius, *Descriptio Hollandiæ*). Mountain-cocks and woodcocks allow themselves to be taken upon the nest when brooding. *Muscicapa tyrannus* protects its nest with remarkable courage, and defends itself against eagles. An ant has been cut in two, and the fore half been seen to bring the pupæ to a place of safety. A bitch whose litter had been cut out of her belly crept up to them dying, caressed them, and began to whine violently only when they were taken from her (Burdach, *Physiologie als Erfahrungswissenschaft*, vol. ii. and iii).

CHAPTER XLIII.

ON HEREDITY.

THE most ordinary experience teaches that in generation the combined seed of the parents not only propagates the peculiarities of the species, but also those of the individual, as far as bodily (objective, external) qualities are concerned, and this has also always been recognised—

> "*Naturæ sequitur semina quisque suæ.*"
>
> —CATULL.

Now whether this also holds good of mental (subjective, internal) qualities, so that these also are transmitted by the parents to the children, is a question which has already often been raised, and almost always answered in the affirmative. More difficult, however, is the problem whether it is possible to distinguish what belongs to the father and what to the mother, thus what is the mental inheritance which we receive from each of our parents. If now we cast upon this problem the light of our fundamental knowledge that the will is the true being, the kernel, the radical element in man, and the intellect, on the other hand, is what is secondary, adventitious, the accident of that substance; before questioning experience we will assume it as at least probable that the father, as *sexus potior* and the procreative principle, imparts the basis, the radical element, of the new life, thus the *will*, and the mother, as *sexus sequior* and merely conceiving principle, imparts the secondary element, the *intellect;* that thus the man inherits his moral nature, his character, his inclinations, his heart, from the father, and, on the other hand, the

grade, quality, and tendency of his intelligence from the mother. Now this assumption actually finds its confirmation in experience; only this cannot be decided by a physical experiment upon the table, but results partly from the careful and acute observation of many years, and partly from history.

One's own experience has the advantage of complete certainty and the greatest speciality, and this outweighs the disadvantage that arises from it, that its sphere is limited and its examples not generally known. Therefore, primarily, I refer every one to his own experience. First of all let him consider himself, confess to himself his inclinations and passions, his characteristic errors and weaknesses, his vices, and also his excellences and virtues, if he has any. Then let him think of his father, and he cannot fail to recognise all these characteristic traits in him also. On the other hand, he will often find his mother of an entirely different character, and a moral agreement with her will very seldom occur, indeed only through the exceptional accident of a similarity of the character of the two parents. Let him make this examination, for example, with reference to quick temper or patience, avarice or prodigality, inclination to sensuality, or to intemperance, or to gambling, hard-heartedness or kindliness, honesty or hypocrisy, pride or condescension, courage or cowardice, peaceableness or quarrelsomeness, placability or resentfulness, &c. Then let him make the same investigation with regard to all those whose characters and whose parents he has accurately known. If he proceeds attentively, with correct judgment, and candidly, the confirmation of our principle will not be lacking. Thus, for example, he will find the special tendency to lie, which belongs to many men, equally present in two brothers, because they have inherited it from the father; on this account also the comedy, "The Liar and his Son," is psychologically correct. However, two inevitable limitations must here be borne in mind, which only open

injustice could interpret as evasions. First, *pater semper incertus.* Only a decided physical resemblance to the father removes this limitation; a superficial resemblance, on the other hand, is not sufficient to do so; for there is an after-effect of earlier impregnation by virtue of which the children of the second marriage have sometimes still a slight resemblance to the first husband, and children begotten in adultery to the legitimate father. Such an after-effect has been still more distinctly observed in the case of brutes. The second limitation is, that in the son the moral character of the father certainly appears, yet under the modification which it has received through another and often very different *intellect* (the inheritance from the mother), and thus a correction of the observation becomes necessary. This modification may be important or trifling in proportion to that difference, but it can never be so great that the fundamental traits of the paternal character do not always appear under it recognisably enough, like a man who has disguised himself by an entirely different kind of dress, wig, and beard. For example, if by inheritance from the mother a man is pre-eminently endowed with reason, thus with the power of reflection and deliberation, the passions inherited from his father are partly bridled by this, partly concealed, and accordingly only attain to a methodical, systematic, or secret manifestation, and thus a very different phenomenon from that of the father, who perhaps had only a very limited mind, will then result; and in the same way the converse case may occur. The inclinations and passions of the mother, on the other hand, do not reappear at all in the children, often indeed their opposite.

Historical examples have the advantage over those of private life of being universally known; but, on the other hand, they are of course impaired by the uncertainty and frequent falsification of all tradition, and especially also by the fact that as a rule they only contain the public, not the private life, and consequently only the political actions, not the

finer manifestations of character. However, I wish to support the truth we are speaking of by a few historical examples, to which those who have made a special study of history can no doubt add a far larger number of equally pertinent cases.

It is well known that P. Decius Mus sacrificed his life for his country with heroic nobleness; for, solemnly committing himself and the enemy to the infernal deities, with covered face he plunged into the army of the Latins. About forty years later his son, of the same name, did exactly the same thing in the war against the Gauls (Liv. viii. 6; x. 28). Thus a thorough proof of the Horatian *fortes creantur fortibus et bonis:* the converse of which is thus given by Shakspeare—

> "Cowards father cowards, and base things sire base."
> —CYMBELINE, iv. 2.

Early Roman history presents to us whole families whose members in long succession distinguished themselves by devoted patriotism and courage; such were the *gens Fabia* and the *gens Fabricia.* Again, Alexander the Great was fond of power and conquest, like his father Philip. The pedigree of Nero which, with a moral intention, Suetonius (c. 4 *et* 5) gives at the beginning of his sketch of this monster is very well worth considering. It is the *gens Claudia* he describes, which flourished in Rome through six centuries, and produced not only capable, but arrogant and cruel men. From it sprang Tiberius, Caligula, and finally Nero. In his grandfather, and still more strongly in his father, all those atrocious qualities show themselves, which could only attain their perfect development in Nero, partly because his higher position afforded them freer scope, partly because he had for his mother the irrational Bacchante, Agrippina, who could impart to him no intellect to bridle his passions. Quite in our sense, therefore, Suetonius relates that at his birth *præsagio fuit etiam Domitii, patris, vox, inter gratulationes amicorum, negantis, quidquam ex se*

et Agrippina, nisi detestabile et malo publico nasci potuisse. On the other hand, Cimon was the son of Miltiades, and Hannibal of Hamilcar, and the Scipios make up a whole family of heroes and noble defenders of their country. But the son of Pope Alexander VI. was his hideous image, Cæsar Borgia. The son of the notorious Duke of Alba was just as cruel and wicked a man as his father. The malicious and unjust Philip IV. of France, who is specially known by his cruel torture and execution of the knights templars, had for his daughter Isabella, wife of Edward II. of England, who rebelled against her husband, took him prisoner, and after he had signed his abdication, since the attempt to kill him by ill-usage was unsuccessful, caused him to be put to death in prison in a manner which is too horrible for me to care to relate. The blood-thirsty tyrant and *defensor fidei*, Henry VIII. of England had a daughter by his first marriage, Queen Mary, equally distinguished for bigotry and cruelty, who from her numerous burnings of heretics has won the name of Bloody Mary. His daughter by his second marriage, Elizabeth, received an excellent understanding from her mother, Anne Boleyn, which prevented bigotry and curbed the parental character in her, yet did not do away with it; so that it still always shone through on occasions, and distinctly appeared in her cruel treatment of Mary of Scotland. Van Geuns[1] tells a story, after Marcus Donatus, of a Scotch girl whose father had been burnt as a highway robber and a cannibal when she was only one year old. Although she was brought up among quite different people, there developed in her the same craving for human flesh, and being caught in the act of satisfying it, she was buried alive. In the *Freimüthigen* of the 13th July 1821 we read that in the department of Aube the police pursued a girl because she had murdered two children, whom she ought to have taken to the

[1] "*Disputatio de corporum habitudine, animæ, hujusque virium indice.*" *Harderov.*, 1789, § 9.

foundling hospital, in order to keep the little money given to the children. At last the police found the girl on the road to Paris, near Romilly, drowned, and her own father gave himself up as her murderer. Finally, let me mention a couple of cases which have occurred recently, and have therefore only the newspapers as their vouchers. In October 1836 a Count Belecznai was condemned to death in Hungary because he had murdered an official and severely wounded his own relations. His elder brother was executed earlier as a patricide, and his father also had been a murderer (*Frankfurter Postzeitung* of the 26th October 1836). A year later the youngest brother of this Count, in the same street where the latter had murdered the official, fired a pistol at the steward of his estates, but missed him (*Frankfurter Journal*, 16th September 1837). In the *Frankfurter Postzeitung* of the 19th November 1857 a correspondent in Paris announces the condemnation to death of a very dangerous highway robber, Lemaire, and his companions, and adds: "The criminal tendency seems hereditary in his family and in those of his confederates, as several of their race have died on the scaffold." It follows from a passage in the Laws of Plato that similar cases were already known in Greece (*Stob. Flor.*, vol. ii. p. 213). The annals of crime will certainly have many similar pedigrees to show. The tendency to suicide is specially hereditary.

On the other hand, when we see the excellent Marcus Aurelius have the wicked Commodus for a son, this does not not lead us astray; for we know that the *Diva Faustina* was a *uxor infamis*. On the contrary, we mark this case in order in analogous cases to presume an analogous reason; for example, that Domitian was the full brother of Titus I can never believe, but that Vespasian also was a deceived husband.

Now, as regards the second part of the principle set up thus the inheritance of the intellect from the mother, this enjoys a far more general acceptance than the first part,

which in itself appeals to the *liberum arbitrium indifferentiæ*, while its separate apprehension is opposed by the doctrine of the simplicity and indivisibility of the soul. Even the old and popular expression "mother-wit" shows the early recognition of this second truth, which depends upon the experience both with regard to small and great intellectual endowments, that they are the possession of those whose mothers proportionately distinguished themselves by their intelligence. That, on the other hand, the intellectual qualities of the father are not transmitted to the son is proved both by the fathers and the sons of men distinguished by the most eminent faculties, for, as a rule, they are quite ordinary men, without a trace of the paternal mental gifts. But if now an isolated exception to this experience, so often confirmed, should appear; such, for example, as is presented by Pitt and his father, Lord Chatham, we are warranted in ascribing it to accident, nay, obliged to do so, although, on account of the exceptional rarity of great talents, it is certainly an accident of a most extraordinary kind. Here, however, the rule holds good: it is improbable that the improbable *never* happens. Besides, great statesmen (as was already mentioned in chapter 22) are so just as much through the qualities of their character, thus through what is inherited from the father, as through the superiority of their mind. On the other hand, among artists, poets, and philosophers, to whose works alone *genius* is properly ascribed, I know of no case analogous to that. Raphael's father was certainly a painter, but not a great one; Mozart's father, and also his son, were musicians, but not great ones. However, it is indeed wonderful that the fate which had destined a very short life to both of these men, each the greatest in his own sphere, as it were by way of compensation, took care, by letting them be born already in their workshop, that, without suffering the loss of time in youth which for the most part occurs in the case of other men of genius, they received even from childhood, through

paternal example and instruction, the necessary introduction into the art to which they were exclusively destined. This secret and mysterious power which seems to guide the individual life I have made the subject of special investigations, which I have communicated in the essay, "*Ueber die scheinbare Absichtlichkeit im Schicksale des Einzelnen*" (*Parerga*, vol. i.). It is further to be observed here that there are certain scientific occupations which certainly presuppose good native faculties, yet not those which are really rare and extraordinary; while the principal requirements are zealous efforts, diligence, patience, early instruction, sustained study, and much practice. From this, and not from the inheritance of the intellect of the father, the fact is to be explained that, since the son always willingly follows the path that has been opened up by the father, and almost all businesses are hereditary in certain families, in some sciences also, which before everything demand diligence and persistence, individual families can show a succession of men of merit; such are the Scaligers, the Bernouillis, the Cassinis, the Herschels.

The number of proofs of the actual inheritance of the intellect of the mother would be much greater than it appears if it were not that the character and disposition of the female sex is such that women rarely give public proof of their mental faculties; and therefore these do not become historical, and thus known to posterity. Besides, on account of the weaker nature in general of the female sex, these faculties themselves can never reach the grade in them to which they may afterwards rise in the son; thus, with reference to themselves, we have to estimate their achievements higher in this proportion. Accordingly, in the first instance, only the following examples present themselves as proofs of our truth. Joseph II. was the son of Maria Theresia. Cardanus says in the third chapter, "*De vita propria:*" "*Mater mea fuit memoria et ingenio pollens.*" J. J. Rousseau says in the first book of the "Confessions:" "*La beauté de ma mère, son*

esprit, ses talents,—elle en avait de trop brillans pour son état," &c., and then quotes some delightful lines of hers. D'Alembert was the illegitimate son of Claudine de Tencin, a woman of superior mind, and the author of several romances and similar works, which met with great approbation in her day, and should even still be enjoyable (see her biography in the "*Blätter für litterarische Unterhaltung,*" March 1845, Nos. 71–73). That Buffon's mother was a remarkable woman is shown by the following passage from the "*Voyage à Montbar, par Hérault de Sechelles,*" which Flourens quotes in his "*Histoire des travaux de Buffon,*" p. 288: "*Buffon avait ce principe qu'en général les enfants tenaient de leur mère leurs qualités intellectuelles et morales: et lorsqu'il l'avait développé dans la conversation, il en faisait sur-le-champ l'application à lui-même, en faisant un éloge pompeux de sa mère, qui avait en effet, beaucoup d'esprit, des connaissances étandues, et une tête très bien organisée.*" That he includes the moral qualities is an error which is either committed by the reporter, or depends upon the fact that his mother had accidentally the same character as himself and his father. The contrary of this is shown in innumerable cases in which the mother and the son have opposite characters. Hence the greatest dramatists could present, in Orestes and Hamlet, mother and son in hostile conflict, in which the son appears as the moral representative and avenger of his father. On the other hand, the converse case, that the son should appear as the moral representative and avenger of the mother against the father, would be revolting and, at the same time, almost absurd. This depends upon the fact that between father and son there is actual identity of nature, which is the will, but between mother and son there is merely identity of intellect, and even this only in a conditioned manner. Between mother and son the greatest moral opposition can exist, between father and son only an intellectual opposition. From this point of view, also, one should recognise the necessity of the Salic

law: the woman cannot carry on the race. Hume says in his short autobiography: "Our mother was a woman of singular merit." It is said of Kant's mother in the most recent biography by F. W. Schubert: "According to the judgment of her son himself, she was a woman of great natural understanding. For that time, when there was so little opportunity for the education of girls, she was exceptionally well instructed, and she also continued later to care for her further education by herself. In the course of walks she drew the attention of her son to all kinds of natural phenomena, and tried to explain to him through them the power of God." What a remarkably able, clever, and superior woman Goethe's mother was is now universally known. How much she has been spoken of in literature! while his father has not been spoken of at all; Goethe himself describes him as a man of subordinate faculties. Schiller's mother was susceptible to poetry, and made verses herself, a fragment of which will be found in his biography by Schwab. Bürger, that genuine poetic genius, to whom perhaps the first place after Goethe among German poets belongs—for compared with his ballads those of Schiller seem cold and laboured—has given an account of his parents which for us is significant, and which his friend and physician, Althof repeats in his biography which appeared in 1798, in these words: "Bürger's father was certainly provided with a variety of knowledge after the manner of study prevalent at the time, and was also a good, honourable man; but he loved his quiet comfort and his pipe of tobacco so much, that, as my friend used to say, he had always first to pull himself together if he was going to apply himself for a quarter of an hour or so to the instruction of his son. His wife was a woman of extraordinary mental endowments, which, however, were so little cultivated that she had scarcely learnt to write legibly. Bürger thought that with proper culture his mother would have been the most famous of her sex, although he several times expressed a strong disapproval of different traits of

her moral character. However, he believed that he inherited from his mother some mental gifts, and from his father an agreement with his moral character." Walter Scott's mother was a poetess, and was in communication with the wits of her time, as we learn from the obituary notice of Walter Scott in the *Globe* of 24th September 1832. That poems of hers appeared in print in 1789 I find from an article entitled "Mother-wit," in the *Blätter für litterarische Unterhaltung* of 4th October 1841, published by Brockhaus, which gives a long list of clever mothers of distinguished men, from which I shall only take two: "Bacon's mother was a distinguished linguist, wrote and translated several works, and in all of them showed learning, acuteness, and taste. Boerhave's mother distinguished herself through medical knowledge." On the other hand, Haller has preserved for us a strong proof of the inheritance of the mental weakness of the mother, for he says: "*E duabus patriciis sororibus, ob divitias maritos nactis, quum tamen fatuis essent proximæ, novimus in nobilissimas gentes nunc a seculo retro ejus morbi manasse semina, ut etiam in quarta generatione, quintave, omnium posterorum aliqui fatui supersint*" (*Elementa physiol.*, Lib. xxix. § 8). Also, according to Esquirol, madness is more frequently inherited from the mother than the father. If, however, it is inherited from the father, I attribute this to the disposition of the character whose influence occasions it.

It seems to follow from our principle that sons of the same mother have equal mental capacity, and if one should be highly gifted the other must be so also. Sometimes it is so. Examples of this are the Carracci, Joseph and Michael Haydn, Bernard and Andreas Romberg, George and Frederic Cuvier. I would also add the brothers Schlegel, if it were not that the younger, Friedrich, made himself unworthy of the honour of being named along with his excellent, blameless, and highly distinguished brother, August Wilhelm, by the disgraceful obscurantism which in the last quarter of his life he pursued along with Adam

Müller. For obscurantism is a sin, possibly not against the Holy Spirit, but yet against the human spirit, which one ought therefore never to forgive, but always and everywhere implacably to remember against whoever has been guilty of it, and take every opportunity of showing contempt for him so long as he lives, nay, after he is dead. But just as often the above result does not take place; for example, Kant's brother was quite an ordinary man. To explain this I must remind the reader of what is said in the thirty-first chapter on the physiological conditions of genius. Not only an extraordinarily developed and absolutely correctly formed brain (the share of the mother) is required, but also a very energetic action of the heart to animate it, *i.e.*, subjectively a passionate will, a lively temperament: this is the inheritance from the father. But this quality is at its height only during the father's strongest years; and the mother ages still more quickly. Accordingly the highly gifted sons will, as a rule, be the eldest, begotten in the full strength of both parents; thus Kant's brother was eleven years younger than him. Even in the case of two distinguished brothers, as a rule, the elder will be the superior. But not only the age, but every temporary ebb of the vital force or other disturbance of health in the parents at the time when the child is begotten may interfere with the part of one or other, and prevent the appearance of a man of eminent talent, which is therefore so exceedingly rare a phenomenon. It may be said, in passing, that in the case of twins the absence of all the differences just mentioned is the cause of the quasi-identity of their nature.

If single cases should be found in which a highly gifted son had a mother who was not mentally distinguished at all, this may be explained from the fact that this mother herself had a phlegmatic father, and on this account her more than ordinarily developed brain was not adequately excited by a corresponding energy of the circulation—a necessary condition, as I have explained

above in chapter 31. Nevertheless, her highly perfected nervous and cerebral system was transmitted to the son, in whose case a father with a lively and passionate disposition and an energetic action of the heart was added, and thus the other physical condition of great mental power first appeared here. Perhaps this was Byron's case, since we nowhere find the mental advantages of his mother mentioned. The same explanation is also to be applied to the case in which the mother of a son of genius who was herself distinguished for mental gifts had a mother who was by no means clever, for the father of the latter has been a man of a phlegmatic disposition.

The inharmonious, disproportionate, ambiguous element in the character of most men might perhaps be referred to the fact that the individual has not a simple origin, but derives the will from the father and the intellect from the mother. The more heterogeneous and ill-adapted to each other the two parents were, the greater will that want of harmony, that inner variance, be. While some excel through their heart and others through their head, there are still others whose excellence lies in a certain harmony and unity of the whole nature, which arises from the fact that in them heart and head are so thoroughly adapted that they mutually support and advance each other; which leads us to assume that the parents were peculiarly suited to each other, and agreed in an exceptional measure.

With reference to the physiological side of the theory set forth, I wish now to mention that Burdach, who erroneously assumes that the same psychical qualities may be inherited now from the father, now from the mother, yet adds (*Physiologie als Erfahrungswissenschaft*, vol. i. § 306): "As a whole, the male element has more influence in determining the irritable life, and the female element, on the other hand, has more influence on the sensibility." What Linné says in the "*Systema naturæ*," Tom. i. p. 8, is also in point here: "*Mater prolifera promit, ante genera-*

tionem, vivum compendium medullare novi animalis suique simillimi, carinam Malpighianam dictum, tanquam plumulam vegetabilium: hoc ex genitura Cor adsociat ramificandum in corpus. Punctum emin saliens ovi incubantis avis ostendit primum cor micans, cerebrumque cum medulla: corculum hoc, cessans a frigore, excitatur calido halitu, premitque bulla aërea, sensim dilatata, liquores, secundum canales fluxiles. Punctum vitalitatis itaque in viventibus est tanquam a prima creatione continuata medullaris vitæ ramificatio, cum ovum sit gemma medullaris matris a primordio viva, licet non sua ante proprium cor paternum.

If we now connect the conviction we have gained here of the inheritance of the character from the father and the intellect from the mother with our earlier investigation of the wide gulf which nature has placed between man and man in a moral as in an intellectual regard, and also with our knowledge of the absolute unalterableness both of the character and of the mental faculties, we shall be led to the view that a real and thorough improvement of the human race might be attained to not so much from without as from within, thus not so much by instruction and culture as rather upon the path of generation. Plato had already something of the kind in his mind when in the fifth book of his Republic he set forth his wonderful plan for increasing and improving his class of warriors. If we could castrate all scoundrels, and shut up all stupid geese in monasteries, and give persons of noble character a whole harem, and provide men, and indeed complete men, for all maidens of mind and understanding, a generation would soon arise which would produce a better age than that of Pericles. But, without entering into such utopian plans, it might be taken into consideration that if, as, if I am not mistaken, was actually the case among certain ancient nations, castration was the severest punishment after death, the world would be delivered from whole races of scoundrels, all the more certainly as it is well known that most crimes are committed

between the age of twenty and thirty.[1] In the same way, it might be considered whether, as regards results, it would not be more advantageous to give the public dowries which upon certain occasions have to be distributed, not, as is now customary, to the girls who are supposed to be the most virtuous, but to those who have most understanding and are the cleverest; especially as it is very difficult to judge as to virtue, for, as it is said, only God sees the heart. The opportunities for displaying a noble character are rare, and a matter of chance; besides, many a girl has a powerful support to her virtue in her plainness; on the other hand, as regards understanding, those who themselves are gifted with it can judge with great certainty after some examination. The following is another practical application. In many countries, among others in South Germany, the bad custom prevails of women carrying burdens, often very considerable, upon the head. This must act disadvantageously upon the brain, which must thereby gradually deteriorate in the female sex of the nation; and since from that sex the male sex receives its brain, the whole nation becomes ever more stupid; which in many cases is by no means necessary. Accordingly by the abolition of this custom the quantum of intelligence in the whole nation would be increased, which would positively be the greatest increase of the national wealth.

But if now, leaving such practical applications to others, we return to our special point of view, the ethico-metaphysical standpoint—since we connect the content of chapter 41 with that of the present chapter—the following

[1] Lichtenberg says in his miscellaneous writings (Göttingen, 1801, vol. ii. p. 447): "In England it was proposed to castrate thieves. The proposal is not bad: the punishment is very severe; it makes persons contemptible, and yet leaves them still fit for trades; and if stealing is hereditary, in this way it is not propagated. Moreover, the courage ceases, and since the sexual passion so frequently leads to thefts, this cause would also disappear. The remark that women would so much the more eagerly restrain their husbands from stealing is roguish, for as things are at present they risk losing them altogether."

result will present itself to us, which, with all its transcendence, has yet a direct empirical support. It is the same character, thus the same individually determined will, that lives in all the descendants of one stock, from the remote ancestor to the present representative of the family. But in each of these a different intellect is given with it, thus a different degree and a different kind of knowledge. Thus in each of these life presents itself to it from another side and in a different light: it receives a new fundamental view of it, a new instruction. It is true that, since the intellect is extinguished with the individual, that will cannot supplement the insight of one course of life with that of another. But in consequence of each fundamentally new view of life, such as only a renewed personality can impart to it, its willing itself receives a different tendency, thus experiences a modification from it, and what is the chief concern, the will, has, in this new direction, either to assert life anew or deny it. In this way does the arrangement of nature of an ever-changing connection of a will with an intellect, which arises from the necessity of two sexes for reproduction, become the basis of a method of salvation. For by virtue of this arrangement life unceasingly presents new sides to the will (whose image and mirror it is), turns itself about, as it were, without intermission before its sight, allows different and ever different modes of perception to try their effect upon it, so that upon each of these it must decide for assertion or denial, both of which constantly stand open to it, only that, if once denial is chosen, the whole phenomenon ceases for it with death. Now because, according to this, it is just the constant renewal and complete alteration of the intellect for the same will which, as imparting a new view of the world, holds open the path of salvation, and because the intellect comes from the mother, the profound reason may lie here on account of which all nations (with very few and doubtful exceptions) abominate and forbid the marriage of brothers and sisters, nay, even on account of which sexual love does not arise at all between brothers

and sisters, unless in very rare exceptions, which depend upon an unnatural perversity of the instinct, if not upon the fact that one of the two is illegitimate. For from a marriage of brothers and sisters nothing could proceed but constantly ever the same will with the same intellect, as both already exist united in both the parents, thus the hopeless repetition of the phenomenon which has already been.

But if now, in the particular case and close at hand, we contemplate the incredibly great and yet manifest difference of characters—find one so good and philanthropic, another so wicked, nay, ferocious; again, behold one just, honest, and upright, and another completely false, as a sneak, a swindler, a traitor, an incorrigible scoundrel—there discloses itself to us a chasm in our investigation, for in vain we ponder, reflecting on the origin of such a difference. Hindus and Buddhists solve the problem by saying, "It is the consequence of the deeds of the preceding courses of life." This solution is certainly the oldest, also the most comprehensible, and has come from the wisest of mankind; but it only pushes the question further back. Yet a more satisfactory answer will hardly be found. From the point of view of my whole teaching, it remains for me to say that here, where we are speaking of the will as thing in itself, the principle of sufficient reason, as merely the form of the phenomenon, is no longer applicable; with it, however, all why and whence disappear. Absolute freedom just consists in this, that something is not subject at all to the principle of sufficient reason, as the principle of all necessity. Such freedom, therefore, only belongs to the thing in itself. And this is just the will. Accordingly, in its phenomenal manifestation, consequently in the *Operari*, it is subject to necessity; but in the *Esse*, where it has determined itself as thing in itself, it is free. Whenever, therefore, we come to this, as happens here, all explanation by means of reasons and consequents ceases, and nothing remains for us but to say that here manifests itself

the true freedom of the will, which belongs to it because it is the thing in itself, which, however, just as such, is groundless, *i.e.*, knows no why. But on this account all understanding ceases for us here, because all our understanding depends upon the principle of sufficient reason, for it consists in the mere application of that principle.

CHAPTER XLIV.

THE METAPHYSICS OF THE LOVE OF THE SEXES.

"Ye wise men, highly, deeply learned,
Who think it out and know,
How, when, and where do all things pair?
Why do they kiss and love?
Ye men of lofty wisdom, say
What happened to me then;
Search out and tell me where, how, when,
And why it happened thus."

—BÜRGER.

THIS chapter is the last of four whose various reciprocal relations, by virtue of which, to a certain extent, they consitute a subordinate whole, the attentive reader will recognise without it being needful for me to interrupt my exposition by recalling them or referring to them.

We are accustomed to see poets principally occupied with describing the love of the sexes. This is as a rule the chief theme of all dramatic works, tragical as well as comical, romantic as well as classical, Indian as well as European. Not less is it the material of by far the largest part of lyrical and also of epic poetry, especially if we class with the latter the enormous piles of romances which for centuries every year has produced in all the civilised countries of Europe as regularly as the fruits of the earth. As regards their main contents, all these works are nothing else than many-sided brief or lengthy descriptions of the passion we are speaking of. Moreover, the most successful pictures of it—such, for example, as Romeo and Juliet, *La Nouvelle Hélöise*, and *Werther*—have gained

immortal fame. Yet, when Rochefoucauld imagines that it is the same with passionate love as with ghosts, of which every one speaks, but which no one has seen; and Lichtenberg also in his essay, "*Ueber die Macht der Liebe,*" disputes and denies the reality and naturalness of that passion, they are greatly in error. For it is impossible that something which is foreign and contrary to human nature, thus a mere imaginary caricature, could be unwearied by represented by poetic genius in all ages, and received by mankind with unaltered interest; for nothing that is artistically beautiful can be without truth:—

> "*Rien n'est beau que le vrai; le vrai seul est aimable.*"
>
> —Boil.

Certainly, however, it is also confirmed by experience, although not by the experience of every day, that that which as a rule only appears as a strong yet still controllable inclination may rise under certain circumstances to a passion which exceeds all others in vehemence, and which then sets aside all considerations, overcomes all obstacles with incredible strength and perseverance, so that for its satisfaction life is risked without hesitation, nay, if that satisfaction is still withheld, is given as the price of it. Werthers and Jacopo Ortis exist not only in romance, but every year can show at least half a dozen of them in Europe: *Sed ignotis perierunt mortibus illi;* for their sorrows find no other chroniclers than the writers of official registers or the reporters of the newspapers. Yet the readers of the police news in English and French journals will attest the correctness of my assertion. Still greater, however, is the number of those whom the same passion brings to the madhouse. Finally, every year can show cases of the double suicide of a pair of lovers who are opposed by outward circumstances. In such cases, however, it is inexplicable to me how those who, certain of mutual love, expect to find the supremest bliss in the enjoyment of this, do not withdraw themselves from all con-

nections by taking the extremest steps, and endure all hardships, rather than give up with life a pleasure which is greater than any other they can conceive. As regards the lower grades of that passion, and the mere approaches to it, every one has them daily before his eyes, and, as long as he is not old, for the most part also in his heart.

So then, after what has here been called to mind, no one can doubt either the reality or the importance of the matter; and therefore, instead of wondering that a philosophy should also for once make its own this constant theme of all poets, one ought rather to be surprised that a thing which plays throughout so important a part in human life has hitherto practically been disregarded by philosophers altogether, and lies before us as raw material. The one who has most concerned himself with it is Plato, especially in the "Symposium" and the "Phædrus." Yet what he says on the subject is confined to the sphere of myths, fables, and jokes, and also for the most part concerns only the Greek love of youths. The little that Rousseau says upon our theme in the "*Discours sur l'inégalité*" (p. 96, ed. Bip.) is false and insufficient. Kant's explanation of the subject in the third part of the essay, "*Ueber das Gefühl des Schönen und Erhabenen*" (p. 435 *seq.* of Rosenkranz's edition), is very superficial and without practical knowledge, therefore it is also partly incorrect. Lastly, Platner's treatment of the matter in his "Anthropology" (§ 1347 *seq.*) every one will find dull and shallow. On the other hand, Spinoza's definition, on account of its excessive naïveté, deserves to be quoted for the sake of amusement: "*Amor est titillatio, concomitante idea causæ externæ* (*Eth.* iv., prop. 44, *dem.*) Accordingly I have no predecessors either to make use of or to refute. The subject has pressed itself upon me objectively, and has entered of its own accord into the connection of my consideration of the world. Moreover, least of all can I hope for approbation from those who are themselves under the power of

this passion, and who accordingly seek to express the excess of their feelings in the sublimest and most ethereal images. To them my view will appear too physical, too material, however metaphysical and even transcendent it may be at bottom. Meanwhile let them reflect that if the object which to-day inspires them to write madrigals and sonnets had been born eighteen years earlier it would scarcely have won a glance from them.

For all love, however ethereally it may bear itself, is rooted in the sexual impulse alone, nay, it absolutely is only a more definitely determined, specialised, and indeed in the strictest sense individualised sexual impulse. If now, keeping this in view, one considers the important part which the sexual impulse in all its degrees and nuances plays not only on the stage and in novels, but also in the real world, where, next to the love of life, it shows itself the strongest and most powerful of motives, constantly lays claim to half the powers and thoughts of the younger portion of mankind, is the ultimate goal of almost all human effort, exerts an adverse influence on the most important events, interrupts the most serious occupations every hour, sometimes embarrasses for a while even the greatest minds, does not hesitate to intrude with its trash interfering with the negotiations of statesmen and the investigations of men of learning, knows how to slip its love letters and locks of hair even into ministerial portfolios and philosophical manuscripts, and no less devises daily the most entangled and the worst actions, destroys the most valuable relationships, breaks the firmest bonds, demands the sacrifice sometimes of life or health, sometimes of wealth, rank, and happiness, nay, robs those who are otherwise honest of all conscience, makes those who have hitherto been faithful, traitors; accordingly, on the whole, appears as a malevolent demon that strives to pervert, confuse, and overthrow everything; —then one will be forced to cry, Wherefore all this noise? Wherefore the straining and storming, the anxiety and

want? It is merely a question of every Hans finding his Grethe.[1] Why should such a trifle play so important a part, and constantly introduce disturbance and confusion into the well-regulated life of man? But to the earnest investigator the spirit of truth gradually reveals the answer. It is no trifle that is in question here; on the contrary, the importance of the matter is quite proportionate to the seriousness and ardour of the effort. The ultimate end of all love affairs, whether they are played in sock or cothurnus, is really more important than all other ends of human life, and is therefore quite worthy of the profound seriousness with which every one pursues it. That which is decided by it is nothing less than *the composition of the next generation.* The *dramatis personæ* who shall appear when we are withdrawn are here determined, both as regards their existence and their nature, by these frivolous love affairs. As the being, the *existentia,* of these future persons is absolutely conditioned by our sexual impulse generally, so their nature, *essentia,* is determined by the individual selection in its satisfaction, *i.e.,* by sexual love, and is in every respect irrevocably fixed by this. This is the key of the problem: we shall arrive at a more accurate knowledge of it in its application if we go through the degrees of love, from the passing inclination to the vehement passion, when we shall also recognise that the difference of these grades arises from the degree of the individualisation of the choice.

The collective love affairs of the present generation taken together are accordingly, of the whole human race, the serious *meditatio compositionis generationis futuræ, e qua iterum pendent innumeræ generationes.* This high importance of the matter, in which it is not a question of individual weal or woe, as in all other matters, but of the existence and special nature of the human race in future times, and therefore the will of the individual appears

[1] I have not ventured to express myself distinctly here: the courteous reader must therefore translate the phrase into Aristophanic language.

at a higher power as the will of the species;—this it is on which the pathetic and sublime elements in affairs of love depend, which for thousands of years poets have never wearied of representing in innumerable examples; because no theme can equal in interest this one, which stands to all others which only concern the welfare of individuals as the solid body to the surface, because it concerns the weal and woe of the species. Just on this account, then, is it so difficult to impart interest to a drama without the element of love, and, on the other hand, this theme is never worn out even by daily use.

That which presents itself in the individual consciousness as sexual impulse in general, without being directed towards a definite individual of the other sex, is in itself, and apart from the phenomenon, simply the will to live. But what appears in consciousness as a sexual impulse directed to a definite individual is in itself the will to live as a definitely determined individual. Now in this case the sexual impulse, although in itself a subjective need, knows how to assume very skilfully the mask of an objective admiration, and thus to deceive our consciousness; for nature requires this stratagem to attain its ends. But yet that in every case of falling in love, however objective and sublime this admiration may appear, what alone is looked to is the production of an individual of a definite nature is primarily confirmed by the fact that the essential matter is not the reciprocation of love, but possession, *i.e.*, the physical enjoyment. The certainty of the former can therefore by no means console us for the want of the latter; on the contrary, in such a situation many a man has shot himself. On the other hand, persons who are deeply in love, and can obtain no return of it, are contented with possession, *i.e.*, with the physical enjoyment. This is proved by all forced marriages, and also by the frequent purchase of the favour of a woman, in spite of her dislike, by large presents or other sacrifices, nay, even by cases of rape. That this particular child

shall be begotten is, although unknown to the parties concerned, the true end of the whole love story; the manner in which it is attained is a secondary consideration. Now, however loudly persons of lofty and sentimental soul, and especially those who are in love, may cry out here about the gross realism of my view, they are yet in error. For is not the definite determination of the individualities of the next generation a much higher and more worthy end than those exuberant feelings and supersensible soap bubbles of theirs? Nay, among earthly aims, can there be one which is greater or more important? It alone corresponds to the profoundness with which passionate love is felt, to the seriousness with which it appears, and the importance which it attributes even to the trifling details of its sphere and occasion. Only so far as this end is assumed as the true one do the difficulties encountered, the infinite exertions and annoyances made and endured for the attainment of the loved object, appear proportionate to the matter. For it is the future generation, in its whole individual determinateness, that presses into existence by means of those efforts and toils. Nay, it is itself already active in that careful, definite, and arbitrary choice for the satisfaction of the sexual impulse which we call love. The growing inclination of two lovers is really already the will to live of the new individual which they can and desire to produce; nay, even in the meeting of their longing glances its new life breaks out, and announces itself as a future individuality harmoniously and well composed. They feel the longing for an actual union and fusing together into a single being, in order to live on only as this; and this longing receives its fulfilment in the child which is produced by them, as that in which the qualities transmitted by them both, fused and united in one being, live on. Conversely, the mutual, decided and persistent aversion between a man and a maid is a sign that what they could produce would only be a badly organised, in itself inharmonious

and unhappy being. Hence there lies a deeper meaning in the fact that Calderon, though he calls the atrocious Semiramis the daughter of the air, yet introduces her as the daughter of rape followed by the murder of the husband.

But, finally, what draws two individuals of different sex exclusively to each other with such power is the will to live, which exhibits itself in the whole species, and which here anticipates in the individual which these two can produce an objectification of its nature answering to its aims. This individual will have the will, or character, from the father, the intellect from the mother, and the corporisation from both; yet, for the most part, the figure will take more after the father, the size after the mother, —according to the law which comes out in the breeding of hybrids among the brutes, and principally depends upon the fact that the size of the fœtus must conform to the size of the uterus. Just as inexplicable as the quite special individuality of any man, which is exclusively peculiar to him, is also the quite special and individual passion of two lovers; indeed at bottom the two are one and the same: the former is *explicite* what the latter was *implicite.* The moment at which the parents begin to love each other—to fancy each other, as the very happy English expression has it—is really to be regarded as the first appearance of a new individual and the true *punctum saliens* of its life, and, as has been said, in the meeting and fixing of their longing glances there appears the first germ of the new being, which certainly, like all germs, is generally crushed out. This new individual is to a certain extent a new (Platonic) Idea; and now, as all Ideas strive with the greatest vehemence to enter the phenomenal world, eagerly seizing for this end upon the matter which the law of causality divides among them all, so also does this particular Idea of a human individuality strive with the greatest eagerness and vehemence towards its realisation in the phenomenon. This eagerness and vehe-

mence is just the passion of the two future parents for each other. It has innumerable degrees, the two extremes of which may at any rate be described as *Αφροδιτη πανδημος* and *ουρανια*; in its nature, however, it is everywhere the same. On the other hand, it will be in degree so much the more powerful the more *individualised* it is; that is, the more the loved individual is exclusively suited, by virtue of all his or her parts and qualities, to satisfy the desire of the lover and the need established by his or her own individuality. What is really in question here will become clear in the further course of our exposition. Primarily and essentially the inclination of love is directed to health, strength, and beauty, consequently also to youth; because the will first of all seeks to exhibit the specific character of the human species as the basis of all individuality: ordinary amorousness (*Αφροδιτη πανδημος*) does not go much further. To these, then, more special claims link themselves on, which we shall investigate in detail further on, and with which, when they see satisfaction before them, the passion increases. But the highest degrees of this passion spring from that suitableness of two individualities to each other on account of which the will, *i.e.*, the character, of the father and the intellect of the mother, in their connection, make up precisely that individual towards which the will to live in general which exhibits itself in the whole species feels a longing proportionate to this its magnitude, and which therefore exceeds the measure of a mortal heart, and the motives of which, in the same way, lie beyond the sphere of the individual intellect. This is thus the soul of a true and great passion. Now the more perfect is the mutual adaptation of two individuals to each other in each of the many respects which have further to be considered, the stronger will be their mutual passion. Since there do not exist two individuals exactly alike, there must be for each particular man a particular woman—always with reference to what is to be produced—who corresponds

most perfectly. A really passionate love is as rare as the accident of these two meeting. Since, however, the possibility of such a love is present in every one, the representations of it in the works of the poets are comprehensible to us. Just because the passion of love really turns about that which is to be produced, and its qualities, and because its kernel lies here, a friendship without any admixture of sexual love can exist between two young and good-looking persons of different sex, on account of the agreement of their disposition, character, and mental tendencies; nay, as regards sexual love there may even be a certain aversion between them. The reason of this is to be sought in the fact that a child produced by them would have physical or mental qualities which were inharmonious; in short, its existence and nature would not answer the ends of the will to live as it exhibits itself in the species. On the other hand, in the case of difference of disposition, character, and mental tendency, and the dislike, nay, enmity, proceeding from this, sexual love may yet arise and exist; when it then blinds us to all that; and if it here leads to marriage it will be a very unhappy one.

Let us now set about the more thorough investigation of the matter. Egoism is so deeply rooted a quality of all individuals in general, that in order to rouse the activity of an individual being egoistical ends are the only ones upon which we can count with certainty. Certainly the species has an earlier, closer, and greater claim upon the individual than the perishable individuality itself. Yet when the individual has to act, and even make sacrifices for the continuance and quality of the species, the importance of the matter cannot be made so comprehensible to his intellect, which is calculated merely with regard to individual ends, as to have its proportionate effect. Therefore in such a case nature can only attain its ends by implanting a certain illusion in the individual, on account of which that which is only a

good for the species appears to him as a good for himself, so that when he serves the species he imagines he is serving himself; in which process a mere chimera, which vanishes immediately afterwards, floats before him, and takes the place of a real thing as a motive. This illusion is instinct. In the great majority of cases this is to be regarded as the sense of the species, which presents what is of benefit to *it* to the will. Since, however, the will has here become individual, it must be so deluded that it apprehends through the sense of the individual what the sense of the species presents to it, thus imagines it is following individual ends while in truth it is pursuing ends which are merely general (taking this word in its strictest sense). The external phenomenon of instinct we can best observe in the brutes where its rôle is most important; but it is in ourselves alone that we arrive at a knowledge of its internal process, as of everything internal. Now it is certainly supposed that man has almost no instinct; at any rate only this, that the new-born babe seeks for and seizes the breast of its mother. But, in fact, we have a very definite, distinct, and complicated instinct, that of the selection of another individual for the satisfaction of the sexual impulse, a selection which is so fine, so serious, and so arbitrary. With this satisfaction in itself, *i.e.*, so far as it is a sensual pleasure resting upon a pressing want of the individual, the beauty or ugliness of the other individual has nothing to do. Thus the regard for this which is yet pursued with such ardour, together with the careful selection which springs from it, is evidently connected, not with the chooser himself—although he imagines it is so—but with the true end, that which is to be produced, which is to receive the type of the species as purely and correctly as possible. Through a thousand physical accidents and moral aberrations there arise a great variety of deteriorations of the human form; yet its true type, in all its parts, is always again established: and this takes place under the guidance

of the sense of beauty, which always directs the sexual impulse, and without which this sinks to the level of a disgusting necessity. Accordingly, in the first place, every one will decidedly prefer and eagerly desire the most beautiful individuals, *i.e.*, those in whom the character of the species is most purely impressed; but, secondly, each one will specially regard as beautiful in another individual those perfections which he himself lacks, nay, even those imperfections which are the opposite of his own. Hence, for example, little men love big women, fair persons like dark, &c. &c. The delusive ecstasy which seizes a man at the sight of a woman whose beauty is suited to him, and pictures to him a union with her as the highest good, is just the *sense of the species*, which, recognising the distinctly expressed stamp of the same, desires to perpetuate it with this individual. Upon this decided inclination to beauty depends the maintenance of the type of the species: hence it acts with such great power. We shall examine specially further on the considerations which it follows. Thus what guides man here is really an instinct which is directed to doing the best for the species, while the man himself imagines that he only seeks the heightening of his own pleasure. In fact, we have in this an instructive lesson concerning the inner nature of all instinct, which, as here, almost always sets the individual in motion for the good of the species. For clearly the pains with which an insect seeks out a particular flower, or fruit, or dung, or flesh, or, as in the case of the ichneumonidæ, the larva of another insect, in order to deposit its eggs there only, and to attain this end shrinks neither from trouble nor danger, is thoroughly analogous to the pains with which for his sexual satisfaction a man carefully chooses a woman with definite qualities which appeal to him individually, and strives so eagerly after her that in order to attain this end he often sacrifices his own happiness in life, contrary to all reason, by a foolish marriage, by love affairs which cost him wealth, honour, and life, even by crimes such as

adultery or rape, all merely in order to serve the species in the most efficient way, although at the cost of the individual, in accordance with the will of nature which is everywhere sovereign. Instinct, in fact, is always an act which seems to be in accordance with the conception of an end, and yet is entirely without such a conception. Nature implants it wherever the acting individual is incapable of understanding the end, or would be unwilling to pursue it. Therefore, as a rule, it is given only to the brutes, and indeed especially to the lowest of them which have least understanding; but almost only in the case we are here considering it is also given to man, who certainly could understand the end, but would not pursue it with the necessary ardour, that is, even at the expense of his individual welfare. Thus here, as in the case of all instinct, the truth assumes the form of an illusion, in order to act upon the will. It is a voluptuous illusion which leads the man to believe he will find a greater pleasure in the arms of a woman whose beauty appeals to him than in those of any other; or which indeed, exclusively directed to a single individual, firmly convinces him that the possession of her will ensure him excessive happiness. Therefore he imagines he is taking trouble and making sacrifices for his own pleasure, while he does so merely for the maintenance of the regular type of the species, or else a quite special individuality, which can only come from these parents, is to attain to existence. The character of instinct is here so perfectly present, thus an action which seems to be in accordance with the conception of an end, and yet is entirely without such a conception, that he who is drawn by that illusion often abhors the end which alone guides it, procreation, and would like to hinder it; thus it is in the case of almost all illicit love affairs. In accordance with the character of the matter which has been explained, every lover will experience a marvellous disillusion after the pleasure he has at last attained, and will wonder that what was so

longingly desired accomplishes nothing more than every other sexual satisfaction; so that he does not see himself much benefited by it. That wish was related to all his other wishes as the species is related to the individual, thus as the infinite to the finite. The satisfaction, on the other hand, is really only for the benefit of the species, and thus does not come within the consciousness of the individual, who, inspired by the will of the species, here served an end with every kind of sacrifice, which was not his own end at all. Hence, then, every lover, after the ultimate consummation of the great work, finds himself cheated; for the illusion has vanished by means of which the individual was here the dupe of the species. Accordingly Plato very happily says: "*ἡδονη ἁπαντων αλαζονεστατον*" (*voluptas omnium maxime vaniloqua*), *Phileb.* 319.

But all this reflects light on the instincts and mechanical tendencies of the brutes. They also are, without doubt, involved in a kind of illusion, which deceives them with the prospect of their own pleasure, while they work so laboriously and with so much self-denial for the species, the bird builds its nest, the insect seeks the only suitable place for its eggs, or even hunts for prey which, unsuited for its own enjoyment, must be laid beside the eggs as food for the future larvæ, the bees, the wasps, the ants apply themselves to their skilful dwellings and highly complicated economy. They are all guided with certainty by an illusion, which conceals the service of the species under the mask of an egotistical end. This is probably the only way to comprehend the inner or subjective process that lies at the foundation of the manifestations of instinct. Outwardly, however, or objectively, we find in those creatures which are to a large extent governed by instinct, especially in insects, a preponderance of the ganglion system, *i.e.*, the *subjective* nervous system, over the objective or cerebral system; from which we must conclude that they are moved, not so much by objective,

proper apprehension as by subjective ideas exciting desire, which arise from the influence of the ganglion system upon the brain, and accordingly by a kind of illusion; and this will be the *physiological* process in the case of all instinct. For the sake of illustration I will mention as another example of instinct in the human species, although a weak one, the capricious appetite of women who are pregnant. It seems to arise from the fact that the nourishment of the embryo sometimes requires a special or definite modification of the blood which flows to it, upon which the food which produces such a modification at once presents itself to the pregnant woman as an object of ardent longing, thus here also an illusion arises. Accordingly woman has one instinct more than man; and the ganglion system is also much more developed in the woman. That man has fewer instincts than the brutes and that even these few can be easily led astray, may be explained from the great preponderance of the brain in his case. The sense of beauty which instinctively guides the selection for the satisfaction of sexual passion is led astray when it degenerates into the tendency to pederasty; analogous to the fact that the blue-bottle (*Musca vomitoria*), instead of depositing its eggs, according to instinct, in putrefying flesh, lays them in the blossom of the *Arum dracunculus*, deceived by the cadaverous smell of this plant.

Now that an instinct entirely directed to that which is to be produced lies at the foundation of all sexual love will receive complete confirmation from the fuller analysis of it, which we cannot therefore avoid. First of all we have to remark here that by nature man is inclined to inconstancy in love, woman to constancy. The love of the man sinks perceptibly from the moment it has obtained satisfaction; almost every other woman charms him more than the one he already possesses; he longs for variety. The love of the woman, on the other hand, increases just from that moment. This is a consequence of the aim of

nature which is directed to the maintenance, and therefore to the greatest possible increase, of the species. The man can easily beget over a hundred children a year; the woman, on the contrary, with however many men, can yet only bring one child a year into the world (leaving twin births out of account). Therefore the man always looks about after other women; the woman, again, sticks firmly to the one man; for nature moves her, instinctively and without reflection, to retain the nourisher and protector of the future offspring. Accordingly faithfulness in marriage is with the man artificial, with the woman it is natural, and thus adultery on the part of the woman is much less pardonable than on the part of the man, both objectively on account of the consequences and also subjectively on account of its unnaturalness.

But in order to be thorough and gain full conviction that the pleasure in the other sex, however objective it may seem to us, is yet merely disguised instinct, *i.e.*, sense of the species, which strives to maintain its type, we must investigate more fully the considerations which guide us in this pleasure, and enter into the details of this, rarely as these details which will have to be mentioned here may have figured in a philosophical work before. These considerations divide themselves into those which directly concern the type of the species, *i.e.*, beauty, those which are concerned with physical qualities, and lastly, those which are merely relative, which arise from the requisite correction or neutralisation of the one-sided qualities and abnormities of the two individuals by each other. We shall go through them one by one.

The first consideration which guides our choice and inclination is age. In general we accept the age from the years when menstruation begins to those when it ceases, yet we give the decided preference to the period from the eighteenth to the twenty-eighth year. Outside of those years, on the other hand, no woman can attract us: an old woman, *i.e.*, one who no longer menstruates, excites our

aversion. Youth without beauty has still always attraction; beauty without youth has none. Clearly the unconscious end which guides us here is the possibility of reproduction in general: therefore every individual loses attraction for the opposite sex in proportion as he or she is removed from the fittest period for begetting or conceiving. The second consideration is that of health. Acute diseases only temporarily disturb us, chronic diseases or cachexia repel us, because they are transmitted to the child. The third consideration is the skeleton, because it is the basis of the type of the species. Next to age and disease nothing repels us so much as a deformed figure; even the most beautiful face cannot atone for it; on the contrary, even the ugliest face when accompanied by a straight figure is unquestionably preferred. Further, we feel every disproportion of the skeleton most strongly; for example, a stunted, dumpy, short-boned figure, and many such; also a halting gait, where it is not the result of an extraneous accident. On the other hand, a strikingly beautiful figure can make up for all defects: it enchants us. Here also comes in the great value which all attach to the smallness of the feet: it depends upon the fact that they are an essential characteristic of the species, for no animal has the tarsus and the metatarsus taken together so small as man, which accords with his upright walk; he is a plantigrade. Accordingly Jesus Sirach also says (xxvi. 23, according to the revised translation by Kraus): "A woman with a straight figure and beautiful feet is like columns of gold in sockets of silver." The teeth also are important; because they are essential for nourishment and quite specially hereditary. The fourth consideration is a certain fulness of flesh; thus a predominance of the vegetative function, of plasticity; because this promises abundant nourishment for the fœtus; hence great leanness repels us in a striking degree. A full female bosom exerts an exceptional charm upon the male sex; because, standing in direct connection with

the female functions of propagation, it promises abundant nourishment to the new-born child. On the other hand, excessively fat women excite our disgust: the cause is that this indicates atrophy of the uterus, thus barrenness; which is not known by the head, but by instinct. The last consideration of all is the beauty of the face. Here also before everything else the bones are considered; therefore we look principally for a beautiful nose, and a short turned-up nose spoils everything. A slight inclination of the nose downwards or upwards has decided the happiness in life of innumerable maidens, and rightly so, for it concerns the type of the species. A small mouth, by means of small maxillæ, is very essential as specifically characteristic of the human countenance, as distinguished from the muzzle of the brutes. A receding or, as it were, cut-away chin is especially disagreeable, because *mentum prominulum* is an exclusive characteristic of our species. Finally comes the regard for beautiful eyes and forehead; it is connected with the psychical qualities, especially the intellectual which are inherited from the mother.

The unconscious considerations which, on the other hand, the inclination of women follows naturally cannot be so exactly assigned. In general the following may be asserted: They give the preference to the age from thirty to thirty-five years, especially over that of youths who yet really present the height of human beauty. The reason is that they are not guided by taste but by instinct, which recognises in the age named the acme of reproductive power. In general they look less to beauty, especially of the face. It is as if they took it upon themselves alone to impart this to the child. They are principally won by the strength of the man, and the courage which is connected with this; for these promise the production of stronger children, and also a brave protector for them. Every physical defect of the man, every divergence from the type, may with regard to the child be removed by the woman in reproduction, through the fact that she herself

is blameless in these respects, or even exceeds in the opposite direction. Only those qualities of the man have to be excepted which are peculiar to his sex, and which therefore the mother cannot give to the child: such are the manly structure of the skeleton, broad shoulders, slender hips, straight bones, muscular power, courage, beard, &c. Hence it arises that women often love ugly men, but never an unmanly man, because they cannot neutralise his defects.

The second class of the considerations which lie at the foundation of sexual love are those which regard psychical qualities. Here we shall find that the woman is throughout attracted by the qualties of the heart or character in the man, as those which are inherited from the father. The woman is won especially by firmness of will, decision, and courage, and perhaps also by honesty and goodheartedness. On the other hand, intellectual gifts exercise no direct and instinctive power over her, just because they are not inherited from the father. Want of understanding does a man no harm with women; indeed extraordinary mental endowment, or even genius, might sooner influence them unfavourably as an abnormity. Hence one often sees an ugly, stupid, and coarse fellow get the better of a cultured, able, and amiable man with women. Also marriages from love are sometimes consummated between natures which are mentally very different: for example, the man is rough, powerful, and stupid; the woman tenderly sensitive, delicately thoughtful, cultured, æsthetic, &c.; or the man is a genius and learned, the woman a goose:

> "*Sic visum Veneri; cui placet impares*
> *Formas atque animos sub juga aënea*
> *Sævo mittere cum joco.*"

The reason is, that here quite other considerations than the intellectual predominate,—those of instinct. In marriage what is looked to is not intellectual entertainment, but the production of children: it is a bond of the heart,

not of the head. It is a vain and absurd pretence when women assert that they have fallen in love with the mind of a man, or else it is the over-straining of a degenerate nature. Men, on the other hand, are not determined in their instinctive love by the qualities of character of the woman; hence so many Socrateses have found their Xantippes; for example, Shakspeare, Albrecht Dürer, Byron, &c. The intellectual qualities, however, certainly influence here, because they are inherited from the mother. Yet their influence is easily outweighed by that of physical beauty, which acts directly, as concerning a more essential point. However, it happens, either from the feeling or the experience of that influence, that mothers have their daughters taught the fine arts, languages, and so forth in order to make them attractive to men, whereby they wish to assist the intellect by artificial means, just as, in case of need, they assist the hips and the bosom. Observe that here we are speaking throughout only of that entirely immediate instinctive attraction from which alone love properly so called grows. That a woman of culture and understanding prizes understanding and intellect in a man, that a man from rational reflection should test and have regard to the character of his bride, has nothing to do with the matter with which we are dealing here. Such things lie at the bottom of a rational choice in marriage, but not of the passionate love, which is our theme.

Hitherto I have only taken account of the *absolute* considerations, *i.e.*, those which hold good for every one: I come now to the *relative* considerations, which are individual, because in their case what is looked to is the rectification of the type of the species, which is already defectively presented, the correction of the divergences from it which the chooser's own person already bears in itself, and thus the return to the pure presentation of the type. Here, then, each one loves what he lacks. Starting from the individual constitution, and directed to the individual constitution, the choice which rests upon

such relative considerations is much more definite, decided, and exclusive than that which proceeds merely from the absolute considerations; therefore the source of really passionate love will lie, as a rule, in these relative considerations, and only that of the ordinary and slighter inclination in the absolute considerations. Accordingly it is not generally precisely correct and perfect beauties that kindle great passions. For such a truly passionate inclination to arise something is required which can only be expressed by a chemical metaphor: two persons must neutralise each other, like acid and alkali, to a neutral salt. The essential conditions demanded for this are the following. First: all sex is one-sided. This one-sidedness is more distinctly expressed in one individual than in another; therefore in every individual it can be better supplemented and neutralised by one than by another individual of the opposite sex, for each one requires a one-sidedness which is the opposite of his own to complete the type of humanity in the new individual that is to be produced, the constitution of which is always the goal towards which all tends. Physiologists know that manhood and womanhood admit of innumerable degrees, through which the former sinks to the repulsive gynander and hypospadæus, and the latter rises to the graceful androgyne; from both sides complete hermaphrodism can be reached, at which point stand those individuals who, holding the exact mean between the two sexes, can be attributed to neither, and consequently are unfit to propagate the species. Accordingly, the neutralisation of two individualities by each other, of which we are speaking, demands that the definite degree of *his* manhood shall exactly correspond to the definite degree of *her* womanhood; so that the one-sidedness of each exactly annuls that of the other. Accordingly, the most manly man will seek the most womanly woman, and *vice versâ*, and in the same way every individual will seek another corresponding to him or her in degree of sex.

Now how far the required relation exists between two individuals is instinctively felt by them, and, together with the other relative considerations, lies at the foundation of the higher degrees of love. While, therefore, the lovers speak pathetically of the harmony of their souls, the heart of the matter is for the most part the agreement or suitableness pointed out here with reference to the being which is to be produced and its perfection, and which is also clearly of much more importance than the harmony of their souls, which often, not long after the marriage, resolves itself into a howling discord. Now, here come in the further relative considerations, which depend upon the fact that every one endeavours to neutralise by means of the other his weaknesses, defects, and deviations from the type, so that they will not perpetuate themselves, or even develop into complete abnormities in the child which is to be produced. The weaker a man is as regards muscular power the more will he seek for strong women; and the woman on her side will do the same. But since now a less degree of muscular power is natural and regular in the woman, women as a rule will give the preference to strong men. Further, the size is an important consideration. Little men have a decided inclination for big women, and *vice versâ;* and indeed in a little man the preference for big women will be so much the more passionate if he himself was begotten by a big father, and only remains little through the influence of his mother; because he has inherited from his father the vascular system and its energy, which was able to supply a large body with blood. If, on the other hand, his father and grandfather were both little, that inclination will make itself less felt. At the foundation of the aversion of a big woman to big men lies the intention of nature to avoid too big a race, if with the strength which *this* woman could impart to them they would be too weak to live long. If, however, such a woman selects a big husband, perhaps for the sake of being more presentable in

society, then, as a rule, her offspring will have to atone for her folly. Further, the consideration as to the complexion is very decided. Blondes prefer dark persons, or brunettes; but the latter seldom prefer the former. The reason is, that fair hair and blue eyes are in themselves a variation from the type, almost an abnormity, analogous to white mice, or at least to grey horses. In no part of the world, not even in the vicinity of the pole, are they indigenous, except in Europe, and are clearly of Scandinavian origin. I may here express my opinion in passing that the white colour of the skin is not natural to man, but that by nature he has a black or brown skin, like our forefathers the Hindus; that consequently a white man has never originally sprung from the womb of nature, and that thus there is no such thing as a white race, much as this is talked of, but every white man is a faded or bleached one. Forced into the strange world, where he only exists like an exotic plant, and like this requires in winter the hothouse, in the course of thousands of years man became white. The gipsies, an Indian race which immigrated only about four centuries ago, show the transition from the complexion of the Hindu to our own.[1] Therefore in sexual love nature strives to return to dark hair and brown eyes as the primitive type; but the white colour of the skin has become a second nature, though not so that the brown of the Hindu repels us. Finally, each one also seeks in the particular parts of the body the corrective of his own defects and aberrations, and does so the more decidedly the more important the part is. Therefore snub-nosed individuals have an inexpressible liking for hook-noses, parrot-faces; and it is the same with regard to all other parts. Men with excessively slim, long bodies and limbs can find beauty in a body which is even beyond measure stumpy and short. The considerations with regard to temperament act in an

[1] The fuller discussion of this subject will be found in the "Parerga," vol ii. § 92 of the first edition (second edition, pp. 167-170).

analogous manner. Each will prefer the temperament opposed to his own; yet only in proportion as his one is decided. Whoever is himself in some respect very perfect does not indeed seek and love imperfection in this respect, but is yet more easily reconciled to it than others; because he himself insures the children against great imperfection of this part. For example, whoever is himself very white will not object to a yellow complexion; but whoever has the latter will find dazzling whiteness divinely beautiful. The rare case in which a man falls in love with a decidedly ugly woman occurs when, besides the exact harmony of the degree of sex explained above, the whole of her abnormities are precisely the opposite, and thus the corrective, of his. The love is then wont to reach a high degree.

The profound seriousness with which we consider and ponder each bodily part of the woman, and she on her part does the same, the critical scrupulosity with which we inspect a woman who begins to please us, the capriciousness of our choice, the keen attention with which the bridegroom observes his betrothed, his carefulness not to be deceived in any part, and the great value which he attaches to every excess or defect in the essential parts, all this is quite in keeping with the importance of the end. For the new being to be produced will have to bear through its whole life a similar part. For example, if the woman is only a little crooked, this may easily impart to her son a hump, and so in all the rest. Consciousness of all this certainly does not exist. On the contrary, every one imagines that he makes that careful selection in the interest of his own pleasure (which at bottom cannot be interested in it at all); but he makes it precisely as, under the presupposition of his own corporisation, is most in keeping with the interest of the species, to maintain the type of which as pure as possible is the secret task. The individual acts here, without knowing it, by order of something higher than itself, the species; hence

the importance which it attaches to things which may and indeed must be, indifferent to itself as such. There is something quite peculiar in the profound unconscious seriousness with which two young persons of opposite sex who see each other for the first time regard each other, in the searching and penetrating glance they cast at one another, in the careful review which all the features and parts of their respective persons have to endure. This investigating and examining is the *meditation of the genius of the species* on the individual which is possible through these two and the combination of its qualities. According to the result of this meditation is the degree of their pleasure in each other and their yearning for each other. This yearning, even after it has attained a considerable degree, may be suddenly extinguished again by the discovery of something that had previously remained unobserved. In this way, then, the genius of the species meditates concerning the coming race in all who are capable of reproduction. The nature of this race is the great work with which Cupid is occupied, unceasingly active, speculating, and pondering. In comparison with the importance of his great affair, which concerns the species and all coming races, the affairs of individuals in their whole ephemeral totality are very trifling; therefore he is always ready to sacrifice these regardlessly. For he is related to them as an immortal to mortals, and his interests to theirs as infinite to finite. Thus, in the consciousness of managing affairs of a higher kind than all those which only concern individual weal or woe, he carries them on sublimely, undisturbed in the midst of the tumult of war, or in the bustle of business life, or during the raging of a plague, and pursues them even into the seclusion of the cloister.

We have seen in the above that the intensity of love increases with its individualisation, because we have shown that the physical qualities of two individuals can be such that, for the purpose of restoring as far as possible

the type of the species, the one is quite specially and perfectly the completion or supplement of the other, which therefore desires it exclusively. Already in this case a considerable passion arises, which at once gains a nobler and more sublime appearance from the fact that it is directed to an individual object, and to it alone; thus, as it were, arises at the special order of the species. For the opposite reason, the mere sexual impulse is ignoble, because without individualisation it is directed to all, and strives to maintain the species only as regards quantity, with little respect to quality. But the individualising, and with it the intensity of the love, can reach so high a degree that without its satisfaction all the good things in the world, and even life itself, lose their value. It is then a wish which attains a vehemence that no other wish ever reaches, and therefore makes one ready for any sacrifice, and in case its fulfilment remains unalterably denied, may lead to madness or suicide. At the foundation of such an excessive passion there must lie, besides the considerations we have shown above, still others which we have not thus before our eyes. We must therefore assume that here not only the corporisation, but the *will* of the man and the *intellect* of the woman are specially suitable to each other, in consequence of which a perfectly definite individual can be produced by them alone, whose existence the genius of the species has here in view, for reasons which are inaccessible to us, since they lie in the nature of the thing in itself. Or, to speak more exactly, the will to live desires here to objectify itself in a perfectly definite individual, which can only be produced by this father with this mother. This metaphysical desire of the will in itself has primarily no other sphere of action in the series of existences than the hearts of the future parents, which accordingly are seized with this ardent longing, and now imagine themselves to desire on their own account what really for the present has only a purely metaphysical end, *i.e.*, an end which lies outside the series of actually existing

things. Thus it is the ardent longing to enter existence of the future individual which has first become possible here, a longing which proceeds from the primary source of all being, and exhibits itself in the phenomenal world as the lofty passion of the future parents for each other, paying little regard to all that is outside itself; in fact, as an unparalleled illusion, on account of which such a lover would give up all the good things of this world to enjoy the possession of this woman, who yet can really give him nothing more than any other. That yet it is just this possession that is kept in view here is seen from the fact that even this lofty passion, like all others, is extinguished in its enjoyment—to the great astonishment of those who are possessed by it. It also becomes extinct when, through the woman turning out barren (which, according to Hufeland, may arise from nineteen accidental constitutional defects), the real metaphysical end is frustrated; just as daily happens in millions of germs trampled under foot, in which yet the same metaphysical life principle strives for existence; for which there is no other consolation than that an infinity of space, time, and matter, and consequently inexhaustible opportunity for return, stands open to the will to live.

The view which is here expounded must once have been present to the mind of Theophrastus Paracelsus, even if only in a fleeting form, though he has not handled this subject, and my whole system of thought was foreign to him; for, in quite a different context and in his desultory manner, he wrote the following remarkable words: "*Hi sunt, quos Deus copulavit, ut eam, quæ fuit Uriæ et David; quamvis ex diametro* (*sic enim sibi humana mens persuadebat*) *cum justo et legitimo matrimonio pugnaret hoc. . . . sed propter Salomonem,* QUI ALIUNDE NASCI NON POTUIT, *nisi ex Bathseba, conjuncto David semine, quamvis meretrice, conjunxit eos Deus*" (*De vita longa*, i. 5).

The longing of love, the ἵμερος, which the poets of all ages are unceasingly occupied with expressing in innumer-

able forms, and do not exhaust the subject, nay, cannot do it justice, this longing, which attaches the idea of endless happiness to the possession of a particular woman, and unutterable pain to the thought that this possession cannot be attained,—this longing and this pain cannot obtain their material from the wants of an ephemeral individual; but they are the sighs of the spirit of the species, which sees here, to be won or lost, a means for the attainment of its ends which cannot be replaced, and therefore groans deeply. The species alone has infinite life, and therefore is capable of infinite desires, infinite satisfaction, and infinite pain. But these are here imprisoned in the narrow breast of a mortal. No wonder, then, if such a breast seems like to burst, and can find no expression for the intimations of infinite rapture or infinite misery with which it is filled. This, then, affords the materials for all erotic poetry of a sublime kind, which accordingly rises into transcendent metaphors, soaring above all that is earthly. This is the theme of Petrarch, the material for the St. Preuxs, Werthers, and Jacopo Ortis, who apart from it could not be understood nor explained. For that infinite esteem for the loved one cannot rest upon some spiritual excellences, or in general upon any objective, real qualities of hers; for one thing, because she is often not sufficiently well known to the lover, as was the case with Petrarch. The spirit of the species alone can see at one glance what *worth* she has for *it*, for its ends. And great passions also arise, as a rule, at the first glance:

> "Who ever loved that loved not at first sight?"
> —SHAKSPEARE, "As You Like it," iii. 5.

In this regard a passage in the romance of "*Guzman de Alfarache*," by Mateo Aleman, which has been famous for 250 years, is remarkable: "*No es necessario, para que uno ame, que pase distancia de tiempo, que siga discurso, ni haga eleccion, sino que con aquella primera y sola vista, concurran juntamente cierta correspondencia ó consonancia, ó lo que acá*

solemos vulgarmente decir, una confrontacion de sangre, á que por particular influxo suelen mover las estrellas." (For one to love it is not necessary that much time should pass, that he should set about reflecting and make a choice; but only that at that first and only glance a certain correspondence and consonance should be encountered on both sides, or that which in common life we are wont to call a *sympathy of the blood*, and to which a special influence of the stars generally impels), P. ii. lib. iii. c. 5. Accordingly the loss of the loved one, through a rival, or through death, is also for the passionate lover a pain that surpasses all others, just because it is of a transcendental kind, since it affects him not merely as an individual, but attacks him in his *essentia æterna*, in the life of the species into whose special will and service he was here called. Hence jealousy is such torment and so grim, and the surrender of the loved one is the greatest of all sacrifices. A hero is ashamed of all lamentations except the lamentation of love, because in this it is not he but the species that laments. In Calderon's "Zenobia the Great" there is in the first act a scene between Zenobia and Decius in which the latter says:

> "*Cielos, luego tu me quieres?*
> *Perdiera cien mil victorias,*
> *Volviérame,*" &c.

(Heaven! then thou lovest me? For this I would lose a thousand victories, would turn about, &c.)

Here, honour, which hitherto outweighed every interest, is beaten out of the field as soon as sexual love, *i.e.*, the interest of the species, comes into play, and sees before it a decided advantage; for this is infinitely superior to every interest of mere individuals, however important it may be. Therefore to this alone honour, duty, and fidelity yield after they have withstood every other temptation, including the threat of death. In the same way we find in private life that conscientiousness is in no point so rare as in this: it is here sometimes set aside even by

persons who are otherwise honest and just, and adultery is recklessly committed when passionate love, *i.e.*, the interest of the species, has mastered them. It even seems as if in this they believed themselves to be conscious of a higher right than the interests of individuals can ever confer; just because they act in the interest of the species. In this reference Chamfort's remark is worth noticing: "*Quand un homme et une femme ont l'un pour l'autre une passion violente, il me semble toujours que quelque soient les obstacles qui les séparent, un mari, des parens, etc., les deux amans sont l'un a l'autre, de par la Nature, qu'ils s'appartiennent de droit divin, malgré les lois et les conventions humaines.*" Whoever is inclined to be incensed at this should be referred to the remarkable indulgence which the Saviour shows in the Gospel to the woman taken in adultery, in that He also assumes the same guilt in the case of all present. From this point of view the greater part of the "Decameron" appears as mere mocking and jeering of the genius of the species at the rights and interests of individuals which it tramples under foot. Differences of rank and all similar circumstances, when they oppose the union of passionate lovers, are set aside with the same ease and treated as nothing by the genius of the species, which, pursuing its ends that concern innumerable generations, blows off as spray such human laws and scruples. From the same deep-lying grounds, when the ends of passionate love are concerned, every danger is willingly encountered, and those who are otherwise timorous here become courageous. In plays and novels also we see, with ready sympathy, the young persons who are fighting the battle of their love, *i.e.*, the interest of the species, gain the victory over their elders, who are thinking only of the welfare of the individuals. For the efforts of the lovers appear to us as much more important, sublime, and therefore right, than anything that can be opposed to them, as the species is more important than the individual. Accordingly the fundamental theme of almost all

comedies is the appearance of the genius of the species with its aims, which are opposed to the personal interest of the individuals presented, and therefore threaten to undermine their happiness. As a rule it attains its end, which, as in accordance with poetical justice, satisfies the spectator, because he feels that the aims of the species are much to be preferred to those of the individual. Therefore at the conclusion he leaves the victorious lovers quite confidently, because he shares with them the illusion that they have founded their own happiness, while they have rather sacrificed it to the choice of the species, against the will and foresight of their elders. It has been attempted in single, abnormal comedies to reverse the matter and bring about the happiness of the individuals at the cost of the aims of the species; but then the spectator feels the pain which the genius of the species suffers, and is not consoled by the advantages which are thereby assured to the individuals. As examples of this kind two very well-known little pieces occur to me: "*La reine de* 16 *ans*," and "*Le marriage de raison*." In tragedies containing love affairs, since the aims of the species are frustrated, the lovers who were its tools, generally perish also; for example, in "Romeo and Juliet," "Tancred," "Don Carlos," "Wallenstein," "The Bride of Messina," and many others.

The love of a man often affords comical, and sometimes also tragical phenomena; both because, taken possession of by the spirit of the species, he is now ruled by this, and no longer belongs to himself: his conduct thereby becomes unsuited to the individual. That which in the higher grades of love imparts such a tinge of poetry and sublimeness to his thoughts, which gives them even a transcendental and hyperphysical tendency, on account of which he seems to lose sight altogether of his real, very physical aim, is at bottom this, that he is now inspired by the spirit of the species whose affairs are infinitely more important than all those which concern mere individuals, in order to found

under the special directions of this spirit the whole existence of an indefinitely long posterity with this individual and exactly determined nature, which it can receive only from him as father and the woman he loves as mother, and which otherwise could never, *as such*, attain to existence, while the objectification of the will to live expressly demands this existence. It is the feeling that he is acting in affairs of such transcendent importance which raises the lover so high above everything earthly, nay, even above himself, and gives such a hyperphysical clothing to his very physical desires, that love becomes a poetical episode even in the life of the most prosaic man; in which last case the matter sometimes assumes a comical aspect. That mandate of the will which objectifies itself in the species exhibits itself in the consciousness of the lover under the mask of the anticipation of an infinite blessedness which is to be found for him in the union with this female individual. Now, in the highest grades of love this chimera becomes so radiant that if it cannot be attained life itself loses all charm, and now appears so joyless, hollow, and insupportable that the disgust at it even overcomes the fear of death, so that it is then sometimes voluntarily cut short. The will of such a man has been caught in the vortex of the will of the species, or this has obtained such a great predominance over the individual will that if such a man cannot be effective in the first capacity, he disdains to be so in the last. The individual is here too weak a vessel to be capable of enduring the infinite longing of the will of the species concentrated upon a definite object. In this case, therefore, the issue is suicide, sometimes the double suicide of the two lovers; unless, to save life, nature allows madness to intervene, which then covers with its veil the consciousness of that hopeless state. No year passes without proving the reality of what has been expounded by several cases of all these kinds.

Not only, however, has the unsatisfied passion of love

sometimes a tragic issue, but the satisfied passion also leads oftener to unhappiness than to happiness. For its demands often conflict so much with the personal welfare of him who is concerned that they undermine it, because they are incompatible with his other circumstances, and disturb the plan of life built upon them. Nay, not only with external circumstances is love often in contradiction, but even with the lover's own individuality, for it flings itself upon persons who, apart from the sexual relation, would be hateful, contemptible, and even abhorrent to the lover. But so much more powerful is the will of the species than that of the individual that the lover shuts his eyes to all those qualities which are repellent to him, overlooks all, ignores all, and binds himself for ever to the object of his passion—so entirely is he blinded by that illusion, which vanishes as soon as the will of the species is satisfied, and leaves behind a detested companion for life. Only from this can it be explained that we often see very reasonable and excellent men bound to termagants and she-devils, and cannot conceive how they could have made such a choice. On this account the ancients represented love as blind. Indeed, a lover may even know distinctly and feel bitterly the faults of temperament and character of his bride, which promise him a miserable life, and yet not be frightened away:—

> "I ask not, I care not,
> If guilt's in thy heart,
> I know that I love thee
> Whatever thou art."

For ultimately he seeks not his own things, but those of a third person, who has yet to come into being, although he is involved in the illusion that what he seeks is his own affair. But it is just this not seeking of one's own things which is everywhere the stamp of greatness, that gives to passionate love also a touch of sublimity, and makes it a worthy subject of poetry. Finally, sexual love is compatible even with the extremest hatred towards its object:

therefore Plato has compared it to the love of the wolf for the sheep. This case appears when a passionate lover, in spite of all efforts and entreaties, cannot obtain a favourable hearing on any condition:—

> "I love and hate her."
> —SHAKSPEARE, *Cymb.*, iii. 5.

The hatred of the loved one which then is kindled sometimes goes so far that the lover murders her, and then himself. One or two examples of this generally happen every year; they will be found in the newspapers. Therefore Goethe's lines are quite correct:—

> "By all despised love! By hellish element!
> Would that I knew a worse, that I might swear by!"

It is really no hyperbole if a lover describes the coldness of his beloved and the delight of her vanity, which feeds on his sufferings, as cruelty; for he is under the influence of an impulse which, akin to the instinct of insects, compels him, in spite of all grounds of reason, to pursue his end unconditionally, and to undervalue everything else: he cannot give it up. Not one but many a Petrarch has there been who was compelled to drag through life the unsatisfied ardour of love, like a fetter, an iron weight at his foot, and breathe his sighs in lonely woods; but only in the one Petrarch dwelt also the gift of poetry; so that Goethe's beautiful lines hold good of him:—

> "And when in misery the man was dumb
> A god gave me the power to tell my sorrow."

In fact, the genius of the species wages war throughout with the guardian geniuses of individuals, is their pursuer and enemy, always ready relentlessly to destroy personal happiness in order to carry out its ends; nay, the welfare of whole nations has sometimes been sacrificed to its humours. An example of this is given us by Shakspeare in "Henry VI.," pt. iii., act 3, sc. 2 and 3. All this depends upon

the fact that the species, as that in which the root of our being lies, has a closer and earlier right to us than the individual; hence its affairs take precedence. From the feeling of this the ancients personified the genius of the species in Cupid, a malevolent, cruel, and therefore ill-reputed god, in spite of his childish appearance; a capricious, despotic demon, but yet lord of gods and men:

"Συ δ'ω θεων τυραννε κ'ανθρωπων, Ερως!"
(*Tu, deorum hominumque tyranne, Amor!*)

A deadly shot, blindness, and wings are his attributes. The latter signify inconstancy; and this appears, as a rule, only with the disillusion which is the consequence of satisfaction.

Because the passion depended upon an illusion, which represented that which has only value for the species as valuable for the individual, the deception must vanish after the attainment of the end of the species. The spirit of the species which took possession of the individual sets it free again. Forsaken by this spirit, the individual falls back into its original limitation and narrowness, and sees with wonder that after such a high, heroic, and infinite effort nothing has resulted for its pleasure but what every sexual gratification affords. Contrary to expectation, it finds itself no happier than before. It observes that it has been the dupe of the will of the species. Therefore, as a rule, a Theseus who has been made happy will forsake his Ariadne. If Petrarch's passion had been satisfied, his song would have been silenced from that time forth, like that of the bird as soon as the eggs are laid.

Here let me remark in passing that however much my metaphysics of love will displease the very persons who are entangled in this passion, yet if rational considerations in general could avail anything against it, the fundamental truth disclosed by me would necessarily fit one more than anything else to subdue it. But the saying of the old comedian will, no doubt, remain true: "*Quæ res in se*

neque consilium, neque modum habet ullum, eam consilio regere non potes."

Marriages from love are made in the interest of the species, not of the individuals. Certainly the persons concerned imagine they are advancing their own happiness; but their real end is one which is foreign to themselves, for it lies in the production of an individual which is only possible through them. Brought together by this aim, they ought henceforth to try to get on together as well as possible. But very often the pair brought together by that instinctive illusion, which is the essence of passionate love, will, in other respects, be of very different natures. This comes to light when the illusion vanishes, as it necessarily must. Accordingly love marriages, as a rule, turn out unhappy; for through them the coming generation is cared for at the expense of the present. "*Quien se casa por amores, ha de vivir con dolores*" (Who marries from love must live in sorrow), says the Spanish proverb. The opposite is the case with marriages contracted for purposes of convenience, generally in accordance with the choice of the parents. The considerations prevailing here, of whatever kind they may be, are at least real, and cannot vanish of themselves. Through them, however, the happiness of the present generation is certainly cared for, to the disadvantage of the coming generation, and notwithstanding this it remains problematical. The man who in his marriage looks to money more than to the satisfaction of his inclination lives more in the individual than in the species; which is directly opposed to the truth; hence it appears unnatural, and excites a certain contempt. A girl who, against the advice of her parents, rejects the offer of a rich and not yet old man, in order, setting aside all considerations of convenience, to choose according to her instinctive inclination alone, sacrifices her individual welfare to the species. But just on this account one cannot withhold from her a certain approbation; for she has preferred what is of most importance,

and has acted in the spirit of nature (more exactly, of the species), while the parents advised in the spirit of individual egoism. In accordance with all this, it appears as if in making a marriage either the individual or the interests of the species must come off a loser. And this is generally the case; for that convenience and passionate love should go hand in hand is the rarest of lucky accidents. The physical, moral, or intellectual deficiency of the nature of most men may to some extent have its ground in the fact that marriages are ordinarily entered into not from pure choice and inclination, but from all kinds of external considerations, and on account of accidental circumstances. If, however, besides convenience, inclination is also to a certain extent regarded, this is, as it were, an agreement with the genius of the species. Happy marriages are well known to be rare; just because it lies in the nature of marriage that its chief end is not the present but the coming generation. However, let me add, for the consolation of tender, loving natures, that sometimes passionate sexual love associates itself with a feeling of an entirely different origin—real friendship based upon agreement of disposition, which yet for the most part only appears when sexual love proper is extinguished in its satisfaction. This friendship will then generally spring from the fact that the supplementing and corresponding physical, moral, and intellectual qualities of the two individuals, from which sexual love arose, with reference to the child to be produced, are, with reference also to the individuals themselves, related to each other in a supplementary manner as opposite qualities of temperament and mental gifts, and thereby form the basis of a harmony of disposition.

The whole metaphysics of love here dealt with stands in close connection with my metaphysics in general, and the light which it throws upon this may be summed up as follows.

We have seen that the careful selection for the satisfaction of the sexual impulse, a selection which rises through

innumerable degrees up to that of passionate love, depends upon the highly serious interest which man takes in the special personal constitution of the next generation. Now this exceedingly remarkable interest confirms two truths which have been set forth in the preceding chapters. (1.) The indestructibility of the true nature of man, which lives on in that coming generation. For that interest which is so lively and eager, and does not spring from reflection and intention, but from the inmost characteristics and tendencies of our nature, could not be so indelibly present and exercise such great power over man if he were absolutely perishable, and were merely followed in time by a race actually and entirely different from him. (2.) That his true nature lies more in the species than in the individual. For that interest in the special nature of the species, which is the root of all love, from the passing inclination to the serious passion, is for every one really the highest concern, the success or failure of which touches him most sensibly; therefore it is called *par excellence* the affair of the heart. Moreover, when this interest has expressed itself strongly and decidedly, everything which merely concerns one's own person is postponed and necessarily sacrificed to it. Through this, then, man shows that the species lies closer to him than the individual, and he lives more immediately in the former than in the latter. Why does the lover hang with complete abandonment on the eyes of his chosen one, and is ready to make every sacrifice for her? Because it is his immortal part that longs after her; while it is only his mortal part that desires everything else. That vehement or intense longing directed to a particular woman is accordingly an immediate pledge of the indestructibility of the kernel of our being, and of its continued existence in the species. But to regard this continued existence as something trifling and insufficient is an error which arises from the fact that under the conception of the continued life of the species one thinks nothing more

than the future existence of beings similar to us, but in no regard identical with us; and this again because, starting from knowledge directed towards without, one takes into consideration only the external form of the species as we apprehend it in perception, and not its inner nature. But it is just this inner nature which lies at the foundation of our own consciousness as its kernel, and hence indeed is more immediate than this itself, and, as thing in itself, free from the *principium individuationis*, is really the same and identical in all individuals, whether they exist together or after each other. Now this is the will to live, thus just that which desires life and continuance so vehemently. This accordingly is spared and unaffected by death. It can attain to no better state than its present one; and consequently for it, with life, the constant suffering and striving of the individuals is certain. To free it from this is reserved for the denial of the will to live, as the means by which the individual will breaks away from the stem of the species, and surrenders that existence in it. We lack conceptions for that which it now is; indeed all data for such conceptions are wanting. We can only describe it as that which is free to be will to live or not. Buddhism denotes the latter case by the word Nirvana, the etymology of which was given in the note at the end of chapter 41. It is the point which remains for ever unattainable to all human knowledge, just as such.

If now, from the standpoint of this last consideration, we contemplate the turmoil of life, we behold all occupied with its want and misery, straining all their powers to satisfy its infinite needs and to ward off its multifarious sorrows, yet without daring to hope anything else than simply the preservation of this tormented existence for a short span of time. In between, however, in the midst of the tumult, we see the glances of two lovers meet longingly: yet why so secretly, fearfully, and stealthily? Because these lovers are the traitors who seek to per-

petuate the whole want and drudgery, which would otherwise speedily reach an end; this they wish to frustrate, as others like them have frustrated it before. This consideration already passes over into the subject of the following chapter.[1]

[[1] The appendix to this chapter was added only in the third edition of the German, and is meant to explain, in consistency with Schopenhauer's general principles, the wide prevalence of the practice of pederasty, among different nations and in different ages. It is omitted.—*Trs.*]

CHAPTER XLV.[1]

ON THE ASSERTION OF THE WILL TO LIVE.

If the will to live exhibited itself merely as an impulse to self-preservation, this would only be an assertion of the individual phenomenon for the span of time of its natural duration. The cares and troubles of such a life would not be great, and consequently existence would be easy and serene. Since, on the contrary, the will wills life absolutely and for all time, it exhibits itself also as sexual impulse, which has in view an endless series of generations. This impulse does away with that carelessness, serenity, and innocence which would accompany a merely individual existence, for it brings unrest and melancholy into the consciousness; misfortunes, cares, and misery into the course of life. If, on the other hand, it is voluntarily suppressed, as we see in rare exceptions, then this is the turning of the will, which changes its course. The will does not then transcend the individual, but is abolished in it. Yet this can only take place by means of the individual doing painful violence to itself. If, however, it does take place, then the freedom from care and the serenity of the purely individual existence is restored to the consciousness, and indeed in a higher degree. On the other hand, to the satisfaction of that most vehement of all impulses and desires is linked the origin of a new existence, thus the carrying out of life anew, with all its burdens, cares, wants, and pains; certainly in another individual; yet if the two who are different in the phe-

[1] This chapter is connected with § 60 of the first volume.

nomenon were so absolutely and in themselves, where would then be eternal justice? Life presents itself as a problem, a task to be worked out, and therefore, as a rule, as a constant conflict with necessity. Accordingly every one tries to get through with it and come off as well as he can. He performs life as a compulsory service which he owes. But who has contracted the debt?—His begetter, in the enjoyment of sensual pleasure. Thus, because the one has enjoyed this, the other must live, suffer, and die. However, we know and look back here to the fact that the difference of the similar is conditioned by space and time, which in this sense I have called the *principium individuationis.* Otherwise eternal justice could not be vindicated. Paternal love, on account of which the father is ready to do, to suffer, and to risk more for his child than for himself, and at the same time knows that he owes this, depends simply upon the fact that the begetter recognises himself in the begotten.

The life of a man, with its endless care, want, and suffering, is to be regarded as the explanation and paraphrase of the act of procreation, *i.e.,* the decided assertion of the will to live; and further, it is also due to this that he owes to nature the debt of death, and thinks with anxiety of this debt. Is this not evidence of the fact that our existence involves guilt? At any rate, we always exist, subject to the periodical payment of the toll, birth and death, and successively partake of all the sorrows and joys of life, so that none can escape us: this is just the fruit of the assertion of the will to live. Thus the fear of death, which in spite of all the miseries of life holds us firmly to it, is really illusory; but just as illusory is the impulse which has enticed us into it. This enticement itself may be seen objectively in the reciprocal longing glances of two lovers; they are the purest expression of the will to live, in its assertion. How soft and tender it is here! It wills well-being, and quiet pleasure, and mild joys for itself, for others, for all. It is the theme of Anacreon. Thus by

allurements and flattery it makes its way into life. But when once it is there, misery introduces crime, and crime misery; horror and desolation fill the scene. It is the theme of Æschylus.

But now the act through which the will asserts itself and man arises is one of which all are, in their inmost being, ashamed, which they therefore carefully conceal; nay, if they are caught in it, are terrified as if they had been taken in a crime. It is an action of which in cold reflection one generally thinks with dislike, and in a lofty mood with loathing. Reflections which in this regard approach the matter more closely are offered by Montaigne in the fifth chapter of the third book, under the marginal heading: "*Ce que c'est que l'amour.*" A peculiar sadness and repentance follows close upon it, is yet most perceptible after the first performance of the act, and in general is the more distinct the nobler is the character. Hence even Pliny, the pagan, says: "*Homini tantum primi coitus pœnitentia, augurium scilicet vitæ, a pœnitenda origine*" (*Hist. Nat.*, x. 83). And, on the other hand, in Goethe's "Faust," what do devil and witches practise and sing of on their Sabbath? Lewdness and obscenity. And in the same work (in the admirable "Paralipomena" to "Faust") what does incarnate Satan preach before the assembled multitude? Lewdness and obscenity. But simply and solely by means of the continual practice of such an act as this does the human race subsist. If now optimism were right, if our existence were to be thankfully recognised as the gift of the highest goodness guided by wisdom, and accordingly in itself praiseworthy, commendable, and agreeable, then certainly the act which perpetuates it would necessarily have borne quite another physiognomy. If, on the other hand, this existence is a kind of false step or error; if it is the work of an originally blind will, whose most fortunate development is that it comes to itself in order to abolish itself; then the act

which perpetuates that existence must appear precisely as it does appear.

With reference to the first fundamental truth of my doctrine, the remark deserves a place here that the shame mentioned above which attaches to the act of generation extends even to the parts which are concerned in this, although, like all other parts, they are given us by nature. This is again a striking proof that not only the actions but even the body of man is to be regarded as the manifestation, the objectification, of his will, and as its work. For he could not be ashamed of a thing which existed without his will.

The act of generation is further related to the world, as the answer is related to the riddle. The world is wide in space and old in time, and of an inexhaustible multiplicity of forms. Yet all this is only the manifestation of the will to live; and the concentration, the focus of this will is the act of generation. Thus in this act the inner nature of the world expresses itself most distinctly. In this regard it is indeed worth noticing that this act itself is also distinctly called "the will" in the very significant German phrase, "*Er verlangte von ihr, sie sollte ihm zu Willen sein*" (He desired her to comply with his wishes). As the most distinct expression of the will, then, this act is the kernel, the compendium, the quintessence of the world. Therefore from it we obtain light as to the nature and tendency of the world: it is the answer to the riddle. Accordingly it is understood under "the tree of knowledge," for after acquaintance with it the eyes of every one are opened as to life, as Byron also says:

> "The tree of knowledge has been plucked,—all's known."
>
> —*Don Juan*, i. 128.

It is not less in keeping with this quality that it is the great *αρρητον*, the open secret, which must never and nowhere be distinctly mentioned, but always and everywhere is understood as the principal matter, and is there-

fore constantly present to the thoughts of all, wherefore also the slightest allusion to it is instantly understood. The leading part which that act, and what is connected with it, plays in the world, because love intrigues are everywhere, on the one hand, pursued, and, on the other hand, assumed, is quite in keeping with the importance of this *punctum saliens* of the egg of the world. The source of the amusing is simply the constant concealment of the chief concern.

But see now how the young, innocent, human intellect, when that great secret of the world first becomes known to it, is startled at the enormity! The reason of this is that in the long course which the originally unconscious will had to traverse before it rose to intellect, especially to human, rational intellect, it became so strange to itself that it no longer knows its origin, that *pœnitenda origo*, and now, from the standpoint of pure, and therefore innocent, knowing, is horrified at it.

Since now the focus of the will, *i.e.*, its concentration and highest expression, is the sexual impulse and its satisfaction, this is very significantly and naïvely expressed in the symbolical language of nature through the fact that the individualised will, that is, the man and the brute, makes its entrance into the world through the door of the sexual organs.

The assertion of the will to live, which accordingly has its centre in the act of generation, is in the case of the brute infallible. For the will, which is the *natura naturans*, first arrives at reflection in man. To arrive at reflection means, not merely to know the momentary necessity of the individual will, how to serve it in the pressing present—as is the case with the brute, in proportion to its completeness and its necessities, which go hand in hand—but to have attained a greater breadth of knowledge, by virtue of a distinct remembrance of the past, an approximate anticipation of the future, and thereby a general survey of the individual life, both one's

own life and that of others, nay, of existence in general. Really the life of every species of brute, through the thousands of years of its existence, is to a certain extent like a single moment; for it is mere consciousness of the present, without that of the past and the future, and consequently without that of death. In this sense it is to be regarded as a permanent moment, a *Nunc stans.* Here we see, in passing, most distinctly that in general the form of life, or the manifestation of the will with consciousness, is primarily and immediately merely the present. Past and future are added only in the case of man, and indeed merely in conception, are known *in abstracto,* and perhaps illustrated by pictures of the imagination. Thus after the will to live, *i.e.*, the inner being of nature, in the ceaseless striving towards complete objectification and complete enjoyment, has run through the whole series of the brutes,—which often occurs in the various periods of successive animal series each arising anew on the same planet,—it arrives at last at reflection in the being who is endowed with reason, man. Here now to him the thing begins to be doubtful, the question forces itself upon him whence and wherefore all this is, and chiefly whether the care and misery of his life and effort is really repaid by the gain? "*Le jeu vaut-il bien la chandelle?*" Accordingly here is the point at which, in the light of distinct knowledge, he decides for the assertion or denial of the will to live; although as a rule he can only bring the latter to consciousness in a mythical form. We have consequently no ground for assuming that a still more highly developed objectification of the will is ever reached, anywhere; for it has already reached its turning-point here.

CHAPTER XLVI.[1]

ON THE VANITY AND SUFFERING OF LIFE.

AWAKENED to life out of the night of unconsciousness, the will finds itself an individual, in an endless and boundless world, among innumerable individuals, all striving, suffering, erring; and as if through a troubled dream it hurries back to its old unconsciousness. Yet till then its desires are limitless, its claims inexhaustible, and every satisfied desire gives rise to a new one. No possible satisfaction in the world could suffice to still its longings, set a goal to its infinite cravings, and fill the bottomless abyss of its heart. Then let one consider what as a rule are the satisfactions of any kind that a man obtains. For the most part nothing more than the bare maintenance of this existence itself, extorted day by day with unceasing trouble and constant care in the conflict with want, and with death in prospect. Everything in life shows that earthly happiness is destined to be frustrated or recognised as an illusion. The grounds of this lie deep in the nature of things. Accordingly the life of most men is troubled and short. Those who are comparatively happy are so, for the most part, only apparently, or else, like men of long life, they are the rare exceptions, a possibility of which there had to be,—as decoy-birds. Life presents itself as a continual deception in small things as in great. If it has promised, it does not keep its word, unless to

[1] This chapter is connected with §§ 56–59 of the first volume. Also chapters 11 and 12 of the second volume of the "Parerga and Paralipomena" should be compared with it.

show how little worth desiring were the things desired: thus we are deluded now by hope, now by what was hoped for. If it has given, it did so in order to take. The enchantment of distance shows us paradises which vanish like optical illusions when we have allowed ourselves to be mocked by them. Happiness accordingly always lies in the future, or else in the past, and the present may be compared to a small dark cloud which the wind drives over the sunny plain: before and behind it all is bright, only it itself always casts a shadow. The present is therefore always insufficient; but the future is uncertain, and the past irrevocable. Life with its hourly, daily, weekly, yearly, little, greater, and great misfortunes, with its deluded hopes and its accidents destroying all our calculations, bears so distinctly the impression of something with which we must become disgusted, that it is hard to conceive how one has been able to mistake this and allow oneself to be persuaded that life is there in order to be thankfully enjoyed, and that man exists in order to be happy. Rather that continual illusion and disillusion, and also the nature of life throughout, presents itself to us as intended and calculated to awaken the conviction that nothing at all is worth our striving, our efforts and struggles, that all good things are vanity, the world in all its ends bankrupt, and life a business which does not cover its expenses;—so that our will may turn away from it.

The way in which this vanity of all objects of the will makes itself known and comprehensible to the intellect which is rooted in the individual, is primarily *time.* It is the form by means of which that vanity of things appears as their perishableness; for on account of this all our pleasures and joys disappear in our hands, and we afterwards ask astonished where they have remained. That nothingness itself is therefore the only *objective* element in time, *i.e.*, that which corresponds to it in the inner nature of things, thus that of which it is the expression. Just on this

account time is the *a priori* necessary form of all our perceptions; in it everything must present itself, even we ourselves. Accordingly, first of all, our life is like a payment which one receives in nothing but copper pence, and yet must then give a discharge for: the copper pence are the days; the discharge is death. For at last time makes known the judgment of nature concerning the work of all the beings which appear in it, in that it destroys them:—

> "And rightly so, for all that arises
> Is worthy only of being destroyed.
> Hence were it better that nothing arose."

Thus old age and death, to which every life necessarily hurries on, are the sentence of condemnation on the will to live, coming from the hands of nature itself, and which declares that this will is an effort which frustrates itself. "What thou hast wished," it says, "ends thus: desire something better." Hence the instruction which his life affords to every one consists, as a whole, in this, that the objects of his desires continually delude, waver, and fall, and accordingly bring more misery than joy, till at last the whole foundation upon which they all stand gives way, in that his life itself is destroyed and so he receives the last proof that all his striving and wishing was a perversity, a false path:—

> "Then old age and experience, hand in hand,
> Lead him to death, and make him understand,
> After a search so painful and so long,
> That all his life he has been in the wrong."

We shall, however, enter into the details of the matter, for it is in these views that I have met with most contradiction. First of all, I have to confirm by the following remarks the proof given in the text of the negative nature of all satisfaction, thus of all pleasure and all happiness, in opposition to the positive nature of pain.

We feel pain, but not painlessness; we feel care, but

not the absence of care; fear, but not security. We feel the wish as we feel hunger and thirst; but as soon as it has been fulfilled, it is like the mouthful that has been taken, which ceases to exist for our feeling the moment it is swallowed. Pleasures and joys we miss painfully whenever they are wanting; but pains, even when they cease after having long been present, are not directly missed, but at the most are intentionally thought of by means of reflection. For only pain and want can be felt positively, and therefore announce themselves; well-being, on the other hand, is merely negative. Therefore we do not become conscious of the three greatest blessings of life, health, youth, and freedom, so long as we possess them, but only after we have lost them; for they also are negations. We only observe that days of our life were happy after they have given place to unhappy ones. In proportion as pleasures increase, the susceptibility for them decreases: what is customary is no longer felt as a pleasure. Just in this way, however, is the susceptibility for suffering increased, for the loss of what we are accustomed to is painfully felt. Thus the measure of what is necessary increases through possession, and thereby the capacity for feeling pain. The hours pass the quicker the more agreeably they are spent, and the slower the more painfully they are spent; because pain, not pleasure, is the positive, the presence of which makes itself felt. In the same way we become conscious of time when we are bored, not when we are diverted. Both these cases prove that our existence is most happy when we perceive it least, from which it follows that it would be better not to have it. Great and lively joy can only be conceived as the consequence of great misery, which has preceded it; for nothing can be added to a state of permanent satisfaction but some amusement, or the satisfaction of vanity. Hence all poets are obliged to bring their heroes into anxious and painful situations, so that they may be able to free them from them. Dramas and Epics accordingly

always describe only fighting, suffering, tormented men; and every romance is a rareeshow in which we observe the spasms and convulsions of the agonised human heart. Walter Scott has naïvely expressed this æsthetic necessity in the conclusion to his novel, "Old Mortality." Voltaire, who was so highly favoured both by nature and fortune, says, in entire agreement with the truth proved by me: "*Le bonheur n'est qu'un rève, et la douleur est réelle.*" And he adds: "*Il y a quatre-vingts ans que je l'éprouve. Je n'y sais autre chose que me résigner, et me dire que les mouches sont nées pour être mangées par les araignées, et les hommes pour être dévorés par les chagrins.*"

Before so confidently affirming that life is a blessing worth desiring or giving thanks for, let one compare calmly the sum of the possible pleasures which a man can enjoy in his life with the sum of the possible sorrows which may come to him in his life. I believe the balance will not be hard to strike. At bottom, however, it is quite superfluous to dispute whether there is more good or evil in the world: for the mere existence of evil decides the matter. For the evil can never be annulled, and consequently can never be balanced by the good which may exist along with it or after it.

"*Mille piacer' non vagliono un tormento.*"—Petr.
(A thousand pleasures are not worth one torment.)

For that a thousand had lived in happiness and pleasure would never do away with the anguish and death-agony of a single one; and just as little does my present well-being undo my past suffering. If, therefore, the evils in the world were a hundred times less than is the case, yet their mere existence would be sufficient to establish a truth which may be expressed in different ways, though always somewhat indirectly, the truth that we have not to rejoice but rather to mourn at the existence of the world;—that its non-existence would be preferable to its existence;—

that it is something which at bottom ought not to be, &c., &c. Very beautiful is Byron's expression of this truth:—

> "*Our life is a false nature,*—'tis not in
> The harmony of things, this hard decree,
> This uneradicable taint of sin,
> This boundless Upas, this all-blasting tree
> Whose root is earth, whose leaves and branches be
> The skies, which rain their plagues on men like dew—
> Disease, death, bondage—all the woes we see—
> And worse, the woes we see not—which throb through
> The immedicable soul, with heart-aches ever new."

If the world and life were an end in themselves, and accordingly required theoretically no justification and practically no indemnification or compensation, but existed, for instance, as Spinoza and the Spinozists of the present day represent it, as the single manifestation of a God, who, *animi causa*, or else in order to mirror himself, undertook such an evolution of himself; and hence its existence neither required to be justified by reasons nor redeemed by results;—then the sufferings and miseries of life would not indeed have to be fully equalled by the pleasures and well-being in it; for this, as has been said, is impossible, because my present pain is never abolished by future joys, for the latter fill their time as the former fills its time: but there would have to be absolutely no suffering, and death also would either have not to be, or else to have no terrors for us. Only thus would life pay for itself.

But since now our state is rather something which had better not be, everything about us bears the trace of this, —just as in hell everything smells of sulphur—for everything is always imperfect and illusory, everything agreeable is displaced by something disagreeable, every enjoyment is only a half one, every pleasure introduces its own disturbance, every relief new difficulties, every aid of our daily and hourly need leaves us each moment in the lurch and denies its service, the step upon which we place

our foot so often gives way under us, nay, misfortunes great and small are the element of our life; and, in a word, we are like Phineus, whose food was all tainted and made uneatable by the harpies.[1] Two remedies for this are tried: first, *ευλαβεια, i.e.*, prudence, foresight, cunning; it does not fully instruct us, is insufficient, and leads to defeat. Secondly, the stoical equanimity which seeks to arm us against all misfortunes by preparedness for everything and contempt of all: practically it becomes cynical renunciation, which prefers once for all to reject all means of relief and all alleviations—it reduces us to the position of dogs, like Diogenes in his tub. The truth is, we ought to be wretched, and we are so. The chief source of the serious evils which affect men is man himself: *homo homini lupus.* Whoever keeps this last fact clearly in view beholds the world as a hell, which surpasses that of Dante in this respect, that one man must be the devil of another. For this, one is certainly more fitted than another; an arch-fiend, indeed, more fitted than all others, appearing in the form of a conqueror, who places several hundred thousand men opposite each other, and says to them: "To suffer and die is your destiny; now shoot each other with guns and cannons," and they do so.

In general, however, the conduct of men towards each other is characterised as a rule by injustice, extreme unfairness, hardness, nay, cruelty: an opposite course of conduct appears only as an exception. Upon this depends the necessity of the State and legislation, and upon none of your false pretences. But in all cases which do not lie within the reach of the law, that regardlessness of his like, peculiar to man, shows itself at once; a regardlessness which springs from his boundless egoism, and sometimes also from wickedness. How man deals with man is shown, for example, by negro slavery, the final end of which is sugar and coffee. But we do not need to go so far:

[1] All that we lay hold of resists us because it has its own will, which must be overcome.

at the age of five years to enter a cotton-spinning or other factory, and from that time forth to sit there daily, first ten, then twelve, and ultimately fourteen hours, performing the same mechanical labour, is to purchase dearly the satisfaction of drawing breath. But this is the fate of millions, and that of millions more is analogous to it.

We others, however, can be made perfectly miserable by trifling misfortunes; perfectly happy, not by the world. Whatever one may say, the happiest moment of the happy man is the moment of his falling asleep, and the unhappiest moment of the unhappy that of his awaking. An indirect but certain proof of the fact that men feel themselves unhappy, and consequently are so, is also abundantly afforded by the fearful envy which dwells in us all, and which in all relations of life, on the occasion of any superiority, of whatever kind it may be, is excited, and cannot contain its poison. Because they feel themselves unhappy, men cannot endure the sight of one whom they imagine happy; he who for the moment feels himself happy would like to make all around him happy also, and says:

"*Que tout le monde ici soit heureux de ma joie.*"

If life were in itself a blessing to be prized, and decidedly to be preferred to non-existence, the exit from it would not need to be guarded by such fearful sentinels as death and its terrors. But who would continue in life as it is if death were less terrible? And again, who could even endure the thought of death if life were a pleasure! But thus the former has still always this good, that it is the end of life, and we console ourselves with regard to the suffering of life with death, and with regard to death with the suffering of life. The truth is, that the two inseparably belong to each other, for together they constitute a deviation from the right path, to return to which is as difficult as it is desirable.

If the world were not something which, expressed *practically*, ought not to be, it would also not be *theoretically*

a problem; but its existence would either require no explanation, inasmuch as it would be so entirely self-evident that wonder concerning it or a question about it could arise in no mind, or its end would present itself unmistakably. Instead of this, however, it is indeed an insoluble problem; for even the most perfect philosophy will yet always contain an unexplained element, like an insoluble deposit or the remainder which the irrational relation of two quantities always leaves over. Therefore if one ventures to raise the question why there is not rather nothing than this world, the world cannot be justified from itself, no ground, no final cause of its existence can be found in itself, it cannot be shown that it exists for its own sake, *i.e.*, for its own advantage. In accordance with my teaching, this can certainly be explained from the fact that the principle of its existence is expressly one which is without ground, a blind will to live, which as thing in itself cannot be made subject to the principle of sufficient reason, which is merely the form of the phenomenon, and through which alone every why is justified. But this also agrees with the nature of the world, for only a blind will, no seeing will, could place itself in the position in which we behold ourselves. A seeing will would rather have soon made the calculation that the business did not cover the cost, for such a mighty effort and struggle with the straining of all the powers, under constant care, anxiety, and want, and with the inevitable destruction of every individual life, finds no compensation in the ephemeral existence itself, which is so obtained, and which passes into nothing in our hands. Hence, then, the explanation of the world from the Anaxagorean *νοῦς*, *i.e.*, from a will accompanied by *knowledge*, necessarily demands optimism to excuse it, which accordingly is set up and maintained in spite of the loudly crying evidence of a whole world full of misery. Life is there given out to be a gift, while it is evident that every one would have declined such a gift if he could have seen

it and tested it beforehand; just as Lessing admired the understanding of his son, who, because he had absolutely declined to enter life, had to be forcibly brought into it with the forceps, but was scarcely there when he hurried away from it again. On the other hand, it is then well said that life should be, from one end to the other, only a lesson; to which, however, any one might reply: "For this very reason I wish I had been left in the peace of the all-sufficient nothing, where I would have had no need of lessons or of anything else." If indeed it should now be added that he must one day give an account of every hour of his life, he would be more justified in himself demanding an account of why he had been transferred from that rest into such a questionable, dark, anxious, and painful situation. To this, then, we are led by false views. For human existence, far from bearing the character of a *gift*, has entirely the character of a *debt* that has been contracted. The calling in of this debt appears in the form of the pressing wants, tormenting desires, and endless misery established through this existence. As a rule, the whole lifetime is devoted to the paying off of this debt; but this only meets the interest. The payment of the capital takes place through death. And when was this debt contracted? At the begetting.

Accordingly, if we regard man as a being whose existence is a punishment and an expiation, we then view him in a right light. The myth of the fall (although probably, like the whole of Judaism, borrowed from the Zend-Avesta: Bundahish, 15), is the only point in the Old Testament to which I can ascribe metaphysical, although only allegorical, truth; indeed it is this alone that reconciles me to the Old Testament. Our existence resembles nothing so much as the consequence of a false step and a guilty desire. New Testament Christianity, the ethical spirit of which is that of Brahmanism and Buddhism, and is therefore very foreign to the otherwise optimistic spirit of the Old Testament, has also, very wisely, linked

itself on precisely to that myth: indeed, without this it would have found no point of connection with Judaism at all. If any one desires to measure the degree of guilt with which our existence is tainted, then let him look at the suffering that is connected with it. Every great pain, whether bodily or mental, declares what we deserve: for it could not come to us if we did not deserve it. That Christianity also regards our existence in this light is shown by a passage in Luther's Commentary on Galatians, chap. 3, which I only have beside me in Latin: "*Sumus autem nos omnes corporibus et rebus subjecti Diabolo, et hospites sumus in mundo, cujus ipse princeps et Deus est. Ideo panis, quem edimus, potus, quem bibimus, vestes, quibus utimur, imo aër et totum quo vivimus in carne, sub ipsius imperio est.*" An outcry has been made about the melancholy and disconsolate nature of my philosophy; yet it lies merely in the fact that instead of inventing a future hell as the equivalent of sin, I show that where guilt lies in the world there is also already something akin to hell; but whoever is inclined to deny this can easily experience it.

And to this world, to this scene of tormented and agonised beings, who only continue to exist by devouring each other, in which, therefore, every ravenous beast is the living grave of thousands of others, and its self-maintenance is a chain of painful deaths; and in which the capacity for feeling pain increases with knowledge, and therefore reaches its highest degree in man, a degree which is the higher the more intelligent the man is; to this world it has been sought to apply the system of optimism, and demonstrate to us that it is the best of all possible worlds. The absurdity is glaring. But an optimist bids me open my eyes and look at the world, how beautiful it is in the sunshine, with its mountains and valleys, streams, plants, animals, &c. &c. Is the world, then, a rareeshow? These things are certainly beautiful to *look at*, but to *be* them is something quite different. Then comes a teleologist, and praises to me the wise

arrangement by virtue of which it is taken care that the planets do not run their heads together, that land and sea do not get mixed into a pulp, but are held so beautifully apart, also that everything is neither rigid with continual frost nor roasted with heat; in the same way, that in consequence of the obliquity of the ecliptic there is no eternal spring, in which nothing could attain to ripeness, &c. &c. But this and all like it are mere *conditiones sine quibus non.* If in general there is to be a world at all, if its planets are to exist at least as long as the light of a distant fixed star requires to reach them, and are not, like Lessing's son, to depart again immediately after birth, then certainly it must not be so clumsily constructed that its very framework threatens to fall to pieces. But if one goes on to the results of this applauded work, considers the players who act upon the stage which is so durably constructed, and now sees how with sensibility pain appears, and increases in proportion as the sensibility develops to intelligence, and then how, keeping pace with this, desire and suffering come out ever more strongly, and increase till at last human life affords no other material than this for tragedies and comedies, then whoever is honest will scarcely be disposed to set up hallelujahs. David Hume, in his "Natural History of Religion," §§ 6, 7, 8, and 13, has also exposed, mercilessly but with convincing truth, the real though concealed source of these last. He also explains clearly in the tenth and eleventh books of his "Dialogues on Natural Religion," with very pertinent arguments, which are yet of quite a different kind from mine, the miserable nature of this world and the untenableness of all optimism; in doing which he attacks this in its origin. Both works of Hume's are as well worth reading as they are unknown at the present day in Germany, where, on the other hand, incredible pleasure is found, patriotically, in the most disgusting nonsense of home-bred boastful mediocrities, who are proclaimed great men. Hamann, however, translated these

dialogues; Kant went through the translation, and late in life wished to induce Hamann's son to publish them because the translation of Platner did not satisfy him (see Kant's biography by F. W. Schubert, pp. 81 and 165). From every page of David Hume there is more to be learned than from the collected philosophical works of Hegel, Herbart, and Schleiermacher together.

The founder of systematic optimism, again, is Leibnitz whose philosophical merit I have no intention of denying although I have never succeeded in thinking myself into the monadology, pre-established harmony, and *identitas indiscernibilium.* His "*Nouveaux essays sur l'entendement*" are, however, merely an excerpt, with a full yet weak criticism, with a view to correction, of Locke's work which is justly of world-wide reputation. He here opposes Locke with just as little success as he opposes Newton in the "*Tentamen de motuum cœlestium causis,*" directed against the system of gravitation. The "Critique of Pure Reason" is specially directed against this Leibnitz-Wolfian philosophy, and has a polemical, nay, a destructive relation to it, just as it is related to Locke and Hume as a continuation and further construction. That at the present day the professors of philosophy are on all sides engaged in setting Leibnitz, with his juggling, upon his legs again, nay, in glorifying him, and, on the other hand, in depreciating and setting aside Kant as much as possible, has its sufficient reason in the *primum vivere;* the "Critique of Pure Reason" does not admit of one giving out Judaistic mythology as philosophy, nor of one speaking, without ceremony, of the "soul" as a given reality, a well-known and well-accredited person, without giving account of how one arrived at this conception, and what justification one has for using it scientifically. But *primum vivere, deinde philosophari!* Down with Kant, *vivat* our Leibnitz! To return, then, to Leibnitz, I cannot ascribe to the Théodicée, as a methodical and broad unfolding of optimism, any other merit than this, that it gave occasion later for

the immortal "*Candide*" of the great Voltaire; whereby certainly Leibnitz's often-repeated and lame excuse for the evil of the world, that the bad sometimes brings about the good, received a confirmation which was unexpected by him. Even by the name of his hero Voltaire indicates that it only requires sincerity to recognise the opposite of optimism. Really upon this scene of sin, suffering, and death optimism makes such an extraordinary figure that one would be forced to regard it as irony if one had not a sufficient explanation of its origin in the secret source of it (insincere flattery, with insulting confidence in its success), which, as was mentioned above, is so delightfully disclosed by Hume.

But indeed to the palpably sophistical proofs of Leibnitz that this is the best of all possible worlds, we may seriously and honestly oppose the proof that it is the worst of all possible worlds. For possible means, not what one may construct in imagination, but what can actually exist and continue. Now this world is so arranged as to be able to maintain itself with great difficulty; but if it were a little worse, it could no longer maintain itself. Consequently a worse world, since it could not continue to exist, is absolutely impossible: thus this world itself is the worst of all possible worlds. For not only if the planets were to run their heads together, but even if any one of the actually appearing perturbations of their course, instead of being gradually balanced by others, continued to increase, the world would soon reach its end. Astronomers know upon what accidental circumstances—principally the irrational relation to each other of the periods of revolution—this depends, and have carefully calculated that it will always go on well; consequently the world also can continue and go on. We will hope that, although Newton was of an opposite opinion, they have not miscalculated, and consequently that the mechanical perpetual motion realised in such a planetary system will not also, like the rest, ultimately come to a standstill. Again, under the firm

crust of the planet dwell the powerful forces of nature which, as soon as some accident affords them free play, must necessarily destroy that crust, with everything living upon it, as has already taken place at least three times upon our planet, and will probably take place oftener still. The earthquake of Lisbon, the earthquake of Haiti, the destruction of Pompeii, are only small, playful hints of what is possible. A small alteration of the atmosphere, which cannot even be chemically proved, causes cholera, yellow fever, black death, &c., which carry off millions of men; a somewhat greater alteration would extinguish all life. A very moderate increase of heat would dry up all the rivers and springs. The brutes have received just barely so much in the way of organs and powers as enables them to procure with the greatest exertion sustenance for their own lives and food for their offspring; therefore if a brute loses a limb, or even the full use of one, it must generally perish. Even of the human race, powerful as are the weapons it possesses in understanding and reason, nine-tenths live in constant conflict with want, always balancing themselves with difficulty and effort upon the brink of destruction. Thus throughout, as for the continuance of the whole, so also for that of each individual being the conditions are barely and scantily given, but nothing over. The individual life is a ceaseless battle for existence itself; while at every step destruction threatens it. Just because this threat is so often fulfilled provision had to be made, by means of the enormous excess of the germs, that the destruction of the individuals should not involve that of the species, for which alone nature really cares. The world is therefore as bad as it possibly can be if it is to continue to be at all. *Q. E. D.* The fossils of the entirely different kinds of animal species which formerly inhabited the planet afford us, as a proof of our calculation, the records of worlds the continuance of which was no longer possible,

and which consequently were somewhat worse than the worst of possible worlds.

Optimism is at bottom the unmerited self-praise of the real originator of the world, the will to live, which views itself complacently in its works; and accordingly it is not only a false, but also a pernicious doctrine. For it presents life to us as a desirable condition, and the happiness of man as the end of it. Starting from this, every one then believes that he has the most just claim to happiness and pleasure; and if, as is wont to happen, these do not fall to his lot, then he believes that he is wronged, nay, that he loses the end of his existence; while it is far more correct to regard work, privation, misery, and suffering, crowned by death, as the end of our life (as Brahmanism and Buddhism, and also genuine Christianity do); for it is these which lead to the denial of the will to live. In the New Testament the world is represented as a valley of tears, life as a process of purifying or refining, and the symbol of Christianity is an instrument of torture. Therefore, when Leibnitz, Shaftesbury, Bolingbroke, and Pope brought forward optimism, the general offence which it gave depended principally upon the fact that optimism is irreconcilable with Christianity; as Voltaire states and explains in the preface to his excellent poem, "*Le désastre de Lisbonne,*" which is also expressly directed against optimism. This great man, whom I so gladly praise, in opposition to the abuse of venal German ink-slingers, is placed decidedly higher than Rousseau by the insight to which he attained in three respects, and which prove the greater depth of his thinking: (1) the recognition of the preponderating magnitude of the evil and misery of existence with which he is deeply penetrated; (2) that of the strict necessity of the acts of will; (3) that of the truth of Locke's principle, that what thinks may also be material: while Rousseau opposes all this with declamations in his "*Profession de foi du vicaire Savoyard,*" a superficial Protestant pastor's philosophy; as he also in the same spirit

attacks the beautiful poem of Voltaire which has just been referred to with ill-founded, shallow, and logically false reasoning, in the interests of optimism, in his long letter to Voltaire of 18th August 1756, which is devoted simply to this purpose. Indeed, the fundamental characteristic and the πρωτον ψευδος of Rousseau's whole philosophy is this, that in the place of the Christian doctrine of original sin, and the original depravity of the human race, he puts an original goodness and unlimited perfectibility of it, which has only been led astray by civilisation and its consequences, and then founds upon this his optimism and humanism.

As in "*Candide*" Voltaire wages war in his facetious manner against optimism, Byron has also done so in his serious and tragic style, in his immortal masterpiece, "Cain," on account of which he also has been honoured with the invectives of the obscurantist, Friedrich Schlegel. If now, in conclusion, to confirm my view, I were to give what has been said by great men of all ages in this anti-optimistic spirit, there would be no end to the quotations, for almost every one of them has expressed in strong language his knowledge of the misery of this world. Thus, not to confirm, but merely to embellish this chapter, a few quotations of this kind may be given at the end of it.

First of all, let me mention here that the Greeks, far as they were from the Christian and lofty Asiatic conception of the world, and although they decidedly stood at the point of view of the assertion of the will, were yet deeply affected by the wretchedness of existence. This is shown even by the invention of tragedy, which belongs to them. Another proof of it is afforded us by the custom of the Thracians, which is first mentioned by Herodotus, though often referred to afterwards—the custom of welcoming the new-born child with lamentations, and recounting all the evils which now lie before it; and, on the other hand, burying the dead with mirth and jesting, because they are no longer exposed to so many and great sufferings. In a

beautiful poem preserved for us by Plutarch (*De audiend. poët. in fine*) this runs thus :—

> "Τον φυντα θρηνειν, εις δσ' ερχεται κακα·
> Τον δ'αυ θανοντα και πονων πεπαυμενον
> Χαιροντας ευφημουντας εκπεμπειν δομων."

> (*Lugere genitum, tanta qui intrarit mala :*
> *At morte si quis finiisset miserias,*
> *Hunc laude amicos atque lætitia exsequi.*)

It is not to be attributed to historical relationship, but to the moral identity of the matter, that the Mexicans welcomed the new-born child with the words, "My child, thou art born to endure; therefore endure, suffer, and keep silence." And, following the same feeling, Swift (as Walter Scott relates in his Life of Swift) early adopted the custom of keeping his birthday not as a time of joy but of sadness, and of reading on that day the passage of the Bible in which Job laments and curses the day on which it was said in the house of his father a man-child is born.

Well known and too long for quotation is the passage in the "Apology of Socrates," in which Plato makes this wisest of mortals say that death, even if it deprives us of consciousness for ever, would be a wonderful gain, for a deep, dreamless sleep every day is to be preferred even to the happiest life.

A saying of Heraclitus runs: "*Τῳ ουν βιῳ ονομα μεν βιος, εργον δε θανατος.*" (*Vitæ nomen quidem est vita, opus autem mors. Etymologicum magnum, voce* Βιος; also *Eustath. ad Iliad.*, i. p. 31.)

The beautiful lines of the "Theogony" are famous :—

> "Αρχην μεν μη φυναι επιχθονιοισιν αριστον,
> Μηδ' εισιδειν αυγας οξεος ἠελιου·
> Φυντα δ' ὁπως ωκιστα πυλας Αϊδαο περησαι,
> Και κεισθαι πολλην γην επαμησαμενον."

> (*Optima sors homini natum non esse, nec unquam*
> *Adspexisse diem, flammiferumque jubar.*
> *Altera jam genitum demitti protinus Orco,*
> *Et pressum multa mergere corpus humo.*)

Sophocles, in "Œdipus Colonus" (1225), has the following abbreviation of the same :—

"Μη φυναι τον ἁπαντα νικᾳ λογον· το δ'επει φανῃ,
βηναι κειθεν, ὁθεν περ ἡκει,
πολυ δευτερον, ὡς ταχιστα."

(*Natum non esse sortes vincit alias omnes : proxima autem est, ubi quis in lucem editus fuerit, eodem redire, unde venit, quam ocissime.*)

Euripides says :—

"Πας δ'οδυνηρος βιος ανθρωπων,
Κ'ουκ εστι πονων αναπαυσις."

(*Omnis hominum vita est plena dolore,*
Nec datur laborum remissio.)

—Hippol, 189.

And Homer already said :—

"Ου μεν γαρ τι που εστιν οἴζυρωτερον ανδρος
Παντων, ὁσσα δε γαιαν επι πνεει τε και ἑρπει."

(*Non enim quidquam alicubi est calamitosius homine*
Omnium, quotquot super terram spirantque et moventur.)

—Il. xvii. 446.

Even Pliny says : "*Quapropter hoc primum quisque in remediis animi sui habeat, ex omnibus bonis, quæ homini natura tribuit, nullum melius esse tempestiva morte*" (*Hist. Nat.* 28, 2).

Shakspeare puts the words in the mouth of the old king Henry IV. :—

"O heaven ! that one might read the book of fate,
And see the revolution of the times,
. . . . . how chances mock,
And changes fill the cup of alteration
With divers liquors ! O, if this were seen,
The happiest youth,—viewing his progress through,
What perils past, what crosses to ensue,—
Would shut the book, and sit him down and die."

Finally, Byron :—

"Count o'er the joys thine hours have seen,
Count o'er thy days from anguish free,
And know, whatever thou hast been,
'Tis something better not to be."

Baltazar Gracian also brings the misery of our existence before our eyes in the darkest colours in the "Criticon," Parte i., Crisi 5, just at the beginning, and Crisi 7 at the end, where he explicitly represents life as a tragic farce.

Yet no one has so thoroughly and exhaustively handled this subject as, in our own day, Leopardi. He is entirely filled and penetrated by it: his theme is everywhere the mockery and wretchedness of this existence; he presents it upon every page of his works, yet in such a multiplicity of forms and applications, with such wealth of imagery that he never wearies us, but, on the contrary, is throughout entertaining and exciting.

CHAPTER XLVII.[1]

ON ETHICS.

HERE is the great gap which occurs in these supplements, on account of the circumstance that I have already dealt with moral philosophy in the narrower sense in the two prize essays published under the title, "*Die Grundprobleme der Ethik*," an acquaintance with which is assumed, as I have said, in order to avoid useless repetition. Therefore there only remains for me here a small gleaning of isolated reflections which could not be discussed in that work, the contents of which were, in the main, prescribed by the Academies; least of all those reflections which demand a higher point of view than that which is common to all, and which I was there obliged to adhere to. Accordingly it will not surprise the reader to find these reflections here in a very fragmentary collection. This collection again has been continued in the eighth and ninth chapters of the second volume of the Parerga.

That moral investigations are incomparably more difficult than physical, and in general than any others, results from the fact that they are almost immediately concerned with the thing in itself, namely, with that manifestation of it in which, directly discovered by the light of knowledge, it reveals its nature as *will*. Physical truths, on the other hand, remain entirely in the province of the idea, *i.e.*, of the phenomenon, and merely show how the lowest manifestations of the will present themselves in the idea in conformity to law. Further, the considera-

[1] This chapter is connected with §§ 55, 62, 67 of the first volume.

tion of the world from the *physical* side, however far and successfully it may be pursued, is in its results without any consolation for us: on the *moral* side alone is consolation to be found; for here the depths of our own inner nature disclose themselves to the consideration.

But my philosophy is the only one which confers upon ethics its complete and whole rights; for only if the true nature of man is his own *will*, and consequently he is, in the strictest sense, his own work, are his deeds really entirely his and to be ascribed to him. On the other hand, whenever he has another origin, or is the work of a being different from himself, all his guilt falls back upon this origin, or originator. For *operari sequitur esse.*

To connect the force which produces the phenomenon of the world, and consequently determines its nature, with the morality of the disposition or character, and thus to establish a *moral* order of the world as the foundation of the *physical*,—this has been since Socrates the problem of philosophy. Theism solved it in a childish manner, which could not satisfy mature humanity. Therefore pantheism opposed itself to it whenever it ventured to do so, and showed that nature bears in itself the power by virtue of which it appears. With this, however, ethics had necessarily to be given up. Spinoza, indeed, attempts here and there to preserve it by means of sophistry, but for the most part gives it up altogether, and, with a boldness which excites astonishment and repugnance, explains the distinction between right and wrong, and in general between good and evil, as merely conventional, thus in itself empty (for example, *Eth.* iv., prop. 37, schol. 2). After having met with unmerited neglect for more than a hundred years, Spinoza has, in general, become too much esteemed in this century through the reaction caused by the swing of the pendulum of opinion. All pantheism must ultimately be overthrown by the inevitable demands of ethics, and then by the evil and suffering of the world. If the world is a theophany, then all that man, or even

the brute, does is equally divine and excellent; nothing can be censurable, and nothing more praiseworthy than the rest: thus there is no ethics. Hence, in consequence of the revived Spinozism of our own day, thus of pantheism, the treatment of ethics has sunk so low and become so shallow that it has been made a mere instruction as to the proper life of a citizen and a member of a family, in which the ultimate end of human existence is supposed to consist: thus in methodical, complete, smug, and comfortable philistinism. Pantheism, indeed, has only led to such shallow vulgarisms through the fact that (by a shameful misuse of the *e quovis ligno fit Mercurius*) a common mind, Hegel, has, by the well-known means, been falsely stamped as a great philosopher, and a herd of his disciples, at first suborned, afterwards only stupid, received his weighty words. Such outrages on the human mind do not remain unpunished: the seed has sprouted. In the same spirit it was then asserted that ethics should have for its material not the conduct of individuals, but that of nations, that this alone was a theme worthy of it. Nothing can be more perverse than this view, which rests on the most vulgar realism. For in every individual appears the whole undivided will to live, the thing in itself, and the microcosm is like the macrocosm. The masses have no more content than each individual. Ethics is concerned not with actions and their results, but with willing, and willing itself takes place only in the individual. Not the fate of nations, which exists only in the phenomenon, but that of the individual is decided *morally*. Nations are really mere abstractions; individuals alone actually exist. Thus, then, is pantheism related to ethics. But the evil and misery of the world are not in accord even with theism; hence it sought assistance from all kinds of evasions, theodicies, which yet were irretrievably overthrown by the arguments of Hume and Voltaire. Pantheism, however, is completely untenable in the presence of that bad side of the world. Only when the world is

regarded entirely from without and from the *physical* side alone, and nothing else is kept in view but the constant restorative order, and the comparative imperishableness of the whole which is thereby introduced, is it perhaps possible to explain it as a god, yet always only symbolically. But if one enters within, thus considers also the *subjective* and *moral* side, with its preponderance of want, suffering, and misery, of dissension, wickedness, madness, and perversity, then one soon becomes conscious with horror that the last thing imaginable one has before one is a theophany. I, however, have shown, and especially in my work "*Ueber den Willen in der Natur*" have proved, that the force which works and acts in nature is identical with the will in us. Thereby the moral order of the world is brought into direct connection with the force which produces the phenomenon of the world. For the phenomenon of the will must exactly correspond to its nature. Upon this depends the exposition of eternal justice given in §§ 63 and 64 of the first volume, and the world, although subsisting by its own power, receives throughout a *moral* tendency. Accordingly the problem which has been discussed from the time of Socrates is now for the first time really solved, and the demand of thinking reason directed to morality is satisfied. Yet I have never professed to propound a philosophy which leaves no questions unanswered. In this sense philosophy is really impossible: it would be the science of omniscience. But *est quadam prodire tenus, si non datur ultra:* there is a limit to which reflection can penetrate and can so far lighten the night of our existence, although the horizon always remains dark. My doctrine reaches this limit in the will to live, which in its own manifestation asserts or denies itself. To wish, however, to go beyond this is, in my eyes, like wishing to fly beyond the atmosphere. We must stop there; even although new problems arise out of those which have been solved. Besides this, however, we must refer to the fact that the validity of

the principle of sufficient reason is limited to the phenomenon; this was the theme of my first essay on that principle, which was published as early as 1813.

I now go on to supplement particular points, and shall begin by supporting, with two passages from classical poetry, my explanation of weeping given in § 67 of the first volume, that it springs from sympathy the object of which is one's own self. At the end of the eighth book of the "Odyssey," Ulysses, who in all his many sorrows is never represented as weeping, bursts into tears, when, still unknown, he hears his early heroic life and deeds sung by the bard Demodocus in the palace of the Phæacian king, for this remembrance of the brilliant period of his life contrasts with his present wretchedness. Thus not this itself directly, but the objective consideration of it, the picture of his present summoned up by his past, calls forth his tears; he feels sympathy with himself. Euripides makes the innocently condemned Hypolytus, bemoaning his own fate, express the same feeling:

> "Φευ· ειθ' ην εμαυτον προσβλεπειν εναντιον
> στανθ', ὡς εδακρυς', ὁια πασχομεν κακα" (1084).

(*Heu, si liceret mihi, me ipsum extrinsecus spectare, quantopere deflerem mala, quæ patior.*)

Finally, as a proof of my explanation, an anecdote may be given here which I take from the English journal *The Herald* of the 16th July 1836. A client, when he had heard his case set forth by his counsel in court, burst into a flood of tears, and cried, "I never knew I had suffered half so much till I heard it here to-day."

I have shown in § 55 of the first volume how, notwithstanding the unalterable nature of the character, *i.e.*, of the special fundamental will of a man, a real moral repentance is yet possible. I wish, however, to add the following explanation, which I must preface by a few definitions. *Inclination* is every strong susceptibility of the will for motives of a certain kind. *Passion* is an inclination so strong that

the motives which excite it exercise a power over the will, which is stronger than that of every possible motive that can oppose them; thus its mastery over the will becomes absolute, and consequently with reference to it the will is *passive* or *suffering*. It must, however, be remarked here that passions seldom reach the degree at which they fully answer to the definition, but rather bear their name as mere approximations to it: therefore there are then still counter-motives which are able at least to restrict their effect, if only they appear distinctly in consciousness. The *emotion* is just as irresistible, but yet only a passing excitement of the will, by a motive which receives its power, not from a deeply rooted inclination, but merely from the fact that, appearing suddenly, it excludes for the moment the counter-effect of all other motives, for it consists of an idea, which completely obscures all others by its excessive vividness, or, as it were, conceals them entirely by its too close proximity, so that they cannot enter consciousness and act on the will, whereby, therefore, the capacity for reflection, and with it *intellectual freedom*, is to a certain extent abolished. Accordingly the emotion is related to the passion as delirium to madness.

Moral repentance is now conditioned by the fact that before the act the inclination to it did not leave the intellect free scope, because it did not allow it to contemplate clearly and fully the counter-motives, but rather turned it ever anew to the motives in its own favour. But now, after the act has been performed, these motives are, by this itself, neutralised, and consequently have become ineffective. Now reality brings before the intellect the counter-motives as the consequences of the act which have already appeared; and the intellect now knows that they would have been the stronger if it had only adequately contemplated and weighed them. Thus the man becomes conscious that he has done what was really not in accordance with his will. This knowledge is repentance, for he has not acted with full intellectual freedom; for all the

motives did not attain to efficiency. What excluded the motives opposed to the action was in the case of the hasty action the emotion, and in the case of the deliberate action the passion. It has also often depended upon the circumstance that his reason certainly presented to him the counter-motives in the abstract, but was not supported by a sufficiently strong imagination to present to him their whole content and true significance in images. Examples of what has been said are the cases in which revenge, jealousy, or avarice have led to murder. After it is committed they are extinguished, and now justice, sympathy, the remembrance of former friendship, raise their voices and say all that they would have said before if they had been allowed to speak. Then enters the bitter repentance, which says, "If it were not done it would never happen." An incomparable representation of this is afforded by the old Scottish ballad, which has also been translated by Herder, "Edward, Edward." In an analogous manner, the neglect of one's own good may occasion an egotistical repentance. For example, when an otherwise unadvisable marriage is concluded in consequence of passionate love, which now is extinguished just by the marriage, and for the first time the counter-motives of personal interest, lost independence, &c., &c., come into consciousness, and speak as they would have spoken before if they had been allowed utterance. All such actions accordingly spring from a relative weakness of intellect, because it lets itself be mastered by the will, just where its function as the presenter of motives ought to have been inexorably fulfilled, without allowing itself to be disturbed by the will. The vehemence of the will is here only *indirectly* the cause, in that it interferes with the intellect, and thereby prepares for itself repentance. The *reasonableness* of the character *σωφροσυνη*, which is opposed to passionateness, really consists in this, that the will never overpowers the intellect to such an extent as to prevent it from correctly exercising its function of the distinct, full, and clear exposition of the

motives in the abstract for the reason, in the concrete for the imagination. Now this may just as well depend upon the moderation and mildness of the will as upon the strength of the intellect. All that is required is that the latter should be *relatively* strong enough for the will that is present, thus that the two should stand in a suitable relation to each other.

The following explanations have still to be added to the fundamental characteristics of the philosophy of law expounded in § 62 of the first volume, and also in my prize essay on the foundation of morals, § 17.

Those who, with Spinoza, deny that there is a right apart from the State, confound the means for enforcing the right with the right itself. Certainly the right is insured protection only in the State. But it itself exists independently of the State. For by force it can only be suppressed, never abolished. Accordingly the State is nothing more than an institution for protection, which has become necessary through the manifold attacks to which man is exposed, and which he would not be able to ward off alone, but only in union with others. So, then, the aims of the State are—

(1.) First of all, outward protection, which may just as well become needful against lifeless forces of nature or wild beasts as against men, consequently against other nations; although this case is the most frequent and important, for the worst enemy of man is man: *homo homini lupus.* Since, in consequence of this aim, nations always set up the principle, in words if not with deeds, that they wish to stand to each other in a purely defensive, never in an aggressive relation, they recognise *the law of nations.* This is at bottom nothing but natural law, in the only sphere of its practical activity that remains to it, between nation and nation, where it alone must reign, because its stronger son, positive law, cannot assert itself, since it requires a judge and an executive. Accordingly the law of nations consists of a certain degree of morality in the dealings of nations with each other, the maintenance of which

is a question of honour for mankind. The bar at which cases based on this law are tried is that of public opinion.

(2.) Protection within, thus protection of the members of a State against each other, consequently security of private right, by means of the maintenance of an honest state of things, which consists in this, that the concentrated forces of all protect each individual, from which arises an appearance as if all were honest, *i.e.*, just, thus as if no one wished to injure the others.

But, as is always the way in human affairs, the removal of one evil generally opens the way for a new one; thus the granting of that double protection introduces the need of a third, namely: (3.) Protection against the protector, *i.e.*, against him or those to whom the society has transferred the management of the protection, thus the guarantee of public right. This appears most completely attainable by dividing and separating from each other the threefold unity of the protective power, thus the legislature, the judicature, and the executive, so that each is managed by others, and independently of the rest. The great value, indeed the fundamental idea of the monarchy appears to me to lie in the fact that because men remain men one must be placed so high, and so much power, wealth, security, and absolute inviolability given him that there remains nothing for him to desire, to hope, and to fear for himself; whereby the egoism which dwells in him, as in every one, is annihilated, as it were, by neutralisation, and he is now able, as if he were no longer a man, to practise justice, and to keep in view no longer his own but only the public good. This is the source of the seemingly superhuman nature that everywhere accompanies royalty, and distinguishes it so infinitely from the mere presidency. Therefore it must also be hereditary, not elective; partly in order that no one may see his equal in the king; partly that the king himself may only be able to provide for his successors by caring for the welfare of the State, which is absolutely one with that of his family.

If other ends besides that of protection, here explained, are ascribed to the State, this may easily endanger the true end.

According to my explanation, the right of property arises only through the expenditure of labour upon things. This truth, which has already often been expressed, finds a noteworthy confirmation in the fact that it is asserted, even in a practical regard, in a declaration of the American ex-president, Quincey Adams, which is to be found in the *Quarterly Review* of 1840, No. 130; and also in French, in the "*Bibliothèque universelle de Genève,*" July 1840, No. 55. I will give it here in German (English of *Quarterly Review*): "There are moralists who have questioned the right of the Europeans to intrude upon the possessions of the aboriginals in any case, and under any limitations whatsoever; but have they maturely considered the whole subject? The Indian right of possession itself stands, with regard to the greatest part of the country, upon a *questionable* foundation. Their cultivated fields, their constructed habitations, a space of ample sufficiency for their subsistence, and whatever they had annexed of themselves by personal labour, was undoubtedly by the laws of nature theirs. But what is the right of a huntsman to the forest of a thousand miles over which he has accidentally ranged in quest of prey?" &c. In the same way, those who in our own day have seen occasion to combat communism with reasons (for example, the Archbishop of Paris, in his pastoral of June 1851) have always brought forward the argument that property is the result of work, as it were only embodied work. This is further evidence that the right of property can only be established by the application of work to things, for only in this respect does it find free recognition and make itself morally valid.

An entirely different kind of proof of the same truth is afforded by the moral fact that while the law punishes poaching just as severely as theft, and in many countries more severely, yet civil honour, which is irrevocably lost

by the latter, is really not affected by the former; but the poacher, if he has been guilty of nothing else, is certainly tainted with a fault, but yet is not regarded, like the thief, as dishonourable and shunned by all. For the principles of civil honour rest upon moral and not upon mere positive law; but game is not an object upon which labour is bestowed, and thus also is not an object of a morally valid possession: the right to it is therefore entirely a positive one, and is not morally recognised.

According to my view, the principle ought to lie at the basis of criminal law that it is not really the man but only the deed which is punished, in order that it may not recur. The criminal is merely the subject in whom the deed is punished, in order that the law in consequence of which the punishment is inflicted may retain its deterrent power. This is the meaning of the expression, "He is forfeited to the law." According to Kant's explanation, which amounts to a *jus talionis,* it is not the deed but the man that is punished. The penitentiary system also seeks not so much to punish the deed as the man, in order to reform him. It thereby sets aside the real aim of punishment, determent from the deed, in order to attain the very problematic end of reformation. But it is always a doubtful thing to attempt to attain two different ends by *one* means: how much more so if the two are in any sense opposite ends. Education is a benefit, punishment ought to be an evil; the penitentiary prison is supposed to accomplish both at once. Moreover, however large a share untutored ignorance, combined with outward distress, may have in many crimes, yet we dare not regard these as their principal cause, for innumerable persons living in the same ignorance and under absolutely similar circumstances commit no crimes. Thus the substance of the matter falls back upon the personal, moral character; but this, as I have shown in my prize essay on the freedom of the will, is absolutely unalterable. Therefore moral reformation is really not possible, but only deter-

ment from the deed through fear. At the same time, the correction of knowledge and the awakening of the desire to work can certainly be attained; it will appear what effect this can produce. Besides this, it appears to me, from the aim of punishment set forth in the text, that, when possible, the apparent severity of the punishment should exceed the actual: but solitary confinement achieves the reverse. Its great severity has no witnesses, and is by no means anticipated by any one who has not experienced it; thus it does not deter. It threatens him who is tempted to crime by want and misery with the opposite pole of human suffering, ennui: but, as Goethe rightly observes—

> "When real affliction is our lot,
> Then do we long for ennui."

The contemplation of it will deter him just as little as the sight of the palatial prisons which are built by honest men for rogues. If, however, it is desired that these penitentiary prisons should be regarded as educational institutions, then it is to be regretted that the entrance to them is only obtained by crimes, instead of which it ought to have preceded them.

That punishment, as Beccaria has taught, ought to bear a proper proportion to the crime does not depend upon the fact that it would be an expiation of it, but rather on the fact that the pledge ought to be proportionate to the value of that for which it answers. Therefore every one is justified in demanding the pledge of the life of another as a guarantee for the security of his own life, but not for the security of his property, for which the freedom, and so forth, of another is sufficient pledge. For the security of the life of the citizens capital punishment is therefore absolutely necessary. Those who wish to abolish it should be answered, "First remove murder from the world, and then capital punishment ought to follow." It ought also to be inflicted for the clear attempt to murder just as for

murder itself; for the law desires to punish the deed, not to revenge its consequences. In general the injury to be guarded against affords the right measure for the punishment which is to be threatened, but it does not give the moral baseness of the forbidden action. Therefore the law may rightly impose the punishment of imprisonment for allowing a flower-pot to fall from a window, or impose hard labour for smoking in the woods during the summer, and yet permit it in the winter. But to impose the punishment of death, as in Poland, for shooting an ure-ox is too much, for the maintenance of the species of ure-oxen may not be purchased with human life. In determining the measure of the punishment, along with the magnitude of the injury to be guarded against, we have to consider the strength of the motives which impel to the forbidden action. Quite a different standard of punishment would be established if expiation, retribution, *jus talionis*, were its true ground. But the criminal code ought to be nothing but a register of counter-motives for possible criminal actions: therefore each of these motives must decidedly outweigh the motives which lead to these actions, and indeed so much the more the greater the evil is which would arise from the action to be guarded against, the stronger the temptation to it, and the more difficult the conviction of the criminal;—always under the correct assumption that the will is not free, but determinable by motives;—apart from this it could not be got at at all. So much for the philosophy of law.

In my prize essay on the freedom of the will (p. 50 *seq.*) I have proved the originality and unalterableness of the inborn character, from which the moral content of the course of life proceeds. It is established as a fact. But in order to understand problems in their full extent it is sometimes necessary to oppose opposites sharply to each other. In this case, then, let one recall how incredibly great is the inborn difference between man and man, in a moral and in an intellectual regard. Here nobleness and wis-

dom; there wickedness and stupidity. In one the goodness of the heart shines out of the eyes, or the stamp of genius is enthroned in his countenance. The base physiognomy of another is the impression of moral worthlessness and intellectual dulness, imprinted by the hands of nature itself, unmistakable and ineradicable; he looks as if he must be ashamed of existence. But to this outward appearance the inner being really corresponds. We cannot possibly assume that such differences, which transform the whole being of the man, and which nothing can abolish, which, further, in conflict with his circumstances, determine his course of life, could exist without guilt or merit on the part of those affected by them, and be merely the work of chance. Even from this it is evident that the man must be in a certain sense his own work. But now, on the other hand, we can show the source of these differences empirically in the nature of the parents; and besides this, the meeting and connection of these parents has clearly been the work of the most accidental circumstances. By such considerations, then, we are forcibly directed to the distinction between the phenomenon and the true being of things, which alone can contain the solution of that problem. The thing in itself only reveals itself by means of the forms of the phenomenon; therefore what proceeds from the thing in itself must yet appear in those forms, thus also in the bonds of causality. Accordingly it will present itself to us here as a mysterious and incomprehensible guidance of things, of which the external empirical connection would be the mere tool. Yet all that happens appears in this empirical connection introduced by causes, thus necessarily and determined from without, while its true ground lies in the inner nature of what thus manifests itself. Certainly we can here see the solution of the problem only from afar, and when we reflect upon it we fall into an abyss of thought—as Hamlet very truly says, "thoughts beyond the reaches of our souls." In my essay in the first volume of the

Parerga "On the Appearance of Intention in the Fate of Individuals" I have set forth my thoughts upon this mysterious guidance of things, a guidance which indeed can only be conceived symbolically.

In § 14 of my prize essay on the foundation of morals there will be found an exposition of egoism, as regards its nature; and the following attempt to discover its root may be looked upon as supplementary to that paragraph. Nature itself contradicts itself directly, according as it speaks from the individual or the universal, from within or from without, from the centre or the periphery. It has its centre in every individual; for each individual is the whole will to live. Therefore, even if this individual is only an insect or a worm, nature itself speaks out of it thus: "I alone am all in all: in my maintenance everything is involved; the rest may perish, it is really nothing." So speaks nature from the *particular* standpoint, thus from the point of view of self-consciousness, and upon this depends the egoism of every living thing. On the other hand, from the *universal* point of view,—which is that of the *consciousness of other things*, that of objective knowledge, which for the moment looks away from the individual with whom the knowledge is connected,—from without then, from the periphery nature speaks thus: "The individual is nothing, and less than nothing. I destroy millions of individuals every day, for sport and pastime: I abandon their fate to the most capricious and wilful of my children, chance, who harasses them at pleasure. I produce millions of new individuals every day, without any diminution of my productive power; just as little as the power of a mirror is exhausted by the number of reflections of the sun, which it casts on the wall one after another. The individual is nothing." Only he who knows how to really reconcile and eliminate this patent contradiction of nature has a true answer to the question as to the perishableness and imperishableness of his own self. I believe I have given, in the first four

chapters of this fourth book of the supplements, an adequate introduction to such knowledge. What is said above may further be illustrated in the following manner. Every individual, when he looks within, recognises in his nature, which is his will, the thing in itself, therefore that which everywhere alone is real. Accordingly he conceives himself as the kernel and centre of the world, and regards himself as of infinite importance. If, on the other hand, he looks without, then he is in the province of the idea the mere phenomenon, where he sees himself as an individual among an infinite number of other individuals, accordingly as something very insignificant, nay, vanishing altogether. Consequently every individual, even the most insignificant, every I, when regarded from within, is all in all; regarded from without, on the other hand, he is nothing, or at least as good as nothing. Hence upon this depends the great difference between what each one necessarily is in his own eyes and what he is in the eyes of others, consequently the egoism with which every one reproaches every one else.

In consequence of this egoism our fundamental error of all is this, that with reference to each other we are reciprocally not I. On the other hand, to be just, noble, and benevolent is nothing else than to translate my metaphysics into actions. To say that time and space are mere forms of our knowledge, not conditions of things in themselves, is the same as to say that the doctrine of metempsychosis, "Thou shalt one day be born as him whom thou now injurest, and in thy turn shalt suffer like injury," is identical with the formula of the Brahmans, which has frequently been mentioned, *Tat twam asi,* "This thou art." All true virtue proceeds from the immediate and intuitive knowledge of the metaphysical identity of all beings, which I have frequently shown, especially in § 22 of my prize essay on the foundation of morals. But just on this account it is not the result of a special pre-eminence of intellect; on the contrary, even the weakest intellect is sufficient to see through the *principium indivi-*

duationis, which is what is required in this matter. Accordingly we may find the most excellent character even in the case of a very weak understanding. And further, the excitement of our sympathy is accompanied by no exertion of our intellect. It rather appears that the requisite penetration of the *principium individuationis* would be present in every one if it were not that the *will* opposes this, and by virtue of its immediate mysterious and despotic influence upon the intellect generally prevents it from arising; so that ultimately all guilt falls back upon the *will*, as indeed is in conformity with the fact.

The doctrine of metempsychosis, touched on above, deviates from the truth merely through the circumstance that it transfers to the future what already is now. It makes my true inner nature exist in others only after my death, while, according to the truth, it already lives in them now, and death merely removes the illusion on account of which I am not aware of this; just as an innumerable host of stars constantly shine above our heads, but only become visible to us when the one sun near the earth has set. From this point of view my individual existence, however much, like that sun, it may outshine everything, appears ultimately only as a hindrance which stands between me and the knowledge of the true extent of my being. And because every individual, in his knowledge, is subject to this hindrance, it is just individuation that keeps the will to live in error as to its own nature; it is the Mâyâ of Brahmanism. Death is a refutation of this error, and abolishes it. I believe that at the moment of death we become conscious that it is a mere illusion that has limited our existence to our person. Indeed empirical traces of this may be found in several states which are related to death by the abolition of the concentration of consciousness in the brain, among which the magnetic sleep is the most prominent; for in it, if it reaches a high degree, our existence shows itself through various symptoms, beyond our persons and

in other beings, most strikingly by direct participation in the thoughts of another individual, and ultimately even by the power of knowing the absent, the distant, and even the future, thus by a kind of omnipresence.

Upon this metaphysical identity of the will, as the thing in itself, in the infinite multiplicity of its phenomena, three principal phenomena depend, which may be included under the common name of sympathies: (1) *sympathy proper*, which, as I have shown, is the basis of justice and benevolence, *caritas;* (2) *sexual love*, with capricious selection, *amor*, which is the life of the species, that asserts its precedence over that of the individual; (3) *magic*, to which animal magnetism and sympathetic cures also belong. Accordingly *sympathy* may be defined as the empirical appearance of the metaphysical identity of the will, through the physical multiplicity of its phenomena, whereby a connection shows itself which is entirely different from that brought about by means of the forms of the phenomenon which we comprehend under the principle of sufficient reason.

CHAPTER XLVIII.[1]

ON THE DOCTRINE OF THE DENIAL OF THE WILL TO LIVE.

MAN has his existence and being either *with* his will, *i.e.*, his consent, or *without* this; in the latter case an existence so embittered by manifold and insupportable sufferings would be a flagrant injustice. The ancients, especially the Stoics, also the Peripatetics and Academics, strove in vain to prove that virtue sufficed to make life happy. Experience cried out loudly against it. What really lay at the foundation of the efforts of these philosophers, although they were not distinctly conscious of it, was the assumed *justice* of the thing; whoever was without guilt ought to be free from suffering, thus happy. But the serious and profound solution of the problem lies in the Christian doctrine that works do not justify. Accordingly a man, even if he has practised all justice and benevolence, consequently the *αγαθον*, *honestum*, is yet not, as Cicero imagines, *culpa omni carens* (*Tusc.*, v. i.); but *el delito mayor del hombre es haber nacido* (the greatest guilt of man is that he was born), as Calderon, illuminated by Christianity, has expressed it with far profounder knowledge than these wise men. Therefore that man comes into the world already tainted with guilt can appear absurd only to him who regards him as just then having arisen out of nothing and as the work of another. In consequence of *this* guilt, then, which must therefore have pro-

[1] This chapter is connected with § 68 of the first volume. Chapter 14 of the second volume of the Parerga should also be compared with it.

ceeded from his will, man remains rightly exposed to physical and mental suffering, even if he has practised all those virtues, thus is not happy. This follows from the *eternal justice* of which I have spoken in § 63 of the first volume. That, however, as St. Paul (Rom. iii. 21), Augustine, and Luther teach, works cannot justify, inasmuch as we all are and remain essentially sinners, ultimately rests upon the fact that, because *operari sequitur esse*, if we acted as we ought, we would necessarily be as we ought. But then we would require no *salvation* from our present condition, which not only Christianity but also Brahmanism and Buddhism (under the name which is expressed in English by *final emancipation*) present as the highest goal, *i.e.*, we would not need to become something quite different from, nay, the very opposite of what we are. Since, however, we are what we ought not to be, we also necessarily do what we ought not to do. Therefore we need a complete transformation of our mind and nature; *i.e.*, the new birth, as the result of which salvation appears. Although the guilt lies in action, *operari*, yet the root of the guilt lies in our *essentia et existentia*, for out of these the *operari* necessarily proceeds, as I have shown in the prize essay on the freedom of the will. Accordingly our one true sin is really original sin. Now the Christian myth makes original sin first arise after man came into existence, and for this purpose ascribes to him, *per impossibile*, a free will. It does this, however, simply as myth. The inmost kernel and spirit of Christianity is identical with that of Brahmanism and Buddhism; they all teach a great guilt of the human race through its existence itself, only that Christianity does not proceed directly and frankly like these more ancient religions: thus does not make the guilt simply the result of existence itself, but makes it arise through the act of the first human pair. This was only possible under the fiction of a *liberum arbitrium indifferentiæ*, and only necessary on account of the Jewish fundamental dogma, in which that doctrine had

here to be implanted. Because, according to the truth, the coming into existence of man himself is the act of his free will, and accordingly one with the fall, and therefore the original sin, of which all other sins are the result, appeared already with the *essentia* and *existentia* of man; but the fundamental dogma of Judaism did not admit of such an explanation. Thus Augustine taught, in his books *De libero arbitrio,* that only as Adam before the fall was man guiltless and possessed of a free will, but for ever after is involved in the necessity of sin. The law, ὁ νομος, in the Biblical sense, always demands that we shall change our doing, while our being remains unchanged. But because this is impossible, Paul says that no man is justified by the law; only the new birth in Jesus Christ, in consequence of the work of grace, on account of which a new man arises and the old man is abolished (*i.e.*, a fundamental change of mind or conversion), can transfer us from the state of sinfulness into that of freedom and salvation. This is the Christian myth with reference to ethics. But certainly the Jewish theism, upon which it was grafted, must have received wonderful additions to adapt itself to that myth. In it the fable of the fall presented the only place for the graft of the old Indian stem. It is to be attributed just to that forcibly surmounted difficulty that the Christian mysteries have received such an extraordinary appearance, conflicting with the ordinary understanding, which makes proselytising more difficult, and on account of which, from incapacity to comprehend their profound meaning, Pelagianism, or at the present day Rationalism, rises against them, and seeks to explain them away, but thereby reduces Christianity to Judaism.

But to speak without myth: so long as our will is the same, our world can be no other than it is. It is true all wish to be delivered from the state of suffering and death; they would like, as it is expressed, to attain to eternal blessedness, to enter the kingdom of heaven, only

not upon their own feet; they would like to be carried there by the course of nature. That, however, is impossible. Therefore nature will never let us fall and become nothing; but yet it can lead us nowhere but always again into nature. Yet how questionable a thing it is to exist as a part of nature every one experiences in his own life and death. Accordingly existence is certainly to be regarded as an erring, to return from which is salvation: it also bears this character throughout. It is therefore conceived in this manner by the ancient Samana religions, and also, although indirectly, by real and original Christianity. Even Judaism itself contains at least in the fall (this its redeeming feature) the germ of such a view. Only Greek paganism and Islamism are entirely optimistic: therefore in the former the opposite tendency had to find expression at least in tragedy; but in Islamism, which is the worst, as it is the most modern, of all religions, it appeared as Sufism, that very beautiful phenomenon, which is completely of Indian spirit and origin, and has now continued for upwards of a thousand years. Nothing can, in fact, be given as the end of our existence but the knowledge that we had better not be. This, however, is the most important of all truths, which must therefore be expressed, however great the contrast in which it stands with the European manner of thought of the present day. On the other hand, in the whole of non-Mohammedan Asia it is the most universally recognised fundamental truth, to-day as much as three thousand years ago.

If now we consider the will to live as a whole and objectively, we have, in accordance with what has been said, to think of it as involved in an illusion, to escape from which, thus to deny its whole existing endeavour, is what all religions denote by self-renunciation, *abnegatio sui ipsius;* for the true self is the will to live. The moral virtues, thus justice and benevolence, since if they are pure they spring, as I have shown, from the fact that

the will to live, seeing through the *principium individuationis*, recognises itself in all its manifestations, are accordingly primarily a sign, a symptom, that the self-manifesting will is no longer firmly held in that illusion, but the disillusion already begins to take place; so that one might metaphorically say it already flaps its wings to fly away from it. Conversely, injustice, wickedness, cruelty are signs of the opposite, thus of the deep entanglement in that illusion. Secondly, however, these virtues are a means of advancing self-renunciation, and accordingly the denial of the will to live. For true integrity, inviolable justice, this first and most important of cardinal virtues, is so hard a task that whoever professes it unconditionally and from the bottom of his heart has to make sacrifices that soon deprive life of the sweetness which is demanded to make it enjoyable, and thereby turn away the will from it, thus lead to resignation. Yet just what makes integrity honourable is the sacrifices which it costs; in trifles it is not admired. Its nature really consists in this, that the just man does not throw upon others, by craft or force, the burdens and sorrows which life brings with it, as the unjust man does, but bears himself what falls to his lot; and thus he has to bear the full burden of the evil imposed upon human life, undiminished. Justice thereby becomes a means of advancing the denial of the will to live, for want and suffering, those true conditions of human life, are its consequence, and these lead to resignation. Still more quickly does the virtue of benevolence, *caritas*, which goes further, lead to the same result; for on account of it one takes over even the sufferings which originally fell to the lot of others, therefore appropriates to oneself a larger share of these than in the course of things would come to the particular individual. He who is inspired with this virtue has recognised his own being in all others. And thereby he identifies his own lot with that of humanity in general; but this is a hard lot, that of care, suffering, and death. Whoever, then,

by renouncing every accidental advantage, desires for himself no other lot than that of humanity in general cannot desire even this long. The clinging to life and its pleasures must now soon yield, and give place to a universal renunciation; consequently the denial of the will will take place. Since now, in accordance with this, poverty, privation, and special sufferings of many kinds are introduced simply by the perfect exercise of the moral virtues, asceticism in the narrowest sense, thus the surrender of all possessions, the intentional seeking out of what is disagreeable and repulsive, self-mortification, fasts, the hair shirt, and the scourge—all this is rejected by many, and perhaps rightly, as superfluous. Justice itself is the hair shirt that constantly harasses its owner and the charity that gives away what is needed, provides constant fasts.[1] Just on this account Buddhism is free from all strict and excessive asceticism, which plays a large part in Brahmanism, thus from intentional self-mortification. It rests satisfied with the celibacy, voluntary poverty, humility, and obedience of the monks, with abstention from animal food, as also from all worldliness. Since, further, the goal to which the moral virtues lead is that which is here pointed out, the Vedanta philosophy[2] rightly says that after the entrance of true knowledge, with entire resignation in its train, thus the new birth, then the morality or immorality of the past life is a matter of indifference, and uses here also the saying so often quoted by the Brahmans: "*Finditur nodus cordis, dissolvuntur omnes dubitationes, ejusque opera evanescunt, viso supremo illo*" (*Sancara, sloca* 32).

[1] If, on the contrary, asceticism is admitted, the list of the ultimate motives of human action, given in my prize essay on the foundation of morals, namely: (1) our own good, (2) the ill of others, and (3) the good of others, must be supplemented by a fourth, our own ill; which I merely mention here in passing in the interests of systematic consistency. In the essay referred to this fourth motive had to be passed over in silence, for the question asked was stated in the spirit of the philosophical ethics prevailing in Protestant Europe.

[2] *Cf.* F. H. H. Windischmann's *Sancara, sive de theologumenis Vedanticorum*, pp. 116, 117, 121; and also *Oupnekhat*, vol. i. pp. 340, 356, 360.

Now, however objectionable this view may be to many, to whom a reward in heaven or a punishment in hell is a much more satisfactory explanation of the ethical significance of human action, just as the good Windischmann rejects that doctrine, while he expounds it, yet whoever is able to go to the bottom of the matter will find that in the end it agrees with that Christian doctrine especially urged by Luther, that it is not works but only the faith which enters through the work of grace, that saves us, and that therefore we can never be justified by our deeds, but can only obtain the forgiveness of our sins through the merits of the Mediator. It is indeed easy to see that without such assumptions Christianity would have to teach infinite punishment for all, and Brahmanism endless re-births for all, thus no salvation would be reached by either. The sinful works and their consequences must be annulled and annihilated, whether by extraneous pardon or by the entrance of a better knowledge; otherwise the world could hope for no salvation; afterwards, however, they become a matter of indifference. This is also the *μετανοια και αφεσις ἁμαρτιων*, the announcement of which the risen Christ exclusively imposes upon His Apostles as the sum of their mission (Luke xxiv. 47). The moral virtues are really not the ultimate end, but only a step towards it. This step is signified in the Christian myth by the eating of the tree of the knowledge of good and evil, with which moral responsibility enters, together with original sin. The latter itself is in truth the assertion of the will to live: the denial of the will to live, in consequence of the appearance of a better knowledge, is, on the other hand, salvation. Between these two, then, lies the sphere of morality; it accompanies man as a light upon his path from the assertion to the denial of the will, or, mythically, from original sin to salvation through faith in the mediation of the incarnate God (Avatar); or, according to the teaching of the Vedas, through all re-births, which are the consequence of the works in each case, until right know-

ledge appears, and with it salvation (final emancipation), Mokscha, *i.e.*, reunion with Brahma. The Buddhists, however, with perfect honesty, only indicate the matter negatively, by Nirvana, which is the negation of this world, or of Sansara. If Nirvana is defined as nothing, this only means that the Sansara contains no single element which could assist the definition or construction of Nirvana. Just on this account the Jainas, who differ from the Buddhists only in name, call the Brahmans who believe in the Vedas Sabdapramans, a nickname which is meant to signify that they believe upon hearsay what cannot be known or proved ("Asiat. Researches," vol. vi. p. 474).

When certain ancient philosophers, such as Orpheus, the Pythagoreans, and Plato (*e.g.*, in the "Phædo," pp. 151, 183 *seq.*, Bip.; and see *Clem. Alex. strom.*, iii. p. 400 *seq.*), just like the Apostle Paul, lament the union of soul and body, and desire to be freed from it, we understand the real and true meaning of this complaint, since we have recognised, in the second book, that the body is the will itself, objectively perceived as a phenomenon in space.

In the hour of death it is decided whether the man returns into the womb of nature or belongs no more to nature at all, but —— —— ——: for this opposite we lack image, conception, and word, just because these are all taken from the objectification of the will, therefore belong to this, and consequently can in no way express the absolute opposite of it, which accordingly remains for us a mere negation. However, the death of the individual is in each case the unweariedly repeated question of nature to the will to live, "Hast thou enough? Wilt thou escape from me?" In order that it may occur often enough, the individual life is so short. In this spirit are conceived the ceremonies, prayers, and exhortations of the Brahmans at the time of death, as we find them preserved in the Upanischad in several places; and so also are the Christian provisions for the suitable employment of the

hour of death by means of exhortation, confession, communion, and extreme unction: hence also the Christian prayers for deliverance from sudden death. That at the present day it is just this that many desire only proves that they no longer stand at the Christian point of view, which is that of the denial of the will to live, but at that of its assertion, which is the heathen point of view.

But he will fear least to become nothing in death who has recognised that he is already nothing now, and who consequently no longer takes any share in his individual phenomenon, because in him knowledge has, as it were, burnt up and consumed the will, so that no will, thus no desire for individual existence, remains in him any more.

Individuality inheres indeed primarily in the intellect; and the intellect, reflecting the phenomenon, belongs to the phenomenon, which has the *principium individuationis* as its form. But it inheres also in the will, inasmuch as the character is individual: yet the character itself is abolished in the denial of the will. Thus individuality inheres in the will only in its assertion, not in its denial. Even the holiness which is connected with every purely moral action depends upon the fact that such an action ultimately springs from the immediate knowledge of the numerical identity of the inner nature of all living things.[1] But this identity only really exists in the condition of the denial of the will (Nirvana), for the assertion of the will (Sansara) has for its form the phenomenal appearance of it in multiplicity. Assertion of the will to live, the phenomenal world, the diversity of all beings, individuality, egoism, hatred, wickedness, all spring from *one* root; and so also, on the other hand, do the world as thing in itself, the identity of all beings, justice, benevolence, the denial of the will to live. If now, as I have sufficiently proved, even the moral virtues spring from the consciousness of that identity of all beings, but this lies, not in the phenomenon, but only in the thing in itself, in

[1] Cf. *Die beiden Grundprobleme der Ethik*, p. 274 (second edition, p. 271).

the root of all beings, the moral action is a momentary passing through the point, the permanent return to which is the denial of the will to live.

It follows, as a deduction from what has been said, that we have no ground to assume that there are more perfect intelligences than that of human beings. For we see that even this degree of intelligence is sufficient to impart to the will that knowledge in consequence of which it denies and abolishes itself, upon which the individuality, and consequently the intelligence, which is merely a tool of individual, and therefore animal nature, perish. This will appear to us less open to objection if we consider that we cannot conceive even the most perfect intelligences possible, which for this end we may experimentally assume, existing through an endless time, which would be much too poor to afford them constantly new objects worthy of them. Because the nature of all things is at bottom one, all knowledge of them is necessarily tautological. If now this nature once becomes comprehended, as by those most perfect intelligences it soon would be comprehended, what would then remain but the wearisomeness of mere repetition through an infinite time? Thus from this side also we are pointed to the fact that the end of all intelligence can only be reaction upon the will; since, however, all willing is an error, it remains the last work of intelligence to abolish the willing, whose ends it had hitherto served. Accordingly even the most perfect intelligence possible can only be a transition step to that to which no knowledge can ever extend: indeed such an intelligence can, in the nature of things, only assume the position of the moment of the attainment of perfect insight.

In agreement with all these considerations, and also with what is proved in the second book as to the origin of knowledge in the will, the *assertion* of which it reflects in fulfilling the sole function of knowledge, that of being serviceable to the ends of the will, while true salvation

lies in its *denial,* we see all religions at their highest point pass over into mysticism and mysteries, *i.e.*, into darkness and veiled obscurity, which for knowledge signify merely an empty spot, the point where knowledge necessarily ceases; therefore for thought this can only be expressed by negations, but for sense perception it is indicated by symbolical signs; in temples by dim light and silence; in Brahmanism indeed by the required suspension of all thought and perception for the sake of sinking oneself profoundly in the grounds of one's own being, mentally pronouncing the mysterious Oum.[1] Mysticism in the widest sense is every guidance to the immediate consciousness of that to which neither perception nor conception, thus in general no knowledge extends. The mystic is thus opposed to the philosopher by the fact that he begins from within, while the philosopher begins from without. The mystic starts from his inner, positive, individual experience, in which he finds himself to be the eternal and only being, &c. But nothing of this is communicable except the assertions which one has to accept upon his word; consequently he cannot convince. The philosopher, on the other hand, starts from what is common to all, from the objective phenomenon which lies before all, and from the facts of consciousness as they are present in all. His method is therefore reflection upon all

[1] If we keep in view the essential immanence of our knowledge and of all knowledge, which arises from the fact that it is a secondary thing which has only appeared for the ends of the will, it then becomes explicable to us that all mystics of all religions ultimately attain to a kind of ecstasy, in which all and every knowledge, with its whole fundamental form, object and subject, entirely ceases, and only in this sphere, which lies beyond all knowledge, do they claim to have reached their highest goal, for they have then attained to the sphere in which there is no longer any subject and object, and consequently no more knowledge, just because there is no more will, the service of which is the sole destiny of knowledge.

Now, whoever has comprehended this will no longer regard it as beyond all measure extravagant that Fakirs should sit down, and, contemplating the tip of their nose, seek to banish all thought and perception, and that in many passages of the Upanischads instructions are given to sink oneself, silently and inwardly pronouncing the mysterious Oum, in the depths of one's own being, where subject and object and all knowledge disappear.

this, and combination of the data given in it: accordingly he can convince. He ought therefore to beware of falling into the way of the mystics, and, for example, by the assertion of intellectual intuitions or pretended immediate apprehensions of the reason, to seek to make a vain show of positive knowledge of that which is for ever inaccessible to all knowledge, or at the most can be indicated by means of a negation. The value and worth of philosophy lies in the fact that it rejects all assumptions which cannot be established, and takes as its data only what can be certainly proved in the world given in external perception, in the forms of apprehension of this world, which are constitutive of our intellect, and in the consciousness of one's own self which is common to all. Therefore it must remain cosmology, and cannot become theology. Its theme must limit itself to the world; to express in all aspects what this *is*, what it is in its inmost nature, is all that it can honestly achieve. Now it answers to this that my system when it reaches its highest point assumes a *negative* character, thus ends with a negation. It can here speak only of what is denied, given up: but what is thereby won, what is laid hold of, it is obliged (at the conclusion of the fourth book) to denote as nothing, and can only add the consolation that it is merely a relative, not an absolute nothing. For if something is none of all the things which we know, it is certainly for us, speaking generally, nothing. But it does not yet follow from this that it is absolutely nothing, that from every possible point of view and in every possible sense it must be nothing, but only that we are limited to a completely negative knowledge of it, which may very well lie in the limitation of our point of view. Now it is just here that the mystic proceeds positively, and therefore it is just from this point that nothing but mysticism remains. However, any one who wishes this kind of supplement to the negative knowledge to which alone philosophy can guide him will find it in its most beautiful and richest form

in the Oupnekhat, then also in the Enneads of Plotinus, in Scotus Erigena, in passages of Jakob Böhm, but especially in the marvellous work of Madame de Guion, *Les Torrens,* and in Angelus Silesius; finally also in the poems of the Sufis, of which Tholuk has given us a collection translated into Latin, and another translated into German, and in many other works. The Sufis are the Gnostics of Islam. Hence Sadi denotes them by a word which may be translated "full of insight." Theism, calculated with reference to the capacity of the multitude, places the source of existence without us, as an object. All mysticism, and so also Sufism, according to the various degrees of its initiation, draws it gradually back within us, as the subject, and the adept recognises at last with wonder and delight that he is it himself. This procedure, common to all mysticism, we find not only expressed by Meister Eckhard, the father of German mysticism, in the form of a precept for the perfect ascetic, "that he seek not God outside himself" (Eckhard's works, edited by Pfeiffer, vol. i. p. 626), but also very naïvely exhibited by Eckhard's spiritual daughter, who sought him out, when she had experienced that conversion in herself, to cry out joyfully to him, "Sir, rejoice with me, I have become God" (*loc. cit.*, p. 465). The mysticism of the Sufis also expresses itself throughout precisely in accordance with this spirit, principally as a revelling in the consciousness that one is oneself the kernel of the world and the source of all existence, to which all returns. Certainly there also often appears the call to surrender all volition as the only way in which deliverance from individual existence and its suffering is possible, yet subordinated and required as something easy. In the mysticism of the Hindus, on the other hand, the latter side comes out much more strongly, and in Christian mysticism it is quite predominant, so that pantheistic consciousness, which is essential to all mysticism, here only appears in a secondary manner, in consequence of the surrender of all volition, as union with

God. Corresponding to this difference of the conception, Mohammedan mysticism has a very serene character, Christian mysticism a gloomy and melancholy character, while that of the Hindus, standing above both, in this respect also holds the mean.

Quietism, *i.e.*, surrender of all volition, asceticism, *i.e.*, intentional mortification of one's own will, and mysticism, *i.e.*, consciousness of the identity of one's own nature with that of all things or with the kernel of the world, stand in the closest connection; so that whoever professes one of them is gradually led to accept the others, even against his intention. Nothing can be more surprising than the agreement with each other of the writers who present these doctrines, notwithstanding the greatest difference of their age, country, and religion, accompanied by the firm certainty and inward confidence with which they set forth the permanence of their inner experience. They do not constitute a *sect*, which adheres to, defends, and propagates a favourite dogma once laid hold of; indeed the Indian, Christian, and Mohammedan mystics, quietists, and ascetics are different in every respect, except the inner significance and spirit of their teaching. A very striking example of this is afforded by the comparison of the *Torrens* of Madame de Guion with the teaching of the Vedas, especially with the passage in the Oupnekhat, vol. i. p. 63, which contains the content of that French work in the briefest form, but accurately and even with the same images, and yet could not possibly have been known to Madame de Guion in 1680. In the "*Deutschen Theologie*" (the only unmutilated edition, Stuttgart, 1851) it is said in chapters 2 and 3 that both the fall of the devil and that of Adam consisted in the fact that the one as the other ascribed to himself the I and me, the mine and to me, and on p. 89 it is said: "In true love there remains neither I nor me, mine, to me, thou, thine, and the like." Now, corresponding to this, it is said in the "Kural," from the Tamilian by Graul, p. 8: "The passion of the

mine directed outwardly, and that of the I directed inwardly, cease" (*cf.* ver. 346). And in the "Manual of Buddhism' by Spence Hardy, p. 258, Buddha says: "My disciples reject the thoughts I am this, or this is mine." In general, if we look away from the forms which are introduced by external circumstances and go to the bottom of the matter, we will find that Sakya Muni and Meister Eckhard teach the same; only that the former dared to express his thoughts directly, while the latter is obliged to clothe them in the garments of the Christian myth and adapt his expressions to this. He carries this, however, so far that with him the Christian myth has become little more than a symbolical language, just as the Hellenic myth became for the Neo-Platonists: he takes it throughout allegorically. In the same respect it is worth noticing that the transition of St. Francis from prosperity to the mendicant life is similar to the still greater step of Buddha Sakya Muni from prince to beggar, and that, corresponding to this, the life of St. Francis, and also the order he founded, was just a kind of Sannyasiism. Indeed it deserves to be mentioned that his relationship with the Indian spirit appears also in his great love for the brutes and frequent intercourse with them, when he always calls them his sisters and brothers; and his beautiful Cantico also bears witness to his inborn Indian spirit by the praise of the sun, the moon, the stars, the wind, the water, the fire, and the earth.[1]

Even the Christian quietists must often have had little or no knowledge of each other; for example, Molinos and Madame de Guion of Tauler and the "*Deutsche Theologie*," or Gichtel of the former. In any case, the great difference of their culture, in that some of them, like Molinos, were learned, others, like Gichtel and many more, were the reverse, has no essential influence upon their teaching.

[1] *S. Bonaventuræ vita S. Francisci, editi da Schlosser e Steinle., Francoforto, s.M.*, 1842.
ch. 8. K. Hase, "*Franz von Assisi*,"
ch. 10. "*I cantici di S. Francesco*,"

Their great internal agreement, along with the firmness and certainty of their utterances, proves all the more that they speak from real inward experience, from an experience which certainly is not accessible to all, but is possessed only by a few favoured individuals, and therefore has received the name of the work of grace, the reality of which, however, for the above reasons, is not to be doubted. But in order to understand all this one must read the mystics themselves, and not be contented with second-hand reports of them; for every one must himself be comprehended before one judges concerning him. Thus to become acquainted with quietism I specially recommend Meister Eckhard, the "*Deutsche Theologie*," Tauler, Madame de Guion, Antoinette Bourignon, the English Bunyan, Molinos,[1] and Gichtel. In the same way, as practical proofs and examples of the profound seriousness of asceticism, the life of Pascal, edited by Reuchlin, together with his history of the Port-Royal, and also the *Histoire de Sainte Elisabeth, par le comte de Montalembert*, and *La vie de Rancé, par Chateaubriand*, are very well worth reading, but yet by no means exhaust all that is important in this class. Whoever has read such writings, and compared their spirit with that of ascetism and quietism as it runs through all works of Brahmanism and Buddhism, and speaks in every page, will admit that every philosophy, which must in consistency reject that whole mode of thought, which it can only do by explaining the representatives of it to be either impostors or madmen, must just on this account necessarily be false. But all European systems, with the exception of mine, find themselves in this position. Truly it must be an extraordinary madness which, under the most widely different circumstances and persons possible, spoke with such agree-

[1] *Michœlis de Molinos manuductio spiritualis; hispanice* 1675, *italice* 1680, *latine* 1687, *gallice in libro non adeo raro, cui titulus: Recueil de diverses pièces concernant le quiétisme, ou Molinos et ses disciples. Amstd.*, 1688.

ment, and, moreover, was raised to the position of a chief doctrine of their religion, by the most ancient and numerous peoples of the earth, something like three-fourths of all the inhabitants of Asia. But no philosophy can leave the theme of quietism and asceticism undecided if the question is proposed to it; because this theme is, in its matter, identical with that of all metaphysics and ethics. Here then is a point upon which I expect and desire that every philosophy, with its optimism, should declare itself. And if, in the judgment of contemporaries, the paradoxical and unexampled agreement of my philosophy with quietism and asceticism appears as an open stumbling-block, I, on the contrary, see just in that agreement a proof of its sole correctness and truth, and also a ground of explanation of why it is ignored and kept secret by the *Protestant* universities.

For not only the religions of the East, but also true Christianity, has throughout that ascetic fundamental character which my philosophy explains as the denial of the will to live; although Protestantism, especially in its present form, seeks to conceal this. Yet even the open enemies of Christianity who have appeared in the most recent times have ascribed to it the doctrines of renunciation, self-denial, perfect chastity, and, in general, mortification of the will, which they quite correctly denote by the name of the "*anti-cosmic tendency*," and have fully proved that such doctrines are essentially proper to original and genuine Christianity. In this they are undeniably right. But that they set up this as an evident and patent reproach to Christianity, while just here lies its profoundest truth, its high value, and its sublime character,—this shows an obscuring of the mind, which can only be explained by the fact that these men's minds, unfortunately like thousands more at the present day in Germany, are completely spoiled and distorted by the miserable Hegelism, that school of dulness, that centre of misunderstanding and ignorance, that mind-destroying, spurious wisdom, which now at last begins to

be recognised as such, and the veneration of which will soon be left to the Danish Academy, in whose eyes even that gross charlatan is a *summus philosophus,* for whom it takes the field:—

> "*Car ils suivront la créance et estude,*
> *De l'ignorante et sotte multitude,*
> *Dont le plus lourd sera reçu pour juge.*"
>
> —RABELAIS.

In any case, the ascetic tendency is unmistakable in the genuine and original Christianity as it developed in the writings of the Church Fathers from its kernel in the New Testament; it is the summit towards which all strives upwards. As its chief doctrine we find the recommendation of genuine and pure celibacy (this first and most important step in the denial of the will to live), which is already expressed in the New Testament.[1] Strauss also, in his "Life of Jesus" (vol. i. p. 618 of the first edition), says, with reference to the recommendation of celibacy given in Matt. xix. 11 *seq.*, "That the doctrine of Jesus may not run counter to the ideas of the present day, men have hastened to introduce surreptitiously the thought that Jesus only praised celibacy with reference to the circumstances of the time, and in order to leave the activity of the Apostles unfettered; but there is even less indication of this in the context than in the kindred passage, 1 Cor. vii. 25 *seq.;* but we have here again one of the places where *ascetic principles,* such as prevailed among the Essenes, and probably still more widely among the Jews, appear in the teaching of Jesus also." This ascetic tendency appears more decidedly later than at the beginning, when Christianity, still seeking adherents, dared not pitch its demands too high; and by the beginning of the third century it is expressly urged. Marriage, in genuine Christianity, is merely a compromise with the sinful nature of man, as a concession, something allowed to those who lack

[1] Matt. xix. 11 *seq.;* Luke xx. 35–37; 1 Cor. vii. 1–11 and 25–40 (1 Thess. iv. 3; 1 John iii. 3); Rev. xiv. 4.

strength to aspire to the highest, an expedient to avoid greater evil: in this sense it receives the sanction of the Church in order that the bond may be indissoluble. But celibacy and virginity are set up as the higher consecration of Christianity through which one enters the ranks of the elect. Through these alone does one attain the victor's crown, which even at the present day is signified by the wreath upon the coffin of the unmarried, and also by that which the bride lays aside on the day of her marriage.

A piece of evidence upon this point, which certainly comes to us from the primitive times of Christianity, is the pregnant answer of the Lord, quoted by Clemens Alexandrinus (*Strom.* iii. 6 *et* 9) from the Gospel of the Egyptians: "*Τῃ Σαλωμῃ ὁ κυριος πυνθανομενῃ, μεχρι ποτε θανατος ισχυσει; μεχρις αν, ειπεν, ὑμεις, αἱ γυναικες, τικτετε*" (*Salomæ interroganti "quousque vigebit mors?" Dominus "quoadusque" inquit "vos, mulieres, paritis"*). "*Τουτ' εστι, μεχρις αν αἱ επιθυμιαι ενεργωσι*" (*Hoc est, quamdiu operabuntur cupiditates*), adds Clement, c. 9, with which he at once connects the famous passage, Rom. v. 12. Further on, c. 13, he quotes the words of Cassianus: "*Πυνθανομενης της Σαλωμης, ποτε γνωσθησεται τα περι ὧν ηρετο, εφη ὁ κυριος, Ὅταν της αισχυνης ενδυμα πατησητε, και ὁταν γενηται τα δυο ἑν, και το αρρεν μετα της θηλειας ουτε αρρεν, ουτε θηλυ*" (*Cum interrogaret Salome, quando cognoscentur ea, de quibus interrogabat, ait Dominus: "quando pudoris indumentum conculcaveritis, et quando duo facto fucrint unum, et masculum cum fœmina nec masculum nec fœmineum"*), *i.e.*, when she no longer needs the veil of modesty, since all distinction of sex will have disappeared.

With regard to this point the heretics have certainly gone furthest: even in the second century the Tatianites or Encratites, the Gnostics, the Marcionites, the Montanists, Valentinians, and Cassians; yet only because with reckless consistency they gave honour to the truth, and therefore, in accordance with the spirit of Christianity, they taught perfect continence; while the Church prudently declared to be

heresy all that ran counter to its far-seeing policy. Augustine says of the Tatianites: "*Nuptias damnant, atque omnino pares eas fornicationibus aliisque corruptionibus faciunt: nec recipiunt in suum numerum conjugio utentem, sive marem, sive fœminam. Non vescuntur carnibus, easque abominantur.* (*De hæresi ad quod vult Deum. hær.*, 25.) But even the orthodox Fathers look upon marriage in the light indicated above, and zealously preach entire continence, the ἁγνεια. Athanasius gives as the cause of marriage: 'Οτι υποπιπτοντες εσμεν τῃ του προπατορος καταδικῃ· . . . επειδη ὁ προηγουμενος σκοπος του θεου ην, το μη δια γαμου γενεσθαι ἡμας και φθορας· ἡ δε παραβασις της εντολης τον γαμον εισηγαγεν δια το ανομησαι τον Αδαμ. (*Quia subjacemus condemnationi propatoris nostri; . . . nam finis, a Deo prælatus, erat, nos non per nuptias et corruptionem fieri: sed transgressio mandati nuptias introduxit, propter legis violationem Adæ.—Exposit. in psalm.* 50). Tertullian calls marriage *genus mali inferioris, ex indulgentia ortum* (*De pudicitia*, c. 16) and says: "*Matrimonium et stuprum est commixtio carnis; scilicet cujus concupiscentiam dominus stupro adæquavit. Ergo, inquis, jam et primas, id est unas nuptias destruis? Nec immerito: quoniam et ipsæ ex eo constant, quod est stuprum* (*De exhort. castit.*, c. 9). Indeed, Augustine himself commits himself entirely to this doctrine and all its results, for he says: "*Novi quosdam, qui murmurent: quid, si, inquiunt, omnes velint ab omni concubitu abstinere, unde subsistet genus humanum? Utinam omnes hoc vellent! dumtaxat in caritate, de corde puro et conscientia bona, et fide non ficta: multo citius Dei civitas compleretur, ut acceleraretur terminus mundi*" (*De bono conjugali*, c. 10). And again: "*Non vos ab hoc studio, quo multos ad imitandum vos excitatis, frangat querela vanorum, qui dicunt: quomodo subsistet genus humanum, si omnes fuerint continentes? Quasi propter aliud retardetur hoc seculum, nisi ut impleatur prædestinatus numerus ille sanctorum, quo citius impleto, profecto nec terminus seculi differetur* (*De bono individuitatis*, c. 23).

One sees at once that he identifies salvation with the end of the world. The other passages in the works of Augustine which bear on this point will be found collected in the "*Confessio Augustiniana e D. Augustini operibus compilata a Hieronymo Torrense,*" 1610, under the headings *De matrimonio, De cœlibatu,* &c., and any one may convince himself from these that in ancient, genuine Christianity marriage was only a concession, which besides this was supposed to have only the begetting of children as its end, that, on the other hand, perfect continence was the true virtue far to be preferred to this. To those, however, who do not wish to go back to the authorities themselves I recommend two works for the purpose of removing any kind of doubt as to the tendency of Christianity we are speaking about: Carové, "*Ueber das Cölibatgesetz,*" 1832, and Lind, "*De cœlibatu Christianorum per tria priora secula,*" *Havniæ,* 1839. It is, however, by no means the views of these writers themselves to which I refer, for these are opposed to mine, but solely to their carefully collected accounts and quotations, which deserve full acceptance as quite trustworthy, just because both these writers are opponents of celibacy, the former a rationalistic Catholic, and the other a Protestant candidate in theology, who speaks exactly like one. In the first-named work we find, vol. i. p. 166, in that reference, the following result expressed: "In accordance with the Church view, as it may be read in canonical Church Fathers, in the Synodal and Papal instructions, and in innumerable writings of orthodox Catholics, perpetual chastity is called a divine, heavenly, angelic virtue, and the obtaining of the assistance of divine grace for this end is made dependent upon earnest prayer. We have already shown that this Augustinian doctrine is by Canisius and in the decrees of the Council of Trent expressed as an unchanging belief of the Church. That, however, it has been retained as a dogma till the present day is sufficiently established by the June number, 1831, of the magazine "*Der Katholik.*"

It is said there, p. 263: "In Catholicism the observance of a perpetual chastity, for the sake of God, appears as in itself the highest merit of man. The view that the observance of continual chastity as an end in itself sanctifies and exalts the man is, as every instructed Catholic is convinced, deeply rooted in Christianity, both as regards its spirit and its express precepts. The decrees of the Council of Trent have abolished all possible doubt on this point. . . . It must at any rate be confessed by every unprejudiced person, not only that the doctrine expressed by "*Der Katholik*" is really Catholic, but also that the proofs adduced may be quite irrefutable for a Catholic reason, because they are drawn so directly from the ecclesiastical view, taken by the Church, of life and its destiny." It is further said in the same work, p. 270: "Although both Paul calls the forbidding to marry a false doctrine, and the still Judaistic author of the Epistle to the Hebrews enjoins that marriage shall be held in honour by all, and the bed kept undefiled (Heb. xiii 4), yet the main tendency of these two sacred writers is not on that account to be mistaken. Virginity is for both the perfect state, marriage only a make-shift for the weak, and only as such to be held inviolable. The highest effort, on the other hand, was directed to complete, material putting off of self. The self must turn and refrain from all that tends only to its own pleasure, and that only temporarily." Lastly, p. 288: "We agree with the Abbé Zaccaria, who asserts that celibacy (not the law of celibacy) is before everything to be deduced from the teaching of Christ and the Apostle Paul."

What is opposed to this specially Christian view is everywhere and always merely the Old Testament, with its *παντα καλα λιαν*. This appears with peculiar distinctness from that important third book of the Stromata of Clement, where, arguing against the encratistic heretics mentioned above, he constantly opposes to them only Judaism, with its optimistic history of creation, with which

the world-denying tendency of the New Testament is certainly in contradiction. But the connection of the New Testament with the Old is at bottom only external, accidental, and forced; and the one point at which Christian doctrine can link itself on to the latter is only to be found, as has been said, in the story of the fall, which, moreover, stands quite isolated in the Old Testament, and is made no further use of. But, in accordance with the account in the Gospels, it is just the orthodox adherents of the Old Testament who bring about the crucifixion of the founder of Christianity, because they find his teaching in conflict with their own. In the said third book of the Stromata of Clement the antagonism between optimism with theism on the one hand, and pessimism with ascetic morality on the other, comes out with surprising distinctness. This book is directed against the Gnostics, who just taught pessimism and asceticism, that is, *εγκρατεια* (abstinence of every kind, but especially from all sexual satisfaction); on account of which Clement censures them vigorously. But, at the same time, it becomes apparent that even the spirit of the Old Testament stands in this antagonism with that of the New Testament. For, apart from the fall, which appears in the Old Testament like a *hors d'œuvre,* the spirit of the Old Testament is diametrically opposed to that of the New Testament—the former optimistic, the latter pessimistic. Clement himself brings this contradiction out prominently at the end of the eleventh chapter (*προσαποτεινομενον τον Παυλον τῳ Κριστῃ κ. τ. λ.*), although he will not allow that it is a real contradiction, but explains it as only apparent,—like a good Jew, as he is. In general it is interesting to see how with Clement the New and the Old Testament get mixed up together; and he strives to reconcile them, yet for the most part drives out the New Testament with the Old. Just at the beginning of the third chapter he objects to the Marcionites that they find fault with the creation, after the example of Plato and Pythagoras; for Marcion teaches

that nature is bad, made out of bad materials (*φυσις κακη, εκ τε ὑλης κακης*); therefore one ought not to people this world, but to abstain from marriage (*μη βουλομενοι τον κοσμον συμπληρουν, απεχεσθαι γαμου*). Now Clement, to whom in general the Old Testament is much more congenial and convincing than the New, takes this very much amiss. He sees in it their flagrant ingratitude to and enmity and rebellion against him who has made the world, the just demiurgus, whose work they themselves are, and yet despise the use of his creatures, in impious rebellion "forsaking the natural opinion" (*αντιτασσομενοι τῳ ποιητῃ τῳ σφων, . . . εγκρατεις τῃ προς τον πεποιηκοτα εχθρᾳ, μη βουλομενοι χρησθαι τοις ὑπ' αυτου κτισθεισιν, . . ασεβει θεομαχιᾳ των κατα φυσιν εκσταντες λογισμων*). At the same time, in his holy zeal, he will not allow the Marcionites even the honour of originality, but, armed with his well-known erudition, he brings it against them, and supports his case with the most beautiful quotations, that even the ancient philosophers, that Heraclitus and Empedocles, Pythagoras and Plato, Orpheus and Pindar, Herodotus and Euripides, and also the Sibyls, lamented deeply the wretched nature of the world, thus taught pessimism. Now in this learned enthusiasm he does not observe that in this way he is just giving the Marcionites water for their mill, for he shows that

"All the wisest of all the ages"

have taught and sung what they do, but confidently and boldly he quotes the most decided and energetic utterances of the ancients in this sense. Certainly they cannot lead him astray. Wise men may mourn the sadness of existence, poets may pour out the most affecting lamentations about it, nature and experience may cry out as loudly as they will against optimism,—all this does not touch our Church Father: he holds his Jewish revelation in his hand, and remains confident. The demiurgus made the world. From this it is *a priori* certain that it is excellent,

and it may look as it likes. The same thing then takes place with regard to the second point, the *εγκρατεια*, through which, according to his view, the Marcionites show their ingratitude towards the demiurgus (*αχαριστειν τῳ δημιουργῳ*) and the perversity with which they put from them all his gifts (*δι' αντιταξιν προς τον δημιουργον, την χρησιν των κοσμικων παραιτουμενοι*). Here now the tragic poets have preceded the Encratites (to the prejudice of their originality) and have said the same things. For since they also lament the infinite misery of existence, they have added that it is better to bring no children into such a world; which he now again supports with the most beautiful passages, and, at the same time, accuses the Pythagoreans of having renounced sexual pleasure on this ground. But all this touches him not; he sticks to his principle that all these sin against the demiurgus, in that they teach that one ought not to marry, ought not to beget children, ought not to bring new miserable beings into the world, ought not to provide new food for death (*δι' εγκρατειας ασεβουσι εις τε την κτισιν και τον ἁγιον δημιουργον, τον παντοκρατορα μονον θεον, και διδασκουσι, μη δειν παραδεχεσθαι γαμον και παιδοποιϊαν, μηδε αντεισαγειν τῳ κοσμῳ δυστυχησοντας ἑτερους, μηδε επιχορηγειν θανατῳ τροφην*—c. 6). Since the learned Church Father thus denounces *εγκρατεια*, he seems to have had no presentiment that just after his time the celibacy of the Christian priesthood would be more and more introduced, and finally, in the eleventh century, raised to the position of a law, because it is in keeping with the spirit of the New Testament. It is just this spirit which the Gnostics have grasped more profoundly and understood better than our Church Father, who is more Jew than Christian. The conception of the Gnostics comes out very clearly at the beginning of the ninth chapter, where the following passage is quoted from the Gospel of the Egyptians: *Αυτος ειπεν ὁ Σωτηρ, „ηλθον καταλυσαι τα εργα της θηλειας·„ θηλειας μεν, της επιθυμιας· εργα δε,*

γενεσιν και φθορav (*Ajunt enim dixisse Servatorem : "veni ad dissolvendum opera feminæ ;" feminæ quidem, cupiditatis ; opera autem, generationem et interitum*) ; but quite specially at the end of the thirteenth and the beginning of the fourteenth chapter. The Church certainly was obliged to consider how to set a religion upon its legs that could also walk and stand in the world as it is, and among men ; therefore it declared these persons to be heretics. At the conclusion of the seventh chapter our Church Father opposes Indian asceticism, as bad, to Christian Judaism ; whereby the fundamental difference of the spirit of the two religions is clearly brought out. In Judaism and Christianity everything runs back to obedience or disobedience to the command of God : *ὑπακοη και παρακοη ;* as befits us creatures, *ἡμιν, τοις πεπλασμενοις ὑπο της του Παντοκρατορος βουλησεως* (*nobis, qui Omnipotentis voluntate efficti sumus*), chap. 14. Then comes, as a second duty, *λατρευειν θεῳ ζωντι*, to serve God, extol His works, and overflow with thankfulness. Certainly the matter has a very different aspect in Brahmanism and Buddhism, for in the latter all improvement and conversion, and the only deliverance we can hope for from this world of suffering, this Sansara, proceeds from the knowledge of the four fundamental truths : (1) *dolor;* (2) *doloris ortus;* (3) *doloris interitus ;* (4) *octopartita via ad doloris sedationem* (*Dammapadam, ed. Fausböll, p.* 35 *et* 347). The explanation of these four truths will be found in Bournouf, "*Introduct. d l'hist. du Buddhisme,*" p. 629, and in all expositions of Buddhism.

In truth, Judaism, with its *παντα καλα λιαν*, is not related to Christianity as regards its spirit and ethical tendency, but Brahmanism and Buddhism are. But the spirit and ethical tendency are what is essential in a religion, not the myths in which these are clothed. I therefore cannot give up the belief that the doctrines of Christianity can in some way be derived from these primitive religions. I have pointed out some traces of this in

the second volume of the Parerga, § 179 (second edition, § 180). I have to add to these that Epiphanias (*Hæretic.* xviii.) relates that the first Jewish Christians of Jerusalem, who called themselves Nazarenes, refrained from all animal food. On account of this origin (or, at least, this agreement) Christianity belongs to the ancient, true and sublime faith of mankind, which is opposed to the false, shallow, and injurious optimism which exhibits itself in Greek paganism, Judaism, and Islamism. The Zend religion holds to a certain extent the mean, because it has opposed to Ormuzd a pessimistic counterpoise in Ahriman. From this Zend religion the Jewish religion proceeded, as J. G. Rhode has thoroughly proved in his book, "*Die heilige Sage des Zendvolks;*" from Ormuzd has come Jehovah, and from Ahriman, Satan, who, however, plays only a very subordinate rôle in Judaism, indeed almost entirely disappears, whereby then optimism gains the upper hand, and there only remains the myth of the fall as a pessimistic element, which certainly (as the fable of Meschia and Meschiane) is derived from the Zend-Avesta. Yet even this falls into oblivion, till it is again taken up by Christianity along with Satan. Ormuzd himself, however, is derived from Brahmanism, although from a lower region of it; he is no other than Indra, that subordinate god of the firmament and the atmosphere, who is represented as frequently in rivalry with men. This has been very clearly shown by J. J. Schmidt in his work on the relation of the Gnostic-theosophic doctrines to the religions of the East. This Indra-Ormuzd-Jehovah had afterwards to pass over into Christianity, because this religion arose in Judæa. But on account of the cosmopolitan character of Christianity he laid aside his own name to be denoted in the language of each converted nation by the appellation of the superhuman beings he supplanted, as *θεος, Deus,* which comes from the Sanscrit *Deva* (from which also devil comes), or among the Gothico-Germanic peoples by the word God, *Gott,* which comes from *Odin, Wodan, Guodan, Godan.*

In the same way he assumed in Islamism, which also sprang from Judaism, the name of Allah, which also existed earlier in Arabia. Analogous to this, the gods of the Greek Olympus, when in prehistoric times they were transplanted to Italy, also assumed the names of the previously reigning gods: hence among the Romans Zeus is called Jupiter, Hera Juno, Hermes Mercury, &c. In China the first difficulty of the missionaries arose from the fact that the Chinese language has no appellation of the kind and also no word for creating; for the three religions of China know no gods either in the plural or in the singular.[1]

However the rest may be, that *παντα καλα λιαν* of the Old Testament is really foreign to true Christianity; for in the New Testament the world is always spoken of as something to which one does not belong, which one does not love, nay, whose lord is the devil.[2] This agrees with the ascetic spirit of the denial of one's self and the overcoming of the world which, just like the boundless love of one's neighbour, even of one's enemy, is the fundamental characteristic which Christianity has in common with Brahmanism and Buddhism, and which proves their relationship. There is nothing in which one has to distinguish the kernel so carefully from the shell as in Christianity. Just because I prize this kernel highly I sometimes treat the shell with little ceremony; it is, however, thicker than is generally supposed.

Protestantism, since it has eliminated asceticism and its

[1] Cf. "*Ueber den Willen in der Natur*," second edition, p. 124; third edition, p. 135.

[2] For example, John xii. 25, 31, xiv. 30, xv. 18, 19, xvi. 33; Col. ii. 20; Eph. ii. 1–3; 1 John ii. 15–17, iv. 4, 5. On this opportunity one may see how certain Protestant theologians, in their efforts to misinterpret the text of the New Testament in conformity with their rationalistic, optimistic, and unutterably shallow view of life, go so far that they actually falsify this text in their translations. Thus H. A. Schott, in his new version given with the Griesbach text of 1805, has translated the word *κοσμος*, John xv. 18, 19, by *Judæi*, 1 John iv. 4, by *profani homines*; and Col. ii. 20, *στοιχεια του κοσμου* by *elementa Judaica*; while Luther everywhere renders the word honestly and correctly by "*Welt*" (world).

central point, the meritoriousness of celibacy, has already given up the inmost kernel of Christianity, and so far is to be regarded as a falling away from it. This has become apparent in our own day by the gradual transition of Protestantism into shallow rationalism, this modern Pelagianism, which ultimately degenerates into the doctrine of a loving father, who has made the world, in order that things may go on very pleasantly in it (in which case, then, he must certainly have failed), and who, if one only conforms to his will in certain respects, will also afterwards provide a still more beautiful world (with regard to which it is only a pity that it has such a fatal entrance). That may be a good religion for comfortable, married, and enlightened Protestant pastors; but it is no Christianity. Christianity is the doctrine of the deep guilt of the human race through its existence alone, and the longing of the heart for deliverance from it, which, however, can only be attained by the greatest sacrifices and by the denial of one's own self, thus by an entire reversal of human nature. Luther may have been perfectly right from the practical point of view, *i.e.*, with reference to the Church scandal of his time, which he wished to remove, but not so from the theoretical point of view. The more sublime a doctrine is, the more it is exposed to abuse at the hands of human nature, which, on the whole, is of a low and evil disposition: hence the abuses of Catholicism are so much more numerous and so much greater than those of Protestantism. Thus, for example, monasticism, that methodical denial of the will practised in common for the sake of mutual encouragement, is an institution of a sublime description, which, however, for this very reason is for the most part untrue to its spirit. The shocking abuses of the Church excited in the honest mind of Luther a lofty indignation. But in consequence of this he was led to desire to limit as much as possible the claims of Christianity itself, and for this end he first

confined it to the words of the Bible; but then, in his well-meant zeal, he went too far, for he attacked the very heart of Christianity in the ascetic principle. For after the withdrawal of the ascetic principle, the optimistic principle soon necessarily took its place. But in religions, as in philosophy, optimism is a fundamental error which obstructs the path of all truth. From all this it seems to me that Catholicism is a shamefully abused, but Protestantism a degenerate Christianity; thus, that Christianity in general has met the fate which befalls all that is noble, sublime, and great whenever it has to dwell among men.

However, even in the very lap of Protestantism, the essentially ascetic and encratistic spirit of Christianity has made way for itself; and in this case it has appeared in a phenomenon which perhaps has never before been equalled in magnitude and definiteness, the highly remarkable sect of the Shakers, in North America, founded by an Englishwoman, Anne Lee, in 1774. The adherents of this sect have already increased to 6000, who are divided into fifteen communities, and inhabit a number of villages in the states of New York and Kentucky, especially in the district of New Lebanon, near Nassau village. The fundamental characteristic of their religious rule of life is celibacy and entire abstention from all sexual satisfaction. It is unanimously admitted, even by the English and Americans who visit them, and who laugh and jeer at them in every other respect, that this rule is strictly and with perfect honesty observed; although brothers and sisters sometimes even occupy the same house, eat at the same table, nay, *dance* together in the religious services in church. For whoever has made that hardest of all sacrifices may *dance* before the Lord; he is a victor, he has overcome. Their singing in church consists in general of cheerful, and partly even of merry, songs. The church-dance, also, which follows the sermon is accompanied by the singing of the rest. It is a lively dance, performed in measured time, and concludes with a galop, which is

carried on till the dancers are exhausted. Between each dance one of their teachers cries aloud, "Think, that ye rejoice before the Lord for having slain your flesh; for this is here the only use we make of our refractory limbs." To celibacy most of the other conditions link themselves on of themselves. There are no families, and therefore there is no private property, but community of goods. All are clothed alike, in Quaker fashion, and with great neatness. They are industrious and diligent: idleness is not endured. They have also the enviable rule that they are to avoid all unnecessary noise, such as shouting, door-slamming, whip-cracking, loud knocking, &c. Their rule of life has been thus expressed by one of them: "Lead a life of innocence and purity, love your neighbours as yourself, live at peace with all men, and refrain from war, bloodshed, and all violence against others, as well as from all striving after worldly honour and distinction. Give to each his own, and follow after holiness, without which no man can see the Lord. Do good to all so far as your opportunity and your power extends." They persuade no one to join them, but test those who present themselves by a novitiate of several years. Moreover, every one is free to leave them; very rarely is any one expelled for misconduct. Adopted children are carefully educated, and only when they are grown up do they voluntarily join the sect. It is said that in the controversies of their ministers with Anglican clergy the latter generally come off the worse, for the arguments consist of passages from the New Testament. Fuller accounts of them will be found particularly in Maxwell's "Run through the United States," 1841; also in Benedict's "History of all Religions," 1830; also in the *Times*, November 4, 1837, and in the German magazine *Columbus*, May number, 1831. A German sect in America, very similar to them, who also live in strict celibacy and continence, are the Rappists. An account of them is given in F. Loher's "*Geschichte und Zustande der Deutschen in Amerika*," 1853.

In Russia also the Raskolniks are a similar sect. The Gichtelians live also in strict chastity. But among the ancient Jews we already find a prototype of all these sects, the Essenes, of whom even Pliny gives an account (*Hist. Nat.*, v. 15), and who resembled the Shakers very much, not only in celibacy, but also in other respects; for example, in dancing during divine service, which leads to the opinion that the founder of the Shakers took the Essenes as a pattern. In the presence of such facts as these how does Luther's assertion look: "*Ubi natura, quemadmodum a Deo nobis insita est, fertur ac rapitur,* FIERI NULLO MODO POTEST, *ut extra matrimonium caste vivatur*"? (*Catech. maj.*)

Although Christianity, in essential respects, taught only what all Asia knew long before, and even better, yet for Europe it was a new and great revelation, in consequence of which the spiritual tendency of the European nations was therefore entirely transformed. For it disclosed to them the metaphysical significance of existence, and therefore taught them to look away from the narrow, paltry, ephemeral life of earth, and to regard it no longer as an end in itself, but as a condition of suffering, guilt, trial, conflict, and purification, out of which, by means of moral achievements, difficult renunciation, and denial of oneself, one may rise to a better existence, which is inconceivable by us. It taught the great truth of the assertion and denial of the will to live in the clothing of allegory by saying that through Adam's fall the curse has come upon all, sin has come into the world, and guilt is inherited by all; but that, on the other hand, through the sacrificial death of Jesus all are reconciled, the world saved, guilt abolished, and justice satisfied. In order, however, to understand the truth itself that is contained in this myth one must not regard men simply in time, as beings independent of each other, but must comprehend the (Platonic) Idea of man, which is related to the series of men, as eternity in itself is related to eternity drawn out as time;

hence the eternal Idea *man* extended in time to the series of men through the connecting bond of generation appears again in time as a whole. If now we keep the Idea of man in view, we see that Adam's fall represents the finite, animal, sinful nature of man, in respect of which he is a finite being, exposed to sin, suffering, and death. On the other hand, the life, teaching, and death of Jesus Christ represent the eternal, supernatural side, the freedom, the salvation of man. Now every man, as such and *potentiâ*, is both Adam and Jesus, according as he comprehends himself, and his will thereupon determines him; in consequence of which he is then condemned and given over to death, or saved and attains to eternal life. Now these truths, both in their allegorical and in their real acceptation, were completely new as far as Greeks and Romans were concerned, who were still entirely absorbed in life, and did not seriously look beyond it. Let whoever doubts this see how Cicero (*Pro Cluentio*, c. 61) and Sallust (*Catil.*, c. 47) speak of the state after death. The ancients, although far advanced in almost everything else, remained children with regard to the chief concern, and were surpassed in this even by the Druids, who at least taught metempsychosis. That one or two philosophers, like Pythagoras and Plato, thought otherwise alters nothing as regards the whole.

That great fundamental truth, then, which is contained in Christianity, as in Brahmanism and Buddhism, the need of deliverance from an existence which is given up to suffering and death, and the attainableness of this by the denial of the will, thus by a decided opposition to nature, is beyond all comparison the most important truth there can be; but, at the same time, it is entirely opposed to the natural tendency of the human race, and in its true grounds it is difficult to comprehend; as indeed all that can only be thought generally and in the abstract is inaccessible to the great majority of men. Therefore for these men there was everywhere required, in order to

bring that great truth within the sphere of its practical application, *a mythical vehicle* for it, as it were a receptacle, without which it would be lost and dissipated. The truth had therefore everywhere to borrow the garb of the fable, and also constantly to endeavour to connect itself with what in each case was historically given, already familiar, and already revered. What *sensu proprio* remained inaccessible to the great mass of mankind of all ages and lands, with their low tone of mind, their intellectual stupidity and general brutality, had, for practical purposes, to be brought home to them *sensu allegorico*, in order to become their guiding star. So, then, the religions mentioned above are to be regarded as the sacred vessels in which the great truth, known and expressed for several thousand years, indeed perhaps since the beginning of the human race, which yet in itself, for the great mass of mankind always remains a mystery, is, according to the measure of their powers, made accessible to them, preserved and transmitted through the centuries. Yet, because all that does not through and through consist of the imperishable material of pure truth is subject to destruction, whenever this fate befalls such a vessel, through contact with a heterogeneous age, its sacred content must in some way be saved and preserved for mankind by another. But it is the task of philosophy, since it is one with pure truth, to present that content pure and unmixed, thus merely in abstract conceptions, and consequently without that vehicle, for those who are capable of thinking, who are always an exceedingly small number. It is therefore related to religions as a straight line to several curves running near it: for it expresses *sensu proprio*, thus reaches directly, what they show in veiled forms and reach by circuitous routes.

If now, in order to illustrate what has just been said by an example, and also to follow a philosophical fashion of my time, I should wish perhaps to attempt to solve the profoundest mystery of Christianity, that of the

Trinity, in the fundamental conception of my philosophy, this could be done, with the licence permitted in such interpretations, in the following manner. The Holy Ghost is the distinct denial of the will to live: the man in whom this exhibits itself *in concreto* is the Son; He is identical with the will which asserts life, and thereby produces the phenomenon of this perceptible world, *i.e.*, with the Father, because the assertion and denial are opposite acts of the same will whose capability for both is the only true freedom. However, this is to be regarded as a mere *lusus ingenii.*

Before I close this chapter I wish to adduce a few proofs in support of what in § 68 of the first volume I denoted by the expression *Δευτερος πλους*, the bringing about of the denial of the will by one's own deeply felt suffering, thus not merely by the appropriation of the suffering of others, and the knowledge of the vanity and wretchedness of our existence introduced by this. We can arrive at a comprehension of what goes on in the heart of a man, in the case of an elevation of this kind and the accompanying purifying process, by considering what every emotional man experiences on beholding a tragedy, which is of kindred nature to this. In the third and fourth acts perhaps such a man is distressed and disturbed by the ever more clouded and threatened happiness of the hero; but when, in the fifth act, this happiness is entirely wrecked and shattered, he experiences a certain elevation of the soul, which affords him an infinitely higher kind of pleasure than the sight of the happiness of the hero, however great it might be, could ever have given. Now this is the same thing, in the weak water-colours of sympathy which is able to raise a well-known illusion, as that which takes place with the energy of reality in the feeling of our own fate when it is heavy misfortune that drives the man at last into the haven of entire resignation. Upon this occurrence depend all those conversions which completely transform

men such as are described in the text. I may give here in a few words the story of the conversion of the Abbé Rancé, as it is strikingly similar to that of Raymond Lully, which is told in the text, and besides this is memorable on account of its result. His youth was devoted to enjoyment and pleasure; finally, he lived in a relation of passion with a Madame de Montbazon. One evening, when he visited her, he found her room empty, in disorder and darkness. He struck something with his foot; it was her head, which had been severed from the trunk, because after her sudden death her corpse could not otherwise be got into the lead coffin that stood beside it. After overcoming an immense sorrow, Rancé now became, in 1663, the reformer of the order of the Trappists, which at that time had entirely relaxed the strictness of its rules. He joined this order, and through him it was led back to that terrible degree of renunciation which is still maintained at the present day at La Trappe, and, as the methodically carried out denial of the will, aided by the severest renunciation and an incredibly hard and painful manner of life, fills the visitor with sacred awe, after he has been touched at his reception by the humility of these genuine monks, who, emaciated by fasting, by cold, by night watches, prayers and penances, kneel before him, the worldling and the sinner, to implore his blessing. Of all orders of monks, this one alone has maintained itself in perfection in France, through all changes; which is to be attributed to the profound earnestness which in it is unmistakable, and excludes all secondary ends. It has remained untouched even by the decline of religion, because its root lies deeper in human nature than any positive system of belief.

I have mentioned in the text that this great and rapid change of the inmost being of man which we are here considering, and which has hitherto been entirely neglected by philosophers, appears most frequently when, with full consciousness, he stands in the presence of a violent and

certain death, thus in the case of executions. But, in order to bring this process much more distinctly before our eyes, I regard it as by no means unbecoming to the dignity of philosophy to quote what has been said by some criminals before their execution, even at the risk of incurring the sneer that I encourage gallows' sermons. I certainly rather believe that the gallows is a place of quite peculiar revelations, and a watch-tower from which the man who even then retains his presence of mind obtains a wider, clearer outlook into eternity than most philosophers over the paragraphs of their rational psychology and theology. The following speech on the gallows was made on the 15th April, 1837, at Gloucester, by a man called Bartlett, who had murdered his mother-in-law: "Englishmen and fellow countrymen,—I have a few words to say to you, and they shall be but very few. Yet let me entreat you, one and all, that these few words that I shall utter may strike deep into your hearts. Bear them in your mind, not only now while you are witnessing this sad scene, but take them to your homes, take them, and repeat them to your children and friends. I implore you as a dying man—one for whom the instrument of death is even now prepared—and these words are that you may loose yourselves from the love of this dying world and its vain pleasures. Think less of it and more of your God. Do this: repent, repent, for be assured that without deep and true repentance, without turning to your heavenly Father, you will never attain, nor can hold the slightest hope of ever reaching those bowers of bliss to which I trust I am now fast advancing" (*Times*, 18th April 1837).

Still more remarkable are the last words of the well-known murderer, Greenacre, who was executed in London on the 1st of May 1837. The English newspaper the *Post* gives the following account, which is also reprinted in *Galignani's Messenger* of the 6th of May 1837: "On the morning of his execution a gentleman advised him to put his trust in God, and pray for forgiveness through the

mediation of Jesus Christ. Greenacre replied that forgiveness through the mediation of Christ was a matter of opinion; for his part, he believed that in the sight of the highest Being, a Mohammedan was as good as a Christian and had just as much claim to salvation. Since his imprisonment he had had his attention directed to theological subjects, and he had become convinced that the gallows is a passport to heaven." The indifference displayed here towards positive religions is just what gives this utterance greater weight, for it shows that it is no fanatical delusion, but individual immediate knowledge that lies at its foundation. The following incident may also be mentioned which is given by *Galignani's Messenger* of the 15th August 1837, from the *Limerick Chronicle:* "Last Monday Maria Cooney was executed for the revolting murder of Mrs. Anderson. So deeply was this wretched woman impressed with the greatness of her crime that she kissed the rope which was put round her neck, while she humbly implored the mercy of God." Lastly this: the *Times,* of the 29th April 1845 gives several letters which Hocker, who was condemned for the murder of Delarue, wrote the day before his execution. In one of these he says: "I am persuaded that unless the natural heart be broken, and renewed by divine mercy, however noble and amiable it may be deemed by the world, it can never think of eternity without inwardly shuddering." These are the outlooks into eternity referred to above which are obtained from that watch-tower; and I have had the less hesitation in giving them here since Shakspeare also says—

> "Out of these convertites
> There is much matter to be heard and learned."
> —*As You Like it,* last scene.

Strauss, in his "Life of Jesus," has proved that Christianity also ascribes to suffering as such the purifying and sanctifying power here set forth (*Leben Jesu,* vol. i. ch. 6, §§ 72 and 74). He says that the beatitudes in the Sermon on the Mount have a different sense in Luke (vi.

21) from that which they have in Matt. (v. 3), for only the latter adds *τῳ πνευματι* to *μακαριοι οἱ πτωχοι*, and *την δικαιοσυνην* to *πεινωντες*. Thus by him alone are the simple-minded, the humble, &c., meant, while by Luke are meant the literally poor; so that here the contrast is that between present suffering and future happiness. With the Ebionites it is a capital principle that whoever takes his portion in this age gets nothing in the future, and conversely. Accordingly in Luke the blessings are followed by as many *ουαι*, woes, which are addressed to the rich, *οἱ πλουσιοι*, the full, *οἱ εμπεπλησμενοι*, and to them that laugh, *οἱ γελωντες*, in the Ebionite spirit. In the same spirit, he says, p. 604, is the parable (Luke xvi. 19) of the rich man and Lazarus given, which nowhere mentions any fault of the former or any merit of the latter, and takes as the standard of the future recompense, not the good done or the wickedness practised, but the evil suffered here and the good things enjoyed, in the Ebionite spirit. "A like estimation of outward poverty," Strauss goes on, "is also attributed to Jesus by the other synoptists (Matt. xix. 16; Mark x. 17; Luke xviii. 18), in the story of the rich young man and the saying about the camel and the eye of a needle."

If we go to the bottom of the matter we will recognise that even in the most famous passages of the Sermon on the Mount there is contained an indirect injunction to voluntary poverty, and thereby to the denial of the will to live. For the precept (Matt. v. 40 *seq.*) to consent unconditionally to all demands made upon us, to give our cloak also to him who will take away our coat, &c., similarly (Matt. vi. 25–34) the precept to cast aside all care for the future, even for the morrow, and so to live simply in the present, are rules of life the observance of which inevitably leads to absolute poverty, and which therefore just say in an indirect manner what Buddha directly commands his disciples and has confirmed by his own example: throw everything away and become

bhikkhu, *i.e.*, beggars. This appears still more decidedly in the passage Matt. x. 9–15, where all possessions, even shoes and a staff, are forbidden to the Apostles, and they are directed to beg. These commands afterwards became the foundation of the mendicant order of St. Francis (*Bonaventuræ vita S. Francisci*, c. 3). Hence, then, I say that the spirit of Christian ethics is identical with that of Brahmanism aud Buddhism. In conformity with the whole view expounded here Meister Eckhard also says (Works, vol. i. p. 492): "The swiftest animal that bears thee to perfection is suffering."

CHAPTER XLIX.

THE WAY OF SALVATION.

THERE is only one inborn error, and that is, that we exist in order to be happy. It is inborn in us because it is one with our existence itself, and our whole being is only a paraphrase of it, nay, our body is its monogram. We are nothing more than will to live and the successive satisfaction of all our volitions is what we think in the conception of happiness.

As long as we persist in this inborn error, indeed even become rigidly fixed in it through optimistic dogmas, the world appears to us full of contradictions. For at every step, in great things as in small, we must experience that the world and life are by no means arranged with a view to containing a happy existence. While now by this the thoughtless man only finds himself tormented in reality, in the case of him who thinks there is added to his real pain the theoretical perplexity why a world and a life which exist in order that one may be happy in them answer their end so badly. First of all it finds expression in pious ejaculations, such as, "Ah! why are the tears on earth so many?" &c. &c. But in their train come disquieting doubts about the assumptions of those preconceived optimistic dogmas. One may try if one will to throw the blame of one's individual unhappiness now upon the circumstances, now upon other men, now upon one's own bad luck, or even upon one's own awkwardness, and may know well how all these have worked together to produce it; but this in no way alters the result that one has

missed the real end of life, which consists indeed in being happy. The consideration of this is, then, often very depressing, especially if life is already on the wane; hence the countenances of almost all elderly persons wear the expression of that which in English is called disappointment. Besides this, however, hitherto every day of our life has taught us that joys and pleasures, even if attained, are in themselves delusive, do not perform what they promise, do not satisfy the heart, and finally their possession is at least embittered by the disagreeables that accompany them or spring from them; while, on the contrary, the pains and sorrows prove themselves very real, and often exceed all expectation. Thus certainly everything in life is calculated to recall us from that original error, and to convince us that the end of our existence is not to be happy. Indeed, if we regard it more closely and without prejudice, life rather presents itself as specially intended to be such that we shall *not* feel ourselves happy in it, for through its whole nature it bears the character of something for which we have no taste, which must be endured by us, and from which we have to return as from an error that our heart may be cured of the passionate desire of enjoyment, nay, of life, and turned away from the world. In this sense, it would be more correct to place the end of life in our woe than in our welfare. For the considerations at the conclusion of the preceding chapter have shown that the more one suffers the sooner one attains to the true end of life, and that the more happily one lives the longer this is delayed. The conclusion of the last letter of Seneca corresponds with this: *bonum tunc habebis tuum, quum intelliges infelicissimos esse felices;* which certainly seems to show the influence of Christianity. The peculiar effect of the tragic drama also ultimately depends upon the fact that it shakes that inborn error by vividly presenting in a great and striking example the vanity of human effort and the nothingness of this whole existence, and thus discloses the

profound significance of life; hence it is recognised as the sublimest form of poetry. Whoever now has returned by one or other path from that error which dwells in us *a priori*, that πρωτον ψευδος of our existence, will soon see all in another light, and will now find the world in harmony with his insight, although not with his wishes. Misfortunes of every kind and magnitude, although they pain him, will no longer surprise him, for he has come to see that it is just pain and trouble that tend towards the true end of life, the turning away of the will from it. This will give him indeed a wonderful composedness in all that may happen, similar to that with which a sick person who undergoes a long and painful cure bears the pain of it as a sign of its efficacy. In the whole of human existence suffering expresses itself clearly enough as its true destiny. Life is deeply sunk in suffering, and cannot escape from it; our entrance into it takes place amid tears, its course is at bottom always tragic, and its end still more so. There is an unmistakable appearance of intention in this. As a rule man's destiny passes through his mind in a striking manner, at the very summit of his desires and efforts, and thus his life receives a tragic tendency by virtue of which it is fitted to free him from the passionate desire of which every individual existence is an example, and bring him into such a condition that he parts with life without retaining a single desire for it and its pleasures. Suffering is, in fact, the purifying process through which alone, in most cases, the man is sanctified, *i.e.*, is led back from the path of error of the will to live. In accordance with this, the salutary nature of the cross and of suffering is so often explained in Christian books of edification, and in general the cross, an instrument of suffering, not of doing, is very suitably the symbol of the Christian religion. Nay, even the Preacher, who is still Jewish, but so very philosophical, rightly says: "Sorrow is better than laughter: for by the sadness of the countenance the heart is made better" (Eccles. vii. 3). Under

the name of the δευτερος πλους I have presented suffering as to a certain extent a substitute for virtue and holiness; but here I must make the bold assertion that, taking everything into consideration, we have more to hope for our salvation and deliverance from what we suffer than from what we do. Precisely in this spirit Lamartine very beautifully says in his "*Hymne à la douleur*," apostrophising pain:—

> "*Tu me traites sans doute en favori des cieux,*
> *Car tu n'épargnes pas les larmes à mes yeux.*
> *Eh bien! je les reçois comme tu les envoies,*
> *Tes maux seront mes biens, et tes soupirs mes joies.*
> *Je sens qu'il est en toi, sans avoir combattu,*
> *Une vertu divine au lieu de ma vertu,*
> *Que tu n'es pas la mort l'âme, mais sa vie,*
> *Que ton bras, en frappant, guérit et vivifie.*"

If, then, suffering itself has such a sanctifying power, this will belong in an even higher degree to death, which is more feared than any suffering. Answering to this, a certain awe, kindred to that which great suffering occasions us, is felt in the presence of every dead person, indeed every case of death presents itself to a certain extent as a kind of apotheosis or canonisation; therefore we cannot look upon the dead body of even the most insignificant man without awe, and indeed, extraordinary as the remark may sound in this place, in the presence of every corpse the watch goes under arms. Dying is certainly to be regarded as the real aim of life: in the moment of death all that is decided for which the whole course of life was only the preparation and introduction. Death is the result, the *Résumé* of life, or the added up sum which expresses at once the instruction which life gave in detail, and bit by bit; this, that the whole striving whose manifestation is life was a vain, idle, and self-contradictory effort, to have returned from which is a deliverance. As the whole, slow vegetation of the plant is related to the fruit, which now at a stroke achieves a

hundredfold what the plant achieved gradually and bit by bit, so life, with its obstacles, deluded hopes, frustrated plans, and constant suffering, is related to death, which at one stroke destroys all, all that the man has willed, and so crowns the instruction which life gave him. The completed course of life upon which the dying man looks back has an effect upon the whole will that objectifies itself in this perishing individuality, analogous to that which a motive exercises upon the conduct of the man. It gives it a new direction, which accordingly is the moral and essential result of the life. Just because a sudden death makes this retrospect impossible, the Church regards such a death as a misfortune, and prays that it should be averted. Since this retrospect, like the distinct foreknowledge of death, as conditioned by the reason, is possible only in man, not in the brute, and accordingly man alone really drinks the cup of death, humanity is the only material in which the will can deny itself and entirely turn away from life. To the will that does not deny itself every birth imparts a new and different intellect,—till it has learned the true nature of life, and in consequence of this wills it no more.

In the natural course, in age the decay of the body coincides with that of the will. The desire for pleasures soon vanishes with the capacity to enjoy them. The occasion of the most vehement willing, the focus of the will, the sexual impulse, is first extinguished, whereby the man is placed in a position which resembles the state of innocence which existed before the development of the genital system. The illusions, which set up chimeras as exceedingly desirable benefits, vanish, and the knowledge of the vanity of all earthly blessings takes their place. Selfishness is repressed by the love of one's children, by means of which the man already begins to live more in the ego of others than in his own, which now will soon be no more. This course of life is at least the desirable one; it is the euthanasia of the will. In hope of this the Brah-

man is ordered, after he has passed the best years of his life, to forsake possessions and family, and lead the life of a hermit (*Menu*, B. 6). But if, conversely, the desire outlives the capacity for enjoyment, and we now regret particular pleasures in life which we miss, instead of seeing the emptiness and vanity of all; and if then gold, the abstract representative of the objects of desire for which the sense is dead, takes the place of all these objects themselves, and now excites the same vehement passions which were formerly more pardonably awakened by the objects of actual pleasure, and thus now with deadened senses a lifeless but indestructible object is desired with equally indestructible eagerness; or, also, if, in the same way, existence in the opinion of others takes the place of existence and action in the real world, and now kindles the same passions;—then the will has become sublimated and etherealised into avarice or ambition; but has thereby thrown itself into the last fortress, in which it can only now be besieged by death. The end of existence has been missed.

All these considerations afford us a fuller explanation of that purification, conversion of the will and deliverance, denoted in the preceding chapter by the expression δευτερος πλους which is brought about by the suffering of life, and without doubt is the most frequent. For it is the way of sinners such as we all are. The other way, which leads to the same goal, by means of mere knowledge and the consequent appropriation of the suffering of a whole world, is the narrow path of the elect, the saints, and therefore to be regarded as a rare exception. Therefore without that first way for most of us there would be no salvation to hope for. However, we struggle against entering upon it, and strive rather to procure for ourselves a safe and agreeable existence, whereby we chain our will ever more firmly to life. The conduct of the ascetics is the opposite of this. They make their life intentionally as poor, hard, and empty of pleasure as possible, because

they have their true and ultimate welfare in view. But fate and the course of things care for us better than we ourselves, for they frustrate on all sides our arrangements for an utopian life, the folly of which is evident enough from its brevity, uncertainty, and emptiness, and its conclusion by bitter death; they strew thorns upon thorns in our path, and meet us everywhere with healing sorrow, the panacea of our misery. What really gives its wonderful and ambiguous character to our life is this, that two diametrically opposite aims constantly cross each other in it; that of the individual will directed to chimerical happiness in an ephemeral, dream-like, and delusive existence, in which, with reference to the past, happiness and unhappiness are a matter of indifference, and the present is every moment becoming the past; and that of fate visibly enough directed to the destruction of our happiness, and thereby to the mortification of our will and the abolition of the illusion that holds us chained in the bonds of this world.

The prevalent and peculiarly Protestant view that the end of life lies solely and immediately in the moral virtues, thus in the practice of justice and benevolence, betrays its insufficiency even in the fact that so miserably little real and pure morality is found among men. I am not speaking at all of lofty virtue, nobleness, magnanimity, and self-sacrifice, which one hardly finds anywhere but in plays and novels, but only of those virtues which are the duty of every one. Let whoever is old think of all those with whom he has had to do; how many persons will he have met who were merely really and truly *honest?* Were not by far the greater number, in spite of their shameless indignation at the slightest suspicion of dishonesty or even untruthfulness, in plain words, the precise opposite? Were not abject selfishness, boundless avarice, well-concealed knavery, and also poisonous envy and fiendish delight in the misfortunes of others so universally prevalent that the slightest exception was met with

surprise? And benevolence, how very rarely it extends beyond a gift of what is so superfluous that one never misses it. And is the whole end of existence to lie in such exceedingly rare and weak traces of morality? If we place it, on the contrary, in the entire reversal of this nature of ours (which bears the evil fruits just mentioned) brought about by suffering, the matter gains an appearance of probability and is brought into agreement with what actually lies before us. Life presents itself then as a purifying process, of which the purifying lye is pain. If the process is carried out, it leaves behind it the previous immorality and wickedness as refuse, and there appears what the Veda says: "*Finditur nodus cordis, dissolvuntur omnes dubitationes, ejusque opera evanescunt.*" As agreeing with this view the fifteenth sermon of Meister Eckhard will be found very well worth reading.

CHAPTER L.

EPIPHILOSOPHY.

At the conclusion of my exposition a few reflections concerning my philosophy itself may find their place. My philosophy does not pretend to explain the existence of the world in its ultimate grounds: it rather sticks to the facts of external and internal experience as they are accessible to every one, and shows the true and deepest connection of them without really going beyond them to any extra-mundane things and their relations to the world. It therefore arrives at no conclusions as to what lies beyond all possible experience, but affords merely an exposition of what is given in the external world and in self-consciousness, thus contents itself with comprehending the nature of the world in its inner connection with itself. It is consequently *immanent,* in the Kantian sense of the word. But just on this account it leaves many questions untouched; for example, why what is proved as a fact is as it is and not otherwise, &c. All such questions, however, or rather the answers to them, are really transcendent, *i.e.*, they cannot be thought by the forms and functions of our intellect, do not enter into these; it is therefore related to them as our sensibility is related to the possible properties of bodies for which we have no senses. After all my explanations one may still ask, for example, whence has sprung this will that is free to assert itself, the manifestation of which is the world, or to deny itself, the manifestation of which we do not know. What is the fatality lying beyond all experience which has placed it in the very doubtful dilemma of either appearing as a world in which suffering and death

reign, or else denying its very being?—or again, what can have prevailed upon it to forsake the infinitely preferable peace of blessed nothingness? An individual will, one may add, can only turn to its own destruction through error in the choice, thus through the fault of knowledge; but the will in itself, before all manifestation, consequently still without knowledge, how could it go astray and fall into the ruin of its present condition? Whence in general is the great discord that permeates this world? It may, further, be asked how deep into the true being of the world the roots of individuality go; to which it may certainly be answered: they go as deep as the assertion of the will to live; where the denial of the will appears they cease, for they have arisen with the assertion. But one might indeed even put the question, "What would I be if I were not will to live?" and more of the same kind To all such questions we would first have to reply that the expression of the most universal and general form of our intellect is the *principle of sufficient reason;* but that just on this account that principle finds application only to the phenomenon, not to the being in itself of things. Yet all whence and why depend upon that principle alone. As a result of the Kantian philosophy it is no longer an *æterna veritas,* but merely the form, *i.e.,* the function, of our intellect, which is essentially cerebral, and originally a mere tool in the service of the will, which it therefore presupposes together with all its objectifications. But our whole knowing and conceiving is bound to its forms; accordingly we must conceive everything in time, consequently as a before and after, then as cause and effect, and also as above and below, whole and part, &c., and cannot by any means escape from this sphere in which all possibility of our knowledge lies. Now these forms are utterly unsuited to the problems raised here, nor are they fit or able to comprehend their solution even if it were given. Therefore with our intellect, this mere tool of the will, we are everywhere striking upon insoluble problems, as against the

walls of our prison. But, besides this, it may at least be assumed as probable that not only *for us* is knowledge of all that has been asked about impossible, but no such knowledge is possible in general, thus never and in no way; that these relations are not only relatively but absolutely insusceptible of investigation; that not only does no one know them, but that they are in themselves unknowable, because they do not enter into the form of knowledge in general. (This corresponds to what Scotus Erigena says, *de mirabili divina ignorantia, qua Deus non intelligit quid ipse sit.* Lib. ii.) For knowableness in general, with its most essential, and therefore constantly necessary form of subject and object, belongs merely to the phenomenal appearance, not to the being in itself of things. Where knowledge, and consequently idea, is, there is also only phenomenon, and we stand there already in the province of the phenomenal; nay, knowledge in general is known to us only as a phenomenon of brain, and we are not only unjustified in conceiving it otherwise, but also incapable of doing so. What the world is as world may be understood: it is phenomenal manifestation; and we can know that which manifests itself in it, directly from ourselves, by means of a thorough analysis of self-consciousness. Then, however, by means of this key to the nature of the world, the whole phenomenal manifestation can be deciphered, as I believe I have succeeded in doing. But if we leave the world in order to answer the questions indicated above, we have also left the whole sphere in which, not only connection according to reason and consequent, but even knowledge itself is possible; then all is *instabilis tellus, innabilis unda.* The nature of things before or beyond the world, and consequently beyond the will, is open to no investigation; because knowledge in general is itself only a phenomenon, and therefore exists only in the world as the world exists only in it. The inner being in itself of things is nothing that knows, no intellect, but an unconscious; knowledge is

only added as an accident, a means of assistance to the phenomenon of that inner being, and can therefore apprehend that being itself only in proportion to its own nature, which is designed with reference to quite different ends (those of the individual will), consequently very imperfectly. Here lies the reason why a perfect understanding of the existence, nature, and origin of the world, extending to its ultimate ground and satisfying all demands, is impossible. So much as to the limits of my philosophy, and indeed of all philosophy.

The ἑν και παν, *i.e.*, that the inner nature in all things is absolutely one and the same, my age had already grasped and understood, after the Eleatics, Scotus Erigena, Giordano Bruno, and Spinoza had thoroughly taught, and Schelling had revived this doctrine. But *what* this one is, and how it is able to exhibit itself as the many, is a problem the solution of which is first found in my philosophy. Certainly from the most ancient times man had been called the microcosm. I have reversed the proposition, and shown the world as the macranthropos: because will and idea exhaust its nature as they do that of man. But it is clearly more correct to learn to understand the world from man than man from the world; for one has to explain what is indirectly given, thus external perception from what is directly given, thus self-consciousness—not conversely.

With the Pantheists, then, I have certainly that ἑν και παν in common, but not the παν θεος; because I do not go beyond experience (taken in its widest sense), and still less do I put myself in contradiction with the data which lie before me. Scotus Erigena, quite consistently with the spirit of Pantheism, explains every phenomenon as a theophany; but then this conception must also be applied to the most terrible and abominable phenomena. Fine theophanies! What further distinguishes me from Pantheism is principally the following. (1). That their θεος is an x, an unknown quantity; the will, on the other hand, is of

all possible things the one that is known to us most exactly, the only thing given immediately, and therefore exclusively fitted for the explanation of the rest. For what is unknown must always be explained by what is better known; not conversely. (2). That their θεος manifests himself *animi causa*, to unfold his glory, or, indeed, to let himself be admired. Apart from the vanity here attributed to him, they are placed in the position of being obliged to sophisticate away the colossal evil of the world; but the world remains in glaring and terrible contradiction with that imagined excellence. With me, on the contrary, the *will* arrives through its objectification however this may occur, at self-knowledge, whereby its abolition, conversion, salvation becomes possible. And accordingly, with me alone ethics has a sure foundation and is completely worked out in agreement with the sublime and profound religions, Brahmanism, Buddhism, and Christianity, not merely with Judaism and Mohammedanism. The metaphysic of the beautiful also is first fully cleared up as a result of my fundamental truth, and no longer requires to take refuge behind empty words. With me alone is the evil of the world honestly confessed in its whole magnitude: this is rendered possible by the fact that the answer to the question as to its origin coincides with the answer to the question as to the origin of the world. On the other hand, in all other systems, since they are all optimistic, the question as to the origin of evil is the incurable disease, ever breaking out anew, with which they are affected, and in consequence of which they struggle along with palliatives and quack remedies. (3.) That I start from experience and the natural self-consciousness given to every one, and lead to the will as that which alone is metaphysical; thus I adopt the ascending, analytical method. The Pantheists, again, adopt the opposite method, the descending or synthetical. They start from their θεος, which they beg or take by force, although sometimes under the name *substantia*, or absolute, and this unknown

is then supposed to explain everything that is better known. (4.) That with me the world does not fill the whole possibility of all being, but in this there still remains much room for that which we denote only negatively as the denial of the will to live. Pantheism, on the other hand, is essentially optimism: but if the world is what is best, then the matter may rest there. (5.) That to the Pantheists the perceptible world, thus the world of idea, is just the intentional manifestation of the God indwelling in it, which contains no real explanation of its appearance, but rather requires to be explained itself. With me, on the other hand, the world as idea appears merely *per accidens*, because the intellect, with its external perception, is primarily only the medium of motives for the more perfect phenomena of will, which gradually rises to that objectivity of perceptibility, in which the world exists. In this sense its origin, as an object of perception, is really accounted for, and not, as with the Pantheists, by means of untenable fictions.

Since, in consequence of the Kantian criticism of all speculative theology, the philosophisers of Germany almost all threw themselves back upon Spinoza, so that the whole series of futile attempts known by the name of the post-Kantian philosophy are simply Spinozism tastelessly dressed up, veiled in all kinds of unintelligible language, and otherwise distorted, I wish, now that I have explained the relation of my philosophy to Pantheism in general, to point out its relation to Spinozism in particular. It stands, then, to Spinozism as the New Testament stands to the Old. What the Old Testament has in common with the New is the same God-Creator. Analogous to this, the world exists, with me as with Spinoza, by its inner power and through itself. But with Spinoza his *substantia æterna*, the inner nature of the world, which he himself calls God, is also, as regards its moral character and worth, Jehovah, the God-Creator, who applauds His own creation, and finds that all is very good, *παντα καλα*

λιαν. Spinoza has deprived Him of nothing but personality. Thus, according to him also, the world and all in it is wholly excellent and as it ought to be: therefore man has nothing more to do than *vivere, agere, suum Esse conservare ex fundamento proprium utile quærendi* (*Eth.*, iv. pr. 67); he is even to rejoice in his life as long as it lasts; entirely in accordance with Ecclesiastes ix. 7–10. In short, it is optimism: therefore its ethical side is weak, as in the Old Testament; nay, it is even false, and in part revolting.[1] With me, on the other hand, the will, or the inner nature of the world, is by no means Jehovah, it is rather, as it were, the crucified Saviour, or the crucified thief, according as it resolves. Therefore my ethical teaching agrees with that of Christianity, completely and in its highest tendencies, and not less with that of Brahmanism and Buddhism. Spinoza could not get rid of the Jews; *quo semel est imbuta recens servabit odorem.* His contempt for the brutes, which, as mere things for our use, he also declares to be without rights, is thoroughly Jewish, and, in union with Pantheism, is at the same time absurd and detestable (*Eth.*, iv., appendix, c. 27). With all this Spinoza remains a very great man. But in order to estimate his work correctly we must keep in view his relation to Descartes. The latter had sharply divided nature into mind and matter, *i.e.*, thinking and extended substance, and had also placed God and the world in complete opposition to each other; Spinoza also, so long as he was a Cartesian, taught all that in his "*Cogitatis Metaphysicis,*" c. 12, i. I., 1665. Only in his later years did he see the fundamental falseness of that double dualism; and accordingly his own philosophy principally consists of the indirect abolition of these two antitheses. Yet partly to avoid injuring his teacher, partly in order to be less offensive, he

[1] *Unusquisque tantum juris habet, quantum potentiâ valet* (*Tract. pol.*, c. 2 § 8). *Fides alicui data tamdiu rata manet, quamdiu ejus, qui fidem dedit, non mutatur voluntas* (*Ibid.*, § 12). *Unuscujusque jus potentiâ ejus definetur* (*Eth.* iv., *pr.* 37, *schol.* 1.) Especially chap. 16 of the *Tractatus theologico-politicus* is the true compendium of the immorality of Spinoza's philosophy.

gave it a positive appearance by means of a strictly dogmatic form, although its content is chiefly negative. His identification of the world with God has also this negative significance alone. For to call the world God is not to explain it: it remains a riddle under the one name as under the other. But these two negative truths had value for their age, as for every age in which there still are conscious or unconscious Cartesians. He makes the mistake, common to all philosophers before Locke, of starting from conceptions, without having previously investigated their origin, such, for example, as substance, cause, &c., and in such a method of procedure these conceptions then receive a much too extensive validity. Those who in the most recent times refused to acknowledge the Neo-Spinozism which had appeared, for example, Jacobi, were principally deterred from doing so by the bugbear of fatalism. By this is to be understood every doctrine which refers the existence of the world, together with the critical position of mankind in it, to any absolute necessity, *i.e.*, to a necessity that cannot be further explained. Those who feared fatalism, again, believed that all that was of importance was to deduce the world from the free act of will of a being existing outside it; as if it were antecedently certain which of the two was more correct, or even better merely in relation to us. What is, however, especially assumed here is the *non datur tertium*, and accordingly hitherto every philosophy has represented one or the other. I am the first to depart from this; for I have actually established the *Tertium:* the act of will from which the world arises is our own. It is free; for the principle of sufficient reason, from which alone all necessity derives its significance, is merely the form of its phenomenon. Just on this account this phenomenon, if it once exists, is absolutely necessary in its course; in consequence of this alone we can recognise in it the nature of the act of will, and accordingly *eventualiter* will otherwise.

APPENDIX.

ABSTRACT

OF

SCHOPENHAUER'S ESSAY ON THE FOURFOLD ROOT OF THE PRINCIPLE OF SUFFICIENT REASON (Fourth Edition, Edited by FRAUENSTÄDT. The First Edition appeared in 1813).

THIS essay is divided into eight chapters. The first is introductory. The second contains an historical review of previous philosophical doctrines on the subject. The third deals with the insufficiency of the previous treatment of the principle, and prescribes the lines of the new departure. The fourth, fifth, sixth, and seventh treat of the four classes of objects for the subject, and the forms of the principle of sufficient reason which respectively characterise these classes. The eighth contains general remarks and results. It will be convenient to summarise these chapters severally.

CHAPTER I.

Schopenhauer points out that Plato and Kant agree in recommending, as the method of all knowledge, obedience to two laws:—that of Homogeneity, and that of Specification. The former bids us, by attention to the points of resemblance and agreement in things, get at their kinds, and combine them into species, and these species again into genera, until we have arrived at the highest concept of all, that which embraces everything. This law being transcendental, or an essential in our faculty of reason, assumes that nature is in

harmony with it, an assumption which is expressed in the old rule: *Entia præter necessitatem non esse multiplicanda.* The law of Specification, on the other hand, is stated by Kant in these words: *Entium varietates non temere esse minuendas.* That is to say, we must carefully distinguish the species which are united under a genus, and the lower kinds which in their turn are united under these species; taking care not to make a leap, and subsume the lower kinds and individuals under the concept of the genus, since this is always capable of division, but never descends to the object of pure perception. Plato and Kant agree that these laws are transcendental, and that they presuppose that things are in harmony with them.

The previous treatment of the principle of sufficient reason, even by Kant, has been a failure, owing to the neglect of the second of these laws. It may well be that we shall find that this principle is the common expression of more than one fundamental principle of knowledge, and that the necessity, to which it refers, is therefore of different kinds. It may be stated in these words: *Nihil est sine ratione cur potius sit, quam non sit.* This is the general expression for the different forms of the assumption which everywhere justifies that question "Why?" which is the mother of all science.

CHAPTER II.

Schopenhauer in this chapter traces historically the forms in which the principle had been stated by his predecessors, and their influence. He points out that in Greek philosophy it appeared in two aspects—that of the necessity of a ground for a logical judgment, and that of a cause for every physical change—and that these two aspects were systematically confounded. The Aristotelian division, not of the forms of the principle itself, but of one of its aspects, the causal, exemplified a confusion which continued throughout the Scholastic period. Descartes succeeds no better. His proof of the existence of God that the immensity of His nature is a *cause or reason* beyond which no cause is needed for His existence, simply illustrates the gross confusion between cause

and ground of knowledge which underlies every form of this ontological proof. "That a miserable fellow like Hegel, whose entire philosophy is nothing but a monstrous amplification of the ontological proof, should dare to defend this proof against Kant's criticism of it is an alliance of which the ontological proof itself, little as it knows of shame, might well feel ashamed. It is not to be expected I should speak respectfully of people who have brought philosophy into disrespect." Spinoza made the same confusion when he laid it down that the cause of existence was either contained in the nature and definition of the thing as it existed, or was to be found outside that thing. It was through this confusion of the ground of knowledge with the efficient cause that he succeeded in identifying God with the world. The true picture of Spinoza's "*Causa sui*" is Baron Munchhausen encircling his horse with his legs, and raising himself and the horse upwards by means of his pigtail, with the inscription "*Causa sui*" written below. Leibnitz was the first to place the principle of sufficient reason in the position of a first principle, and to indicate the difference between its two meanings. But it was Wolff who first completely distinguished them, and divided the doctrine into three kinds: *principium fiendi* (cause), *principium essendi* (possibility), and *principium cognoscendi.* Baumgarten, Reimarus, Lambert, and Platner added nothing to the work of Wolff, and the next great step was Hume's question as to the validity of the principle. Kant's distinction of the logical or formal principle of knowledge—Every *proposition* must have its ground; from the transcendental or material principle, Every *thing* must have its ground—was followed out by his immediate successors. But when we come to Schelling we find the proposition that gravitation is the *reason* and light the *cause* of things, a proposition which is quoted simply as a curiosity, for such a piece of nonense deserves no place among the opinions of earnest and honest inquirers. The chapter concludes by pointing out the futility of the attempts to prove the principle. Every proof is the exhibition of the ground of a judgment which has been expressed, and of which, just because that ground is exhibited, we predicate truth The principle of

sufficient reason is just this expression of the demand for such a ground, and he who seeks a proof, *i.e.*, the exhibition of a ground for this principle itself, presupposes it as true, and so falls into the circle of seeking a proof of the justification of the demand for proof.

CHAPTER III.

In the third chapter Schopenhauer points out that the two applications of the principle of sufficient reason distinguished by his predecessors, to judgments, which must have a ground, and to the changes of real objects, which must have a cause, are not exhaustive. The reason why the three sides of a certain triangle are equal is that the angles are equal, and this is neither a logical deduction nor a case of causation. With a view to stating exhaustively the various kinds into which the application of the principle falls it is necessary to determine the nature of the principle itself. All our ideas are objects of the subject, and all objects of the subject are our ideas. But our ideas stand to one another as a matter of fact in an orderly connection, which is always determinable *a priori* in point of form, and on account of which nothing that is in itself separate and wholly independent of other things can be the object of our consciousness. It is this connection which the principle of sufficient reason in its generality expresses. The relations which constitute it are what Schopenhauer calls its root, and they fall into four classes, which are discussed in the four following chapters.

CHAPTER IV.

In the fourth chapter Schopenhauer deals with the first class of objects for the subject and the form of the principle of sufficient reason which obtains in it. This first class is that of those complete ideas of perception which form part of our experience, and which are referable to some sensation of our bodies. These ideas are capable of being perceived only under the forms of Space and Time. If time were the only form there would be no coexistence, and therefore no per-

sistence. If space were their only form there would be no succession, and therefore no change. Time may therefore be defined as the possibility of mutually exclusive conditions of the same thing. But the union of these two forms of existence is the essential condition of reality, and this union is the work of the understanding (see "World as Will and Idea," vol. i. § 4, and the table of predicables annexed to vol. ii., chap- 4). In this class of objects for the subject the principle of sufficient reason appears as the law of causality or the principle of sufficient reason of becoming, and it is through it that all objects which present themselves in perception are bound together through the changes of their states. When a new state of one or more objects makes its appearance it must have been preceded by another on which it regularly follows. This is causal sequence, and the first state is the cause, the second the effect. The law has thus to do exclusively with the *changes* of objects of external experience, and not with things themselves, a circumstance which is fatal to the validity of the cosmological proof of the existence of God. It follows also from the essential connection of causality with succession that the notion of reciprocity, with its contemporaneous existence of cause and effect, is a delusion. The chain of causes and effects does not affect either matter, which is that in which all changes take place, or the original forces of nature, through which causation becomes possible, and which exist apart from all change, and in this sense out of time, but which yet are everywhere present (*e.g.*, chemical forces; see *supra*, vol. i., § 26). In nature causation assumes three different forms; that of cause in the narrow sense, of stimulus, and of motive, on which differences depend the true distinctions between inorganic bodies, plants, and animals. It is only of cause properly so called that Newton's third law of the equality of action and reaction is true, and only here do we find the degree of the effect proportionate to that of the cause. The absence of this feature characterises stimulation. Motive demands knowledge as its condition, and intelligence is therefore the true characteristic of the animal. The three forms are in principle identical, the difference being due to the degrees of receptivity in existence. What is called freedom

of the will is therefore an absurdity, as is also Kant's "Practical Reason." These results are followed by an examination of the nature of vision, which Schopenhauer sums up in these words: "I have examined all these visual processes in detail in order to show that the understanding is active in all of them, the understanding which, by apprehending every change as an effect and referring it to its cause, creates on the basis of the *a priori* and fundamental intuitions or perceptions of space and time, the objective world, that phenomenon of the brain, for which the sensations of the senses afford only certain data. And this task the understanding accomplishes only through its proper form, the law of causality, and accomplishes it directly without the aid of reflection, that is, of abstract knowledge through concepts and words, which are the material of secondary knowledge, of thought, thus of the Reason." "What understanding knows aright is reality; what reason knows aright is truth, *i.e.*, a judgment which has a ground; the opposite of the former being illusion (what is falsely perceived), of the latter error (what is falsely thought)." All understanding is an immediate apprehension of the causal relation, and this is the sole function of understanding, and not the complicated working of the twelve Kantian Categories, the theory of which is a mistaken one. A consequence of this conclusion is, that arithmetical processes do not belong to the understanding, concerned as they are with abstract conceptions. But it must not be forgotten that between volition and the apparently consequential action of the body there is no causal relation, for they are the same thing perceived in two different ways. Section 23 contains a detailed refutation of Kant's proof of the *a priori* nature of the causal relation in the "Second Analogy of Experience" of the Critique of Pure Reason, the gist of the objection being that the so-called subjective succession is as much objective in reality as what is called objective by Kant: "Phenomena may well follow one another, without following *from* one another."

CHAPTER V.

The fifth chapter commences with an examination of the distinction between man and the brutes. Man possesses *reason*, that is to say, he has a class of ideas of which the brutes are not capable, *abstract* ideas as distinguished from those ideas of perception from which the former kind are yet derived. The consequence is, that the brute neither speaks nor laughs, and lacks all those qualities which make human life great. The nature of *motives*, too, is different where abstract ideas are possible. No doubt the actions of men follow of necessity from their causes, not less than is the case with the brutes, but the kind of sequence through thought which renders choice, *i.e.*, the conscious conflict of motives, possible is different. Our abstract ideas, being incapable of being objects of perception, would be outside consciousness, and the operations of thought would be impossible, were it not that they are fixed for sense by arbitrary signs called words, which therefore always indicate *general* conceptions. It is just because the brutes are incapable of general conceptions that they have no faculty of speech. But thought does not consist in the mere presence of abstract ideas in consciousness, but in the union and separation of two or more of them, subject to the manifold restrictions and modifications which logic deals with. Such a clearly expressed conceptual relation is a judgment. In relation to judgments the principle of sufficient reason is valid in a new form: that of the ground of knowing. In this form it asserts that if a judgment is to express knowledge it must have a ground; and it is just because it has a ground that it has ascribed to it the predicate true. The grounds on which a judgment may depend are divisible into four kinds. A judgment may have another judgment as its ground, in which case its truth is formal or *logical*. There is no truth except in the relation of a judgment to something outside it, and intrinsic truth, which is sometimes distinguished from extrinsic logical truth, is therefore an absurdity. A judgment may also have its ground in sense-perception, and its truth is then material truth. Again, those forms of knowledge which

lie in the understanding and in pure sensibility, as the conditions of the possibility of experience, may be the ground of a judgment which is then synthetical *a priori*. Finally, those formal conditions of all thinking which lie in the reason may be the ground of a judgment, which may in that case be called metalogically true. Of these metalogical judgments there are four, and they were long ago discovered and called laws of thought. (1.) A subject is equal to the sum of its predicates. (2.) A subject cannot at once have a given predicate affirmed and denied of it. (3.) Of two contradictorily opposed predicates one must belong to every subject. (4.) Truth is the relation of a judgment to something outside it as its sufficient reason. Reason, it may be remarked, has no material but only formal truth.

CHAPTER VI.

The third class of objects for the subject is constituted by the formal element in perception, the forms of outer and inner sense, space and time. This class of ideas, in which time and space appear as pure intuitions, is distinguished from that other class in which they are objects of perception by the presence of matter which has been shown to be the perceptibility of time and space in one aspect, and causality which has become objective, in another. Space and time have this property, that all their parts stand to one another in a relation in which each is determined and conditioned by another. This relation is peculiar, and is intelligible to us neither through understanding nor through reason, but solely through pure intuition or perception *a priori*. And the law according to which the parts of space and time thus determine one another is called the law of sufficient reason of *being*. In space every position is determined with reference to every other position, so that the first stands to the second in the relation of a consequence to its ground. In time every moment is conditioned by that which precedes it. The ground of being, in the form of the law of sequence, is here very simple owing to the circumstance that time has only one dimension. On the nexus

of the position of the parts of space depends the entire science of geometry. Ground of *knowledge* produces *conviction* only, as distinguished from *insight* into the ground of *being.* Thus it is that the attempt, which even Euclid at times makes, to produce *conviction*, as distinguished from insight into the ground of being, in geometry, is a mistake, and induces aversions to mathematics in many an admirable mind.

CHAPTER VII.

The remaining class of objects for the subject is a very peculiar and important one. It comprehends only one object, the immediate object of inner sense, the subject in volition which becomes an object of knowledge, but only in inner sense, and therefore always in time and never in space; and in time only under limitations. There can be no knowledge of knowledge, for that would imply that the subject had separated itself from knowledge, and yet knew knowledge, which is impossible. The subject is the condition of the existence of ideas, and can never itself become idea or object. It knows itself therefore never as *knowing*, but only as *willing.* Thus what we know in ourselves is never what knows, but what wills, the will. The identity of the subject of volition with the subject of knowledge, through which the word "I" includes both, is the insoluble problem. The identity of the knowing with the known is inexplicable, and yet is immediately present. The operation of a motive is not, like that of all other causes, known only from without, and therefore indirectly, but also from within. Motivation is, in fact, causality viewed from within.

CHAPTER VIII.

In this, the concluding chapter, Schopenhauer sums up his results. Necessity has no meaning other than that of the irresistible sequence of the effect where the cause is given. All necessity is thus conditioned, and absolute or unconditioned necessity is a contradiction in terms. And there is a

fourfold necessity corresponding to the four forms of the principle of sufficient reason:—(1.) The logical form, according to the principle of the ground of knowledge; on account of which, if the premisses are given, the conclusion follows. (2.) The physical form, according to the law of causality; on account of which, if the cause is given, the effect must follow. (3.) The mathematical form, according to the law of being; on account of which every relation expressed by a true geometrical proposition is what it is affirmed to be, and every correct calculation is irrefutable. (4.) The moral form, on account of which every human being and every brute must, when the motive appears, perform the only act which accords with the inborn and unalterable character. A consequence of this is, that every department of science has one or other of the forms of the principle of sufficient reason as its basis. In conclusion, Schopenhauer points out that just because the principle of sufficient reason belongs to the *a priori* element in intelligence, it cannot be applied to the entirety of things, to the universe as inclusive of intelligence. Such a universe is mere phenomenon, and what is only true because it belongs to the form of intelligence can have no application to intelligence itself. Thus it is that it cannot be said that the universe and all things in it exist because of something else. In other words, the cosmological proof of the existence of God is inadmissible.

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[1] [In preparing this Index Frauenstädt's *Schopenhauer-Lexikon* has been freely used.—*Trs.*]

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PREFACE TO THE THIRD EDITION.

WHAT is true and genuine would more easily gain room in the world if it were not that those who are incapable of producing it are also sworn to prevent it from succeeding. This fact has already hindered and retarded, when indeed it has not choked, many a work that should have been of benefit to the world. For me the consequence of this has been, that although I was only thirty years old when the first edition of this work appeared, I live to see this third edition not earlier than my seventy-second year. Yet for this I find comfort in the words of Petrarch: *Si quis tota die currens, pervenit ad vesperam satis est* (*de vera Sapientia*, p. 140). If I also have at last arrived, and have the satisfaction at the end of my course of seeing the beginning of my influence, it is with the hope that, according to an old rule it will endure long in proportion to the lateness of its beginning.

In this third edition the reader will miss nothing that was contained in the second, but will receive considerably more, for, on account of the additions that have been made in it, it has, with the same type, 136 pages more than the second.

Seven years after the appearance of the second edition I published two volumes of "Parerga and Paralipomena." What is included under the latter name consists of additions to the systematic exposition of my philosophy, and would have found its right place in these volumes, but I was obliged to find a place for it then where I could, as it was very doubtful whether I would live to see this third edition. It will be found in the second volume of the said "Parerga," and will be easily recognised from the headings of the chapters.

FRANKFORT-ON-THE-MAINE,
September 1859.

Page xiv. line 9, *for* "pancorum" *read* "paucorum."
„ xix. „ 17, *for* "alchemists" *read* "adepts."
„ xx. „ 10, *after* "there" *insert* "unanimous."
„ xxi. „ 3, *for* "will appeal to any thinking mind no matter when it comprehends it" *read* "will also some time be comprehended by another thinking mind."
„ xxii. last line, *after* "not" *insert* "in this case."
„ xxiii. line 26, *for* "conceptions" *read* "conception."
„ „ „ 32, *for* "origin" *read* "stem.'
„ xxiv. „ 20, *for* "a chromatic" *read* "an achromatic."
„ 6, line 15, *for* "universality" *read* "common or reciprocal nature."
„ 21, „ 31, *for* "Σιδωλ" *read* "Ειδωλ."
„ 31, „ 7, *for* "micrometre" *read* "micrometer."
„ 41, „ 11, *for* "θαυμαξειν" *read* "θαυμαζειν."
„ 45, „ 22, *after* "its" *insert* "iron."
„ 45, „ 23, *for* "extend to" *read* "quench."
„ 48, „ 31, *for* "λογιμον" *read* "λογικον."
„ 49, „ 22, *after* "to" *insert* "abstract.
„ 50, „ 14, *after* "function" *insert* "the construction of the concept."
„ 62, „ 26, *for* "Kallisthenes" read "Callisthenes."
„ 75, „ 1, *for* "fictum" *read* "fictam."
„ 91, „ 18, *for* "latter" *read* "former."
„ 93, lines 8 and 33, *for* "νουμενον" *read* "νοουμενον."
„ 99, line 17, *for* "42" *read* "32."
„ 114, „ 7, *for* "ενδαι μονειν" *read* "ενδαιμονειν."
„ 116 note, *for* "εφαρμοεξειν" *read* "εφαρμοζειν."
„ 117, line, 30, *for* "ψνχης" *read* "ψυχης."
„ 118, lines 10, 12, *for* "Kleanthes" *read* "Cleanthes."
„ 119, line 7, *for* "philospher" *read* "philosopher."
„ 141, „ 18, *for* "Σστιν" *read* "Εστιν."
„ 146, „ 23, *for* "became" *read* "become."
„ 157, line 4, *for* "casuality" *read* "causality."
„ 166, „ 3, *insert* § 25.
„ 169, „ 5, *for* "Laertes" *read* "Laertius."
„ 172, „ 32, *for* "casuality" *read* "causality."
„ 182, „ 8, *for* "quidities" *read* "quiddities."
„ 184, „ 30, *for* "this" *read* "thus."
„ 205, „ 35, *for* "casuality" *read* "causality."
„ 220, „ 32, *for* "ειδῆ" *read* "ἔιδη."
„ 222, „ 24, *for* "casuality" *read* "causality."
„ 223, lines 4 and 33, *for* "casuality" *read* "causality."
„ 224, line 8, *for* "casuality" *read* "causality."
„ 230, „ 19, *for* "Apollo of Belvedere" *read* "Apollo Belvedere."
„ 231, last line, *for* "Meus" *read* "Mens."

Page 247, line 17, *for* "Great wits to madness sure are near allied" *read* "Great wits are sure to madness near allied." The lines are not from Pope, as Schopenhauer says, but from Dryden's "Absalom and Achitophel," Pt. i., l. 163.

" 251, " 15, *for* "appear" *read* "appears."

" 258, " 18, *for* "Ahrimines" *read* "Ahriman."

" 276, lines 9 and 11, *for* "casuality" and "casual" *read* "causality" and "causal;" line 23, *for* "Timaus" *read* "Timæus."

" 382, line 32, *for* "as" *read* "but."

" 396, " 5, *for* "αναγκη" *read* "αναγκῃ."

" 423, " 35, *for* "principiu mindividuationis" *read* "principium individuationis."

" 425, " 7, *no comma after* "βασιλειαν."

" 429, " 25, *after* "chapter" *insert* "of his."

" 445, last line, *for* "ζην" *read* "ζῃν."

" 453, lines 4 and 5, *for* "παρ" *read* "πας."

" 455, line 10, *for* "principium" *read* "principium."

" 463, " 27, *for* "ever" *read* "every."

" 467, " 5, *for* "πρως" *read* "προς."

" 496, " 25, *for* "Wiedergeborennen" *read* "Wiedergeborenen."

" 520, " 9, *for* "though this is hard to find out" *read* "which is certainly hard to explain."

" 531, " 16, *for* "wish to fruition" *read* "desire to aversion."

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